Rare 10/6

For Study

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PRINCETON, N. J.

Collection of Puritan Literature.

Division SCC

Section 9276

Number

TWO PROFITABLE Treatiſes:

I. Of DAVIDS *Loue to the Word:*
II. Of DAVIDS *meditation on the Word of God.*

The one ſhewing the excellencie of the *Word, and therefore worthy of the loue of all men: and* what be the trials and teſtimonies; as likewiſe the impediments and helpes of the ſaid LOVE.

The other ſhewing the neceſſitie of the continuall meditation of the Word by all men that will bee ſaued: and that as well for knowledge as for practiſe and obedience: Remouing likewiſe the things that may hinder, and laying forth the things that may further the ſaid meditation of the Word, either generally by all men, or particularly by MINISTERS of the Word.

Thomas Stourton

PSAL. 119.

Verſ. 139. *My zeale hath conſumed me, becauſe mine enemies haue forgotten thy word.*

140. *Thy word is very pure, therefore thy ſeruant loueth it.*

141. *I am ſmall and deſpiſed: yet do I not forget thy precepts.*

LONDON,
Printed by *Edward Griffin* for *Arthur Iohnſon* dwelling in *Pauls* Church-yard at the ſigne of the White horſe.
1616.

TO THE RIGHT WORSHIPFVLL MASTER

WILLIAM ELWOOD *Maior*, and to his twelue brethren the Iurats of his Maiesties *Towne and Port of* SANDWICH *in* KENT, increase of sanctifying grace with peace in this world, and euer-*lasting happines and glory in the world to come.*

RIGHT WORSHIPFVLL,

His twofold treatise of *Dauids loue*, and of *Dauids meditation*, I am bold in a twofold respect to present and to dedicate vnto you: first because I was bred and borne in your towne: Secondly, because of the kindnesse that both heretofore, and also of late I haue receiued from you. How much al men are by nature it selfe bound to the place either of their birth, or of their education, & to the people inhabiting such places, & how carefull they ought to be of doing any good in their power vnto them, appeareth not only by many examples of the heathen themselues,

but also much more by the example of our Lord Iesus Christ himselfe, whose loue towards such places and people (*Bethlehem* only excepted, where most inhumanly He and his mother at his birth were thrust into a stable) shewed it selfe, by his first and often preaching and working miracles in such places, and among such people. The Apostles also generally first preached the Gospell, and continued the preaching thereof in their owne countrie, & to their owne countrimen the Iewes, wheresoeuer they found them dispersed in other countries, (according to the precept and president of Christ himselfe) as long as there was any hope of doing any good vnto them; and vntill themselues *did put it away from them, and* so *iudged* (or condemned) *themselues vnworthy of euerlasting life.* The same loue also more particularly did *Paul* shew, not onely testifying *that his hearts desire and praier to God for Israel was that they might be saued*, but also protesting and calling *Christ* himselfe to witnesse *of the truth of his heart therein*, and saying *his conscience did beare him* also *witnesse in the holy Ghost, that he had great heauinesse and continuall sorrow in his heart, as wishing himselfe to be euen separated from Christ, for his brethren, that were his kinsmen according to the flesh.* Considering therefore these things with my selfe, and not being able any other way then onely by praier and writing to doe that good that nature and religion doe require of mee, I haue the rather thought good by these labours of my priuate studie now published to testifie my dutie towards you, as hoping that through the blessing of God, yourselues & yours vouchsafing to read them throughout, may reape some benefit by them.

Math 13.54 Marc. 6.1. Luck. 4.16. Math 10.5. and 15.24. Acts. 13.46. Rom. 10.1. Rom. 9.1,2,3.

Touching your kindnesse first and last towards mee, although it were the Lord that inclined your hearts so to respect mee vnworthy the loue of the least of his seruants

uants, and although that therefore the Lord be especially, and principally to be blessed for your said Christian respect of me, yet ye also are worthy of humble thanks, as the Lords gracious instruments of my good. Did *Dauid* only *blesse the Lord God of Israel for sending foorth of Abigail to meete him* in his fury and rage against *Nabal*, with a bountifull present also in her hand for the present reliefe of him and his company? Not so: but he said also to *Abigail* herselfe, *Blessed be thy aduice, and blessed be thou &c.* In like manner, God forbid that vnder pretence of thankfulnesse to God principally I should neglect any of the instruments that hee hath vsed for my reliefe and comfort. For certainly he that is not thankefull to men, cannot truly be thankfull to God himselfe. How meane soeuer therefore these my labours be, yet I doe humbly beseech you to accept them as a testimonie both of my loue euen to all your towne, and also of my speciall thankefulnesse to all your worships, and to euery one of you. Yea, I doe the rather hope that ye will the rather vouchsafe so to accept them, and to read them, because I haue not heard that any other hath euer presented any thing of like nature before vnto you, as also because I hope the fruit of them in your Christian hearts will be such, that your selues will account the same as some part of a spirituall recompense of those carnall things (as the Apostle speaketh) that I haue receiued from you. 1. Sam. 25. 32, 33. 1. Cor. 9. 11.

And therefore, as I doe thus specially present this worke vnto you; and as ye doe all already professe that loue of the word that in the former of these treatises following I doe handle, so I doe vnfeignedly wish and exhort you all, more and more to abound in the said loue, and not to keepe the same to your selues, but to declare it also to other, by making all those seuerall vses thereof,

which therein I haue commended vnto you. The like I wish and exhort touching the meditation of the word,
2. Tim: 2 7. the subiect matter of the second treatise.

Especially giue me leaue (I beseech you) to exhort you so to read these Treatises, and seriously *to consider what I say* in them, that *the Lord giuing you vnderstanding in all things*, yee may thereby excite your selues to declare your holy loue to the word of God, and your continuall meditation thereof, as generally by all the demonstrations of them following, so more specially by your religious care both for the better obseruation and sanctification of the Lords day publikely and priuatly throughout your whole Towne (as neere as ye can) and also for repressing and suppressing of all notorious wickednesses and wicked persons, chiefly of drunkennes and drunkards within your whole Towne. These things religiously regarded and labored, will make all other things the more easie; and all religion the more to florish among you. Yea, your whole Towne also the more to flow and abound in all blessings good for the outward state and prosperitie thereof.

Certaine motiues for the holy obseruation of the Lords day.

Touching the former of these two, it may please you to consider that there are so many, and so weighty motiues therevnto, that no worldly respects may make you to neglect it, or cause you to thinke lightly of it.

Common motiues.

These motiues are either common to you and other, or more proper and peculiar to your selues.

The first common motiue to a great and carefull regard of the religious obseruation of the Lords day is this, that the Lord hath giuen so many and so precise commandments in that behalfe. Whereas also the letter of euery other commandement seemeth to be directed but to euery particular person for himselfe alone, by the very letter of this commandement, all gouernors

both

both of priuate families, and also of publike States are expresly and strictly commanded, not onely to refraine themselues, but also to restraine all other, euen *strangers with n their gates* (that is, vnder their gouernment) from all such workes, as whereby that day may bee prophaned.

With the former may it please you to ioyne the manifold and ample promises which the Lord (able to performe the same) hath made to all such as shall carefully sanctifie the said day: and therefore your godly care therein shall no way be lost, or fall to the ground; but plentifully be rewarded and most richly crowned. These promises are not only generally and secretly insinuated in the very words of the commandment in the Decalogue, by remembring how the Lord at the very first *blessed the seuenth day:* but also more particularly and plainly expressed in the writings of the Apostle. Gen. 2. Isa. 56. 2. and 58. 13.

Now as the Lord promiseth great blessings to all that shall carefully sanctifie that day: so doth he not thereby intimate a commination of great iudgments against all such as shall either profane the said day, or not religiously celebrate it? yea, doth he not plainly threaten such iudgments? Ier. 1. 24. Ier. 1. 27. Amos 8. 5, 6, 7.

Moreouer, I may not be so vncharitable towards you, as to thinke you so vnacquainted with the Scriptures, as not to haue learned, God so highly to haue esteemed of the old Sabbath, that vnder the obseruation therof, and by the obseruation thereof, he hath often commended all pietie, all religion, all godlines and honestie. According wherevnto experience daily teacheth vs that where there is no conscience of the religious keeping of the Lords day, there is no true conscience, neither can be of any other dutie: as also on the contrarie, that to make conscience of keeping that day according to the

word of God for keeping thereof, is a singular meanes to worke care and conscience of all other good things: yea also a great testimonie of the worke of grace already begun. Is not that day the market for our soules for all the weeke following? yea, some times for many weeks, many yeares? Yea, may we not on that day sometimes buy *that truth, that wisdome, that water, that wine, that milke*, euen *without monie*, that may last all daies of our life, and that may make *our soules fat to euerlasting life*. Is it not that day wherein wee and ours are to learne all dutie to GOD, to man, (to our selues and other) and to all the rest of Gods creatures?

Pro: 23.23. Isai: 55. 1,2.

Be yee also pleased with the former to remember the example of most Noble *Nehemiah in protesting against them that* in his dayes *did beare burdens* (contrary to the word of God before by Ieremiah the Prophet) *sold victuals*, and did many other things vpon the Sabbath day to the profaning thereof: and that he did not only thus protest against them of his owne Nation that offended in that kinde; but that also seing some of other Nations *to bring and sell fish and other wares vpon the Sabbath dayes, he sharply reproued the Elders of Iuda* for suffering them so to doe, and *commanded the gates of Ierusalem to be shut against them*, and forbad those forreine *Nations to bring any more wares on that day*; threatning *them that taried without the gates all night*, that *if they did so any more he would lay hands on them*.

Nehe. 13.15, 16,17. Ierem. 17.21.

Is not the Lords day as much to be respected now, as the Sabbath in the time of the Law? Verily the greater the worke of our redemption wrought by Christ, (in remembrance whereof the Lords day by Apostolicall institution is to be celebrated) the greater (I say) this worke of our Redemption is than the worke of our first Creation, the more is this day to be regarded aboue

aboue the former Sabbath.

In this respect therefore may I not also (without offence to any other) call to your minde, as worthy of great and euerlasting praise in Church and Commonwealth, the examples of those two most worthy Knights Sr. *Thomas Midleton*, and Sr. *Thomas Hayes* late L. Mayors of the Citie of *London?* May I not (I say) here call to your mindes their worthy examples, as worthy of great praise, and high commendation, as for repressing many other wickednesses at other times whiles they did beare office, so especially for restreyning of buying and selling meat, grocerie, hearbs, fruit, and other the like things on the Lords dayes, as also of water-bearers from common water-bearing, and for repressing of excessiue drinking and other disorders in Innes, Tauernes, and Ale-houses, and many other abuses, too too before common in that Citie on the same dayes? Verily, they must be acknowledged worthy of Honorable remembrance for euer. Yea also, worthy are their said examples the imitation of all other in the like authoritie in all Cities and Townes incorporate within all the Kingdomes of our Gracious Soueraigne. For to what an excellent state was that Noble Citie brought whiles they on that day restreyned the former euills?

The more that profane and carnall men stormed and raged thereat, in secret with their companions disgracing and reproching the said Honorable persons, the more was God glorified thereby, and the greater praises had he from all that truly feared him, reioycing to behold the said religious course.

Yea, so worthy a worke was it, that as *Deborah* pronounced *Iael the wife of Heber the Kenite blessed aboue other women, for driuing a nayle into the temples of Sisera*, so all posteritie that shall heare of this noble act shall blesse Iudg. 5. 24.

God

God for them that did it, and ſhall bleſſe and praiſe them for it; as whereby a naile for the preſent was ſo ſmot into the temples of the former great profanation of the Lords day in that moſt famous Citie, that for two yeares the ſame lay groueling vpon the earth.

Oh that all other the like Magiſtrates in all like places of this Kingdome would in the feare of God prouoke themſelues to the imitation thereof, and ſo labour to excell them therein, as thereby to eclypſe and obſcure their praiſe in that behalfe. Would they take it in ill part? Though I know them not, yet I dare giue my word they ſhall be no whit offended.

If other ſhal not be much moued by their example to do likwiſe, yet the Lord ſo incline your harts to conſider thereof, that as *Ioſhua* ſaid of himſelfe and of his houſe for their generall ſeruing of the Lord, whatſoeuer other ſhould doe, ſo ye may ſay the like, of your ſelues, and of the towne whereof vnder his highneſſe yee are the Gouernours, touching this particular branch of ſeruing the Lord.

Ioſh. 24. 15.

What ſhall I ſay more, touching this kinde of common motiues? Doe we not all liue in a Chriſtian kingdome, where the Goſpell is plentifully preached? haue we not ſuch a Chriſtian King and Soueraigne, as at his firſt comming to this kingdome vnderſtanding by how many vaine paſtimes this day had beene before prophaned, did ſend forth a gracious Proclamation for repreſſing ſuch paſtimes for the time to come?

May yee not alſo hope for the aide of them that vnder his Maieſtie haue Eccleſiaſticall authoritie (if neede require) in ſo good a worke?

Haue we not many moſt religious and worthy Iudges of the common Law (more then euer this kingdome had at once before) to backe and ſupport you in your endeauours

deauours for restrayning of all buying and selling, and likewise of all pastimes, and vaine gamings on this day: that so all men may the more diligently attend vpon hearing the word preached, and vpon other publike exercises of pietie and godlinesse?

To leaue these generall motiues, and to come to some more particular to your selues; Haue not your selues made a religious decree among your selues, against all common buying and selling in shops & elsewhere within your towne vpon the Lords day? and that vnder a penalty against all such as shall transgresse your said decree? will ye decree and not execute your decree so lawfull, so good, so much for Gods glory, and for the saluation of all the Inhabitants of your towne? yea, such a decree as by execution whereof, ye may as certainely hope for many outward blessings, as ye know *him to be faithfull that hath promised the said blessings.* Heb. 10.23.

Peculiar motiues for the Magistrates of Sandwich.

For your better incouragement herein haue we not a most honourable, graue, religious and worthy Lord Warden of all the Cinque ports? May ye not the more assure your selues of his most honorable assistance in that and in other your like good indeauours, because at the going of some of you vnto him when first ye heard it had pleased his Maiestie to nominate him to that honourable seruice vnder his highnesse, hee did graciously and honourably promise you his best aide in all good things? Haue ye not also hitherto had good experience of his religious care for your good in all other matters pertaining to his honourable place? More specially, hath not his Lordship beene very forward to procure you a new hauen for the inriching the state of your Towne with worldly blessings? May ye then doubt of his forwardnesse in a matter by Gods promise so beneficiall for this life, and for the life to come?

Finally, haue ye not a moſt worthy Recorder for your towne, whoſe knowledge and great iudgement in the word of God, & whoſe learning in the lawes of this kingdome is knowne to all men? yea, who alſo for forwardneſſe in all matters of God and godlineſſe, and for loue to the Church, and children of God hath beene famous, not only in other the chiefe courts of the Land; but alſo in the moſt honourable, and greateſt Court of all other in this kingdome, euen in the high Court of Parliament? This ſhall ſuffice to haue now ſpoken, for your encouragement to all religious care for the religious obſeruation of the Lords day within your whole towne, and that for the better declaration of your ſuch loue to the word of God as in the Treatiſe following I do generally commend vnto all men.

Touching the ſecond ſpeciall thing before wiſhed to be repreſſed by you, I meane drunkenneſſe and Drunkards the more I haue ſpoken of the former, and the more that ſome things ſpoken of the former doe alſo belong vnto this, the leſſe I ſhall need to ſpeake of this: yea, ye might conceiue ſomewhat hardly of me, as conceiuing too hardly of you, if I ſhould write much in this argument.

Ye are all wiſe to conſider, that the more drunkennes doth now abound, and daily increaſe in all places eſpecially in all hauen Townes: yea, in all ſorts of men: and the more dangerous it is for future ages; yea, for the poſteritie of euery one of your ſelues; and the more it is accompanied with all other ſinnes, as being indeede the mother of all other ſinnes where it is, the more as yee reſpect the glory of God, and both the ſaluation, and alſo the outward proſperitie of your owne poſteritie, ye are bound with all feueritie to purſue this monſter.

What parents were bound to doe in the time of the law

law againſt their owne children giuen ouer to this ſinne, and not reclamable from it, yee ſhall afterward read in the treatiſe of *Dauids loue*. May other therefore that are followers of this ſinne, with greedineſſe, bee ſo ſuffered vnpuniſhed as commonly now they be? Alas it is lamentable to thinke that whereas within theſe fortie or fifty yeares this ſinne was ſo rare that ſcarce one in many Pariſhes was to be found giuen thereunto, as alſo ſo odious, that then ſuch an one was abhorred, and ſhouted at by men and boyes as a Monſter, now it is ſo common, and in ſuch requeſt, that it is rare to finde one, eſpecially of the yonger men of any ſort, ſtate, and quality: yea alſo of ſeruants, that is not defiled therewith, and taketh delight therein; yea, I would I could not ſay more, namely that now it is taken for a diſgraceſull thing (and therefore alſo dangerous) either not to drinke an health (as it is corruptly called) or not to accept of an helth offered, how preiudiciall ſoeuer the ſame be to the helth of bodie and ſoule, of the one and of the other. O wofull times. What will this grow vnto if Magiſtrates doe not repreſſe it? May it not well be reckoned among other the great crying ſinnes of the Land, that day and night crie in the eares of the Lord of hoſts for iudgement againſt the whole land? I hope therefore that without any further perſwaſion, this bare mention of this ougly ſinne will be ſufficient to you as ye loue the word, and would be reputed Profeſſours thereof, ſo to ſet you on fire for repreſſing of it by all meanes poſſible.

Now becauſe this euill of drunkenneſſe cannot bee ſuppreſſed without great heed taken to Innes, Tauernes, and Alehouſes; (the Nurſeries and very ſhops not only of drunkenneſſe, but alſo of all other impieties, of all other miſchiefes) therefore I doe likewiſe beſeech you to haue a ſpeciall regard of them, both for the number, and

alſo for the good order of them. For beſides the great diſhonour of God many waies, doe not mens children and ſeruants in them ſpend and waſt their parents and maſters goods, and alſo vtterly ouerthrow themſelues touching their outward and inward ſtates, touching this life and the life to come? Doe they not learne that euill in one day, eſpecially ſometime in one night; yea, in one houre that they can neuer *dediſcere*, neuer forget: and wherof their friends be they neuer ſo wiſe, neuer ſo godly, can neuer cure them? Is not this therefore a thing worthy the looking to? Doubtleſſe, yee cannot be too vigilant, too carefull, too diligent in this behalfe. By your care likewiſe and diligence in this thing and the former, all other euills will be the better preuented; all other goodneſſe will be the more aduanced.

That ye may the better thus declare your loue to the word, yee muſt alſo the more meditate thereof, that ſo ye may attaine to that knowledge & iudgement, wherby ye may *diſcerne things that differ*, and be wiſe to diſcern of Flatterers: leſt as *Dauid* himſelfe by the flatterie of falſhearted *Ziba* was drawne to vnrighteous iudgement againſt ſimple hearted *Mephiboſheth* the ſonne of his deare friend *Ionathan*, ſo ye alſo ſometime be ouercome to doe the like.

As alſo ye would be accounted and are *men fearing God*, Exod. 18. 21. ſo it behoueth you to *be men of courage*: for the glory of God, for the honour of our King, and for the good of your towne and of your ſelues, not fearing the oppoſition of other, neither regarding the letters or words of great perſons elſewhere if any ſhould write or ſpeake for fauour towards them that doe deſerue ſeueritie. For alas, how many innocent perſons haue ſuſteined great 1. King. 21. 8. wrong by ſuch meanes? was not *Naboth* vniuſtly ſtoned to death vpon ſuch letters, onely forged? was not

Peter

Peter cast into prison by Herod, onely to please the wicked Iewes? Was not our Sauiour himselfe most vniustly condemned &c. by *Pilat* against *Pilats* owne conscience, at the importunate pleading and crying out of the Iewes against him? And are not the letters or importunate sute of some in these dayes the bane of good gouernment in diuers Corporations? Acts 12.4. Matt: 27.24. Mar. 15.14. Luc. 23.23.

Furthermore, for the better declaration of your loue to the word by execution of iustice within your iurisdiction according to the word, it behoueth you likewise *to be haters of couetousnesse*, and despisers of gifts, as *the which do blinde the eyes of the wise: and peruert the words of the* very *iust* themselues. Exod: 23.8. Deut: 16.19.

Finally, as yee would be reputed louers of the word, and of iustice according to the word in the premises, and in other things pertayning to your places, it behoueth you also to *be of one minde*, of one accord, of one iudgment. As *the children of Israel*, euen *the whole congregation of them*, for reuenging the immanitie, and detestable villanie of the *Gibeonites* against the poore *Leuite* and his concubine, *gathered themselues together as one man*; so also in matters of iustice and iudgment it behoueth you to doe the like: *euen to ioyne all together as one man*. Yee all and euery one haue often heard, and doe well know the high commendation of vnitie among brethren by the Psalmist, both for the profit, and also for the pleasantnes thereof. Yee haue all and euery one often heard and do well know, that as by concord small things are made great, so by discord and dissention great things are made small and brought to nothing. Ye haue all and euery one often heard, and do well know, that discord and dissention do hinder all goodnes, and further all euill in Church and Common-wealth; yea also, in priuate Families. For when man and wife, (the gouer- 1. Cor 13.11. Philip. 2.2. Iudg. 20.1. Psal. 133 1.

nors of a familie) be at variance betwixt themselues, and as being vnequally yoaked draw the one backward, the other forward, how can that familie be well ordered? The like is to be said of variance betwixt Ministers themselues, as also betwixt them and their people. In like sort when Magistrates are diuided amongst themselues, one labouring to suppresse, an other to maintaine wickednesse and wicked men: one discountenancing them, an other countenancing them, how alas can that place bee well gouerned? How can it prosper? That which our Sauiour obiecteth against the blasphe-
Mat:12.24,25. mous Pharisees, charging *him to cast out deuils by Belzebub the prince of the deuils; Euery kingdome diuided against it selfe shall be brought to nought, and euery citie or house diuided against it selfe shall not stand:* This (I say) is not to be vnderstood as a sentence only proper to that matter, but as a common prouerbe, as a generall truth in all societies. There is no man of so little experience in matters of gouernment, but he hath seene the wofull effects of difference and discord betwixt Magistrate and Magistrate, euen in the thing before mentioned concerning Ale-houses and the like. When in the country, one Iustice of Peace or two suppresse an Ale-house, an other setteth it vp and alloweth it againe: one will disgrace and discountenance a wicked and disorderly person, an other will grace, countenance, support and maintaine him, Oh what euills do ensue hereupon? Yea, how is all magistracie and authoritie; yea, all honestie and goodnes brought into contempt? How doth all sinne flourish and get head? How are all that feare God and loue his word grieued? How do all the wicked and vngodly braue it, insult and tryumph? Is it not so also in Cities and Townes? Oh that it were not. I beseech you therefore, I beseech you all and euery one to labour against

againſt this miſchiefe. Let euery one of you thinke the credit and authoritie of an other his owne. That which the Apoſtle ſaith in one caſe to the Corinthians, the ſame do I ſay to you in this, *Let no man ſeeke his owne but an others wealth:* eſpecially the wealth of your whole Towne. That that one doth for ſuppreſſing of any euill, let all do the ſame. That that one endeuoureth for the effecting of any good thing commended in that word, that in theſe Treatiſes following, eſpecially in the former of them is commended to your loue, that do yee all endeuour. That encouragement alſo, and countenance by way of reward that ſome would giue to other for any goodnes ſake, that do yee all agree to giue. Though the Lord haue more often, and more plainly & expreſly commanded all Magiſtrates to puniſh euill, than to reward goodnes, yet this is not ſo to be taken, as if he would haue euill onely to be puniſhed, and not goodnes to be rewarded by Magiſtrates, but rather to teach all men to looke moſt of all to thoſe rewards, that God himſelfe hath promiſed, and will moſt certainely performe, eſpecially in the life to come. 1.Cor. 10.24.

Bee not (I beſeech you) deceiued. If any ſhall make oppoſition to other for hinderance of any goodnes, or for furtherance of any euill, he ſhall not ſo much preiudice other as himſelfe. He ſhall not ſo much diſgrace other as himſelfe. *Them that honor me* (ſaith the Lord) *I will honour: and they that deſpiſe me ſhall be deſpiſed.* Such may perhaps liue to reape (euen here in this world) the ſame that they haue ſowne to other: and to receiue the *ſame meaſure that they haue met vnto other.* If any of you, or of any other ſocietie ſhould for a time enter into a courſe of maintayning any euill, or hindering any goodnes, let ſuch conſider that it is better to be ouercome by the aduerſe part, than to ouercome: yea, 1.Sam: 2.30. Matth: 7.2.

so to be ouercome by other, as that in being ouercome we doe ouercome our owne hearts to vndergo some reproch and indignities with men, is the greatest victorie, the greatest conquest, and shall at the last be most richly rewarded by the Lord himselfe the great master of rewards.

Thus craving pardon of my present tediousnes, and humbly praying you all and euery one of you to take my former boldnes in good part, I commend you all and euery one of you, with your whole Towne, to that great master of rewards, and to the word of his grace, that yee may all so loue the word and liue by the word in this world, that yee may also at the last receiue the happinesse promised in the word, and purchased by Christ Iesus the eternall word of his Father, and enioy the same for euer and euer.

From my chamber in the Hospitall St Bartholmewes by Sandwich, September 3. 1616.

Your worships much bounden, and in the Lord, alwaies to be commanded,

Thomas Stoughton.

To the Christian Reader.

Beloued, to omit all apologie, both for my writing at all in this age, full of learned writers, and much fuller of curious readers: and also for writing so plainely as I doe, not garding, nor garnishing, or spangling my worke with humane testimonies of one or another sort, neither vsing excellency of speech, or enticing words of mans wisdome, 1 Cor. 2. 1. 4. but speaking according to the manner of men, because Rom. 6. 19. of the infirmity *(or weakenesse)* of flesh *(or mans nature)*. *Such writing being best and fittest to make the* Saints gathered *already* to grow to a perfect man, and to the measure of the stature of the fulnesse of Christ; Eph. cf. 4. 14. *To omit (I say) all such apologie, Touching these Treatises following, of* Dauids Loue to Gods word, *& his meditation therof, I had sometimes heeretofore briefely preached the summe of them; but now lately hauing, vpon more leisure then I would, much enlarged them, and distinguished them into two Treatises, as also into seuerall chapters, for the more ease and the better content of the Readers, I haue presumed to publish them for the further good, as well of other, as of them that before heard mee: thereby, euen in mine age, to testifie my loue both generally to the*

the Churches of God within this Kingdome, and also more particularly to mine owne kindred and posterity, as hauing no better testimony of my sayd loue to leaue vnto them.

The rather haue I thus done, because of the great coldnesse and deadnesse of mens hearts in these dayes towards the
1 Ioh 2.15. *word of God. Many loue* the world and the things that are in the world, *but few loue the word and the things therein.*
Philip.3.19. *Many* minde earthly things, *and make them their continuall study: but few so set their minde on the word, as to make it their continuall meditation. To draw therefore the hearts of men euen their affections and thoughts more towards the word, I do present these Treatises to their view. Yea, therfore also haue I so framed my speech in them, labouring to write the more pathetically, that they that shall vouchsafe the reading of them, may rather both conceiue of them, and also receiue them, as presently by liuely voice vttered, then as formerly by dead letter onely written.*

Many at this time are, as likewise in former late yeeres at the same autumnall season haue beene very sicke of body, in euery countrey, in euery village, in euery house almost. But oh that there were many alwayes so sicke of the word, as wee shall heare Dauid *to haue beene, when he sayd with a kind of sighing and groaning,*
Psal.84 2. Oh how loue I thy Law? *and when hee complained, that* his soule longed and fainted for the courts of the Lord. *Some sometimes (I grant) are sicke of the word, and finde some qualmes come ouer their stomackes, whiles they are hearing of the word: but alas, these are but as men sea-sicke onely. For as men sea-sicke are sicke only whiles they are in the ship, and on the sea: and presently are freed from their sickenesse, as soone as they are out of the ship, and vpon the land: so they that feele some qualmes of the former sickenesse, whiles they are in the Church hearing the word, and hauing their hearts beaten and tossed with the waues and surges thereof, doe no sooner come out of the Church, and set foot*

on

on the earth, and deale againe with their earthly affaires, but preſently all their former qualmes are gone, and they in as good earthly and carnall health as before they were. But alas, this ſuppoſed health is the moſt dangerous ſickneſſe, euen to euerlaſting death. They that are thus whole, haue no neede of the Phylician : *and therefore Chriſt the onely Phyſician for the ſoule, came not to doe them any good. They that are ſeaſicke in body, are afterward much more healthy by their ſayd ſickneſſe : but they that are ſo onely ſicke of the word, whiles they heare the word, are the worſe for euer after. It had beene better they had neuer beene ſicke at all.* Matth.9.12.

Moreouer, my deſire in publiſhing theſe Treatiſes, is ſo to prouoke, and whet, and quicken all men to loue the word, as that according to a triall of this their loue afterward handled, they may prouoke other alſo to the like loue thereof, that themſelues haue attained vnto. And this is it, that the Lord hath promiſed ſhould be in theſe laſt times. They therefore that doe neglect this duty, doe in ſome ſort make God a liar, in not performing of his promiſe. Is this a ſmall matter? In reſpect of this promiſe, and of Gods faithfulneſſe, men may well looke for a bleſſing vpon performance of the ſaid duty. Where therefore we ſee God to haue beſtowed vpon any (young men eſpecially) good naturall parts, and reſtrained them from the common ſinnes of the time, as alſo to haue wrought a gentle, a meeke and a tractable diſpoſition, and thereby the better prepared them for his word, there if men by theſe Treatiſes, ſeriouſly read, or otherwiſe would be mooued to worke vpon ſuch perſons, and call vpon them in all louing manner to goe with them to the mountaine and to the houſe of the Lord, *oh what good might they doe? But this being neglected, and many, euen profeſſours of the word, being harſh and ſtrange towards other, that are not already euery way as forward as themſelues, ſuch as before I ſpake of, doe continue ſtill in their ignorance, and* doe ſit in darkneſſe, and in the Iſai.2.2. Mich.4.1. Luc.1.79.

ſhadow

Luc.1.79. shadow of death, *not once laboured to* be turn'd from darknes to light, & from the power of Satan vnto God, *&c.*

Acts 26.18. *If therfore we our selues haue tasted* how good the Lord *&*

Iude 22.&23. *his word are, then* let vs haue compassion on some, making a difference, and sauing other with feare pulling them out of the fire: *and yet alwaies* hating the garment

Iames 5.20. *(euen but)* spotted by the flesh. O brethren, if any of you doe erre from the truth, and one conuert him, let him know, that hee which conuerteth a sinner from the errour of his way, shall saue a soule from death, and hide a multitude of sinnes. *O noble worke: whose fingers would not itch to be doing of it? Let all men labour most of all therein towards them, to whom they are specially bound, by kindred, by kindnesse, by ancient familiarity and acquaintance, or any otherwise.*

Yea, let all men of place, labour it with their seruants: not only calling vpon them to goe with them to the house of the Lord, and there letting them giue them the slip, and goe to an Ale-house or Tauerne, or walke in the field or streets, till time require, they should waite on their masters home againe (as now the manner euerie where is) but seeing them also to stay in the Church, and in their sight reuerently to attend vpon the word and praier, all the while the said duties are performed: yea, afterward also examining them what they haue learned.

Especially, let all acquaint children in their young and tender age, with the Scriptures that are able to make them

2 Tim 3.15. wise vnto saluation through faith which is in Christ Iesus.

By this diligence commended to God in earnest prayer, wee might doubtlesse doe more good then before it bee done wee would thinke possible to be done. My selfe doe know a young gentle-woman, one Elizabeth Wheatenhall, *the daughter of one* M^r. Anthony Wheatenhall *of Tenterden in Kent,*

A rare and admirable example.

late

late deceaſed, not yet being ten yeeres olde, that hauing beene about theſe three yeeres brought vp in the houſe of her vncle Sr. Henry Wheatenhall, *a very religious Knight at Eaſt-Peccam in Kent, and there carefully inſtructed by his vertuous Lady, before ſhe was nine yeeres olde (not much aboue eight) could ſay all the new Teſtament by heart: yea, that at that age was ſo perfect therein, when ſhe had not beene there aboue two yeeres, that being asked where any words were, ſhee would preſently name booke, chapter and verſe. I write this vpon mine owne knowledge and examination of her, in about forty places at one time: wherein ſhee neuer miſſed booke and chapter but once: yea, ſhee neuer erred in the number of the verſe, but alwayes tolde the iuſt verſe, within one or two, at the moſt, vnder or ouer. If alſo the ſame words were in diuers places (as ofttimes it falleth out in the Euangeliſts) ſhee did readily name all the places. If one asked her any place of the olde Teſtament inſtead of the new (thereby the more to try her) ſhee could preſently anſwer that it was not in the new, except it were alleadged out of the olde. Oftentimes alſo ſhee could name the very place of the olde Teſtament ſo asked her, though not alleadged in the new. A religious and worthy Marchant alſo of London, being at the Knights houſe the laſt ſummer before this, and asking her where theſe words were,* What pleaſure had you in thoſe things, whereof now yee are aſhamed? *ſhee preſently anſwered, that the words were not* what pleaſure had you, *but* what fruit had you? *and named Rom. 6. 21. This is the greater matter, becauſe alſo, euen at the age before mentioned, ſhe was (and now is much more) as excellent at needle-worke, as euer I knew any of ſo young yeeres. I writ not this to commend her (though ſhe bee worthy of commendations, and God giue her humility with knowledge, and ſo make her more worthy of commendations, by the power of the word in her heart, to Gods glory and her owne ſaluation) but to ſhew what may be done by like diligence with diſcretion, euen in*

young

young children of like capacity carefully instructed by their friends so louing the word themselues, as hereafter I commend the same to bee loued. In which respect I hope my naming of her shall not be offensiue to any: sith I therefore doe it, lest otherwise it should be thought altogether incredible. Now therfore let vs not neglect any opportunitie, but in our owne loue to the word, let vs endeauour to affect other with the like. If we may once possesse the hearts one of another with this loue, then shall we easily draw them to the loue of all other goodnesse.

That yee may the more enlarge your loue to the word, and consequently prouoke your selues to make other partaker of the like, vouchsafe, I pray you, to read these Treatises now presented vnto you with all patience,

Be not withheld from it by the baseneſſe of my person, nor by my present meane state. Sometimes a precious stone may bee found in a dunghill: yea, in the head of some creature, otherwise vile and contemptible.

Neither let the more worthy workes of other altogether preiudice the credit of mine, rather read mine the more to esteem of better.

Neither let the dislike of any one thing make you to distaste the whole, as the manner of some is, Can any man liuing so write, as in all things to please all men?

Neither be ye offended at the largenes of the work vpon so few words. Haue not other written as much vpon as short a text? The foundation of an house may be laid vpon a little ground; yet the house it selfe may haue many roomes, as we often see in London: In these Treatises also, many other obscure places are so opened, that in reading thereof, yee will not thinke your labour to be lost.

The defects in matter, methode, or otherwise, may bee the more borne with, in respect of mine age, and some other troubles wherewith the Lord hath long exercised me.

Finally, whereas lately yee haue had a most pithy, learned and

and godly Sermon published, entituled, A coale from the Altar, *as also another learned and religious work, largely & worthily laying forth* the deceitfulnes of mans heart, *let no man be offended, though I commend this worke to your reading, as a paire of bellowes to blow the said Coale: and to make the same coale a great fire of grace* that much water may not quench: *as also as a triall of our hearts touching the generall deceitfulnesse of them, by those things that hereafter, I haue written for the particular triall of them touching our loue to the word.* Cant. 8. 6. 7.

Let it not seeme strange, that I doe so much perswade you to read these Treatises, and to read them through, not heere a peece onely, and there a peece, omitting some other parts (as the manner of some is) but constantly from chapter to chapter, as your time will permit you. One reason I haue giuen before, viz. because if we may be affected throughly with the loue of the word, we shall then the better affect al other goodnes. Another reason why I doe so perswade you, is this, because I haue obserued many to haue had good bookes giuen them, who haue kept them two or three yeeres, and yet in conference with other by their ignorance of some special points handled in such books, they haue bewrayed that in all that time, they haue either not read them through, or not read them with obseruation, & so as they haue bin the better by them. Thus praying God to blesse my writing and your reading, to the furtherance of vs towards eternall life, because without his blessing, there is no end of making many bookes, and much reading is a wearinesse of the flesh, *I rest. From mine house in the Hospitall S.* Bartholomewes *by Sandwich in Kent, September.* 3 1616. Eccles. 12. 12.

Yours in the Lord vnfainedly,

THOM. STOVGHTON.

Errata.

PAg. 1. line 27. for word read Lord: pag. 7. lin. 21. for terme read turne. pag. 13. lin 10. read and then. p. 26. l. 34. r. this oath. ibid. l. 38. for rewarded r. remembred. p. 33. l. 26. for Aquin r. Agur. p. 37 l. 33. for in part r. in feare. p. 46. l. 31. r. more precious. p. 47. l. 17. after able, r. from his owne experience. p. 52. l. 16. r. remember how p. 59 l. 5. r. as Gehazi. p. 65. l. 34. r. to haue beene. p. 69. l. 20. put out, of. p. 78. l. 39. put out, the. p. 101. l. 4. r. belonging p. 104. l. 13. d. and. ibid. l. 32. r. followed him. p. 107. l. 21. in margine read Mal. 1. 6. 7. p. 108. l. 39. r. but alas. p. 117. l. 24. r. euen. p. 122. l. 24. r. mens pleasures. 125. l. 3. r. so to be seen. p. 126. l. 1. r. as often as we boast. p. 137. l. 35. in margin. r. Marc. 8. 38. p. 138. l. 7. r. aduancing p. 142. l. 7. r. the word of God, p. ~~148. l. 30. after season, something seemeth wanting~~. p. 152. l. 27. 28. the word waiting should be ~~some other~~. p. 155. l. 26. r. their consorts. p. 162 in mag. r. Acts 2. 40. p. 170. l. 20. r. Priest or Prince. p. 172. l. 14. r. so easily. p. 185. l. 1. r. euery way. p. 189. l. 10. for many r. nay, ibid. l. 14. for whereby r. when. p. 197. l. 9. r. for our selues. p. 204. l. 36. put out the last rather. p. 207. l. 38. r. first. p. 208. l. 39. 40. r. or to courage. p. 222. l. 8. r. vnto men. p. 249. l. 21. r. Rhinocerura p. 258. l. 29. r. our spirit. p. 269. l. 25. r. one houre. p. 289 l. 15. r. God himselfe. p. 300. l. 17. r. how to bee. p. 307. l. 4. for Tit r. If. p. 309. 310. put out the last line of pag. 309. and the first of 310. p. 311. l. 1. for as r. is. p. 326. l. 12. put out the second miserable state. p. 330. l. 35. r. premises. p. 342. l. 28. d. we thinke that. p. 347. l. 25. r. of the diuell.

writing

do

Before reading I wish the former faults to be corrected & with a good pen.

DAVIDS LOVE TO GODS WORD.

CHAP. I.

Opening the words of the text, that is the ground of the whole Treatiſe. Viz. 1. *The word, Law.* 2. *The pronoune, Thy.* 3. *The word, I loue.* 4. *The word, How.*

PSAL. 119. 97.

Oh how loue I thy Law, It is my meditation continually, or all the day.

THis verſe is very ſhort, but exceeding ſweet: it conſiſteth of few words, but comprehendeth plentifull matter: it is ſoone ſpoken, but it will require good time to open, and more to handle. All that ſhall bee or can bee ſayd, for the opening and handling of it, may eaſily be vnderſtood, but more hardly remembred, moſt hardly practiſed.

Now becauſe of the great variety of matter contained in theſe few words: I will therefore forbeare all ſpeech both generally of this Pſalme, touching the pen-man thereof, the time when it was written, the generall argument thereof, and the elegant manner wherein the ſame was written (farre differing from all the reſt of the Pſalmes) and alſo of the coherence of this part

with the former: and of these first words, with the last of the other next going before.

The distribution of the Text.

To come to the words now read, for the better helpe of our vnderstanding, memory, and practise of them, let vs obserue two things especially commended vnto vs in them. 1. *Dauids* loue. 2. *Dauids* meditation: of both which the Law of God is heere sayd to haue beene the obiect or subiect.

The opening of the words, and first what is meant by the word, Law.

Touching the first, namely, *Dauids* loue towards the Law of God, before I handle the same at large, let vs first of all obserue the seuerall words whereby the Prophet expresseth it. For there is not one word idle, there is no one word which is not well worthy of our best obseruation. I will not speake of the words in the same order, that we read them: but according to the nature of the things signified by them. The cheefe word therefore in this Text being *Thy Law*, as the which is (as I sayd before) the obiect or subiect both of *Dauids* loue, and also his meditation; order requireth that I should begin with it.

Now the word heere and often elsewhere translated the *Law*, doth not signifie a part onely of the word, to wit, that which we commonly call the Law, either morall, or ceremoniall, or iudiciall: but the whole doctrine of God, whereby hee hath made himselfe and his will, concerning vs and touching vs, more fully knowen, then the same is reuealed or can bee knowen by the booke of his workes, either of creation or prouidence: and therefore this is the word which is vsed, *Psal.* 19. 7. where the Prophet saith, that the law or doctrine of the word is perfect. In the sixe former verses of the same Psalme, the Prophet setteth foorth the first meanes whereby the Lord maketh himselfe knowen to all the world; euen sufficiently knowen to make all men vnexcusable, and without the plea of ignorance. What is that first meanes? Euen those workes (before touched) of creation, and prouidence, or disposing, ordering and gouerning all things created. For the inuisible things of God, that is, his eternall power and God-head, are to be seene by the creatures of the world, &c. to the intent that they (that is, all men) should be without excuse. But in the second part of the Psalme (namely in the 7, 8, 9, 10, and 11. verses) he commendeth the second and more perfect meanes of making himselfe knowen to his Church: euen more fully knowen, then hee could be knowen by his workes: what is this? his Word: not any one part there-

Rom. 1. 20.

of,

of, but the whole: for the attributes and effects, whereby the Prophet in those verses commendeth the word of God, cannot agree to any one part of the word, but must of necessity be vnderstood of the whole word ioyntly considered together: that whole word ioyntly considered, not any one part doth perfectly reueale God to the Church.

No vnwritten verities meant by the word, *Law*.

Moreouer, by this word *Law*, in this place, we are not to vnderstand any such vnwritten verities, as the Papists obtrude vpon the Church, to be accounted for the word of God: but only the written word, set downe by the Prophets and Apostles, and contained in the bookes of the olde Testament, giuen to the Iewes (such as the Apocrypha writings cannot bee shewed to haue beene) and of the new Testament, giuen to the Church both of the Iewes and Gentiles. Therefore our Sauiour refer- Ioh.5.39. reth the Iewes vnto (or commended them for) the searching of the Scriptures, as wherein they did thinke (and that truly) they had eternall life (without any vnknowen traditions) and which did sufficiently testifie of him what he was. The Euan- Ioh.20.31. gelist *Iohn* also saith of those things hee had written, that they were written, that wee might beleeue that Iesus is the Christ the Sonne of God: and that beleeuing we might haue life through his name. Finally *Paul* saith, that the Scriptures are able to 2 Tim.3.15.16 make a man wise vnto saluation, thorough faith which is in 17. Christ Iesus: and that they are all giuen by inspiration of God, and are profitable for doctrine, for reproofe, for correction, for instruction in righteousnesse, that the man of God may bee perfect, thoroughly furnished vnto all good workes. What neede then is there of any vnwritten verities?

The word preached here also vnderstood.

Last of all, for this word, *The Law*: we must not thinke, that though he meane onely the written word, yet hee meaneth the same onely as it is written in the Bible, and then was written in those bookes of the olde Testament, which he had: yea, which himselfe also had written, and did daily write by instinct from Gods Spirit: but that also he meaneth the same, as it was then wisely, purely, sincerely and faithfully preached, opened, expounded and applyed to the people of God, by the Priests, Leuites and other Prophets, raised vp and sent from God in that behalfe: as *Ezra* and some other are sayd to haue preached the Nehem. 8. 5. same, For this indeede is the cheefe, and principall, and ordi- 6.7.8. nary meanes which God hath appointed for the working and

Rom. 10 14. Act. 2. 37. and 13. 48.

encreasing of faith (whereby wee are to bee saued) and of euery good worke, whereby we are to be assured of saluation: as the Apostle plainely teacheth, and as appeareth by the effects, not onely of the Apostles preaching in former times, but also of the sincere, faithfull, painefull and zealous preaching of others in all ages from time to time, and in these dayes, wherein wee now liue, to the stopping of the mouthes of all Papists, and others that speake or write disgracefully of preaching.

The whole word heere meant, not some part onely.

To returne, this is diligently to bee obserued, that the Prophet here speaketh not of any part of the word particularly, but generally of the whole, such as then was committed to the Church. For there are some parts of the word, that would prouoke meere naturall men, and such as neuer felt any worke of regeneration, thereby to the loue thereof. Such are the histori-

Some parts of the word may delight a meere naturall man.

call bookes of the Scriptures, whereunto no other histories in all the world are to be compared. For what other histories may be compared to the history of creation of all things in sixe daies, onely by the word of God, and that of nothing: to the history of drowning the whole world (eight persons onely excepted) with the appurtenances thereof, especially the voluntary concourse of all beasts and fowles, wilde and tame, fierce and cruell as well as meeke and gentle, not onely Hares, Conies, Doues, sparrowes &c but also Foxes, Wolues, Beares, Lyons, Tygers, Leopards, Kites, Rauens, Eagles, and such like, all submitting themselues to be put into the arke, and there preserued by *Noah*? as also to the history of burning Sodome and Gomorrha with fire from heauen, and of deliuering of *Lot*, and his wife, and two daughters from the same? so to the history of *Ioseph* solde into Ægypt and there aduanced, with the meanes thereof, the comming of his brethren vnto him, his often triall of them, and lastly the sending for *Iaakob*, and the comming of him and all his family thither, with their mighty encrease and admirable multiplying, whiles they were theres notwithstanding many meanes vsed by the Ægyptians to the hindering thereof? So to the great workes of *Moses* in Ægypt, the fearefull and manifold iudgements of God vpon the Ægyptians, while the Israelites sojourned with them, the Israelites themselues all that while tasting none of them? and to the ouerthrow of the Ægyptians in the red sea, wheras the Israelites passed thorough on dry land, all the waters being gathered vpon heapes, and standing like wals

on

on each sides of the Israelites ? so to the great battels and victories of *Ioshuah* (the wals of Iericho falling downe before him, without any force of man against them) as also afterwards of the Iudges, of *Dauid*, of *Asa*, of *Iehoshaphat*, and the like ? May not the same likewise bee sayd of the Euangelicall histories, of Christs incarnation, life, passion, death, resurrection, and ascension ? as also of all the great miracles, signes and wonders done by him and by his Apostles, with the gifts of the holy Ghost bestowed vpon them, and vpon many other by their meanes ?

The matters also of doctrine contained in the Scriptures, and no where else taught (books only excepted deriued from them) are so deepe, so profound, so farre aboue the capacity, reach and reason of man, yea, so contrary thereunto, that what naturall man will not take delight in searching into them ? such are the decree of God touching election and reprobation, the mystery of the Trinity, three persons in one diuine essence, the mystery of Christs incarnation, the article of faith for the resurrection of these our vile bodies, and making the same at the resurrection like to the glorious body of Christ himselfe. These things (I say) and the like, are so deepe and profound, that no man is (almost) so wicked, but will (of curiosity at least) desire to study and know them: and that considering them, will not cry out, Thy testimonies are wonderfull: and with the Apostle, Psal. 119.129. Oh the depth both of the wisdome and knowledge of God ! Rom. 11.33. how vnsearchable (or vntraceable) are his iudgements, and his wayes past finding out ?

And why may I not say the same in respect of the eloquence of many parts of the Scriptures? verily many parts of Gods written word, both in the olde and new Testament, are so full of excellent and most significant metaphors, continued allegories, and all kinde of most elegant tropes, and other figures of words and sentences, that the eloquence of all the Orators, Poets, and other writers whatsoeuer, is rudenesse and barbarisme in respect of it. The finest thread (as I may say) of all other writings, is as pease-straw, in comparison of the fineness of some places of the Scripture. May not the heart therefore of a meere naturall, carnall and wicked man bee much affected towards such parts of the word ? These things being so, it is the more that *Dauid* here speaketh of his loue not onely towards such parts of Gods Law,

but also towards the whole. How this belongeth to all other, wee shall see afterward, when I haue gone thorough all the words, and layd open the principall matter it selfe.

Thy: for distinction of this Law, from all other writings.

The next word to bee obserued is the pronoune, *Thy*: and that in a double respect. First, for distinction of this Law, and word, from all other lawes and words. Secondly, for confirmation of the Prophets loue towards this Law and Word of God. There bee many that can speake much of their loue towards other things (as towards riches, honour, pleasures, wiues, children, and other friends) so some may say much of their loue towards the writings of Philosophers, Orators and Poets: so also toward humane lawes, humane traditions and ordinances, though contrary to Gods Law: so also toward physicke, law-books both ciuill & also common & statute-law for the kingdom wherein they liue: so other may speake much of their deuotion towards the bookes of chiualry and martiall matters, of heraldry and blasing of armes, of planting and other husbandry, of Alcumistry, or Geometry, of the Mathematiques, of Logicke and other arts: as likewise of the tongues, Latin, Greeke, Hebrew, French, Italian, Spanish, &c. Yea, of their deuotion to words and workes of worse matters: but *Dauid* heere speaketh not of his loue towards any such thing, but of his loue towards the Law of God.

For confirmation of his loue to the Law of God, from the author thereof, from his testimony touching his Law.

Touching the second respect of obseruation of this pronoune, I say, it is for confirmation, and as a reason of his loue towards the Law of God, in a double consideration. First, as an argument taken from the Author of the Law, and one cause of his loue towards it; euen because it was, and still is the Law of God. And secondly, as an argument to confirme that which hee speaketh of his loue towards the Law of God, taken from the testimony of God himselfe in that behalfe.

Of the first consideration, as it is an argument taken from the authour and giuer of the Law, why hee so loued it, I shall speake afterward, when I come to the cheefe doctrine of this place.

Touching the second, in that the Prophet saith not, oh how loue I the Law of the Lord: but oh how loue I *thy* Law? hee calleth God to witnesse of his sayd loue? it is as much as if hee had sayd, touching his loue to the Law of God, as *Peter* saith of his loue towards Christ, theee times one after another, Lord thou

Ioh. 21. 15. 16. 17.

thou knoweſt that I loue thee. This therfore commendeth the truth and ſincerity of *Dauids* heart touching this his loue towards the Law of God, in that hee boaſteth not of any thing, neither ſaith any thiug, but that, whereof he durſt call God himſelfe to witneſſe. The like he doth (almoſt) thoroughout this whole Pſalme, ſo often as he ſpeaketh of the Law of God. With my whole heart haue I ſought thee : I haue hid thy promiſe in my heart. So alſo in Pſalme 19. hauing commended the word of God by diuers attributes & effects in all the children of God generally, and by two compariſons, at laſt hee ſaith, thereby is thy ſeruant made circumſpect : ſo againe, when thou ſaidſt (*viz.* to thy people generally in the plurall number) *Seeke yee my face: my heart anſwered* (or ſayd vnto thee) *thy face will I ſeeke.* When alſo the Prophet would declare his great reckoning or account that he made of the houſe of God, and the place of his worſhip, he ſpeaketh in like manner, *How amiable are thy tabernacles, oh Lord of hoſts &c.* in theſe and in diuers other the like places, the Prophet to declare the ſincerity of his heart towards that whereof he ſpeaketh, directeth his ſpeech vnto God, as calling him to be a witneſſe of that which hee ſpake touching his heart. Why did the Prophet and other holy men in like caſes thus turne themſelues and ſpeake vnto God? Euen becauſe the Lord only knoweth the heart of man ; *Thou, euen thou onely* (ſaith *Salomon* ſpeaking to God) *knoweſt the hearts of all the children of men.* The loue therfore of a man towards God himſelf, or his word, or any thing els is knowne onely to the Lord. Man may make great ſhewes vnto men, yet there is no man but by ſuch ſhewes may be deceiued : for the heart of man is deceitfull out of meaſure. In this reſpect therfore it was meet that the Prophet ſpeaking of his inward & ſecret loue to the Law of God, ſhould not call man to witneſſe hereof, or ſpeake vnto man, but that he ſhould turne himſelfe onely to God, as he doth ſaying, *Oh how loue I thy Law!* but more heereof afterward, when I ſhall come to apply the cheefe doctrine.

Verſ 10.11. Pſal.19.11. Pſal.27.8. 1. King. 8.39. Ierem.17.9.

The next word in the Text to bee conſidered, is the word *I loue.* He ſpeaketh not of his knowing, reading, hearing, ſpeaking or outward practiſing of the Law, but of loue to the Law : this is more then all the former : all the former may be without this, but this cannot bee without the former. Wee may know, read, heare, ſpeake, yea preach the Law, and all Gods Word, as

The word *Loue*, conſidered : firſt by a kinde of oppoſition to other words.

alſo outwardly performe outward workes preſcribed and commanded by the Law ; and yet not loue it. But where this loue is, there cannot but be all the former : as afterward wee ſhall ſee more largely. *Loue* is the principall affection of all other : like a Queene commanding and ouer-ruling all the reſt. It carrieth all the reſt with it : all the reſt attend vpon it : yea, ſometimes alſo the iudgement it ſelfe. As the loue is ſet, whether rightly or wrongly, towards good or euil: ſo are all the affections ſwayed, yea, iudgement it ſelfe ſometimes blinded with loue, erreth, as the loue it ſelfe erreth : and ſo words and all actions are accordingly. Doth not daily experience daily teach the truth heereof?

Two other reſpects of the obſeruation of the word, *Loue*.

Moreouer, beſides this obſeruation of this word, in reſpect of other, and in a kinde of oppoſition vnto other, as diuerſe from them before mentioned : let vs obſerue two other things therein : 1. The firſt perſon : 2. The preſent tenſe. Hee ſaith not, Oh how is thy word to bee loued : namely by other : but, Oh how do *I my ſelfe* loue thy Law or thy Word? neither doth he ſay, oh how haue I loued thy Law in times paſt, or oh how will I loue it heereafter, how vnfainedly doe I purpoſe to loue it, when I ſhall bee aduanced vnto, and ſetled in my kingdome : or how would I loue it, if I were ſo aduanced and ſettled, or were in this or that eſtate, or had this or that which I yet haue not, or that other haue (as *Abſolom* ſaid, if hee were Iudge in the land, that euery man which had any ſuit or cauſe might come to him, then he would doe him great Iuſtice) the Prophet I ſay ſpeaketh not in any ſuch manner : but he ſpeaketh as in the firſt perſon, ſo alſo in the preſent time, ſaying, Oh how doe I (now, ſuch as I am) loue thy Law?

2. Sam. 15. 4.

Both theſe things are verie worthie of our obſeruation, and they be the greater in reſpect of the perſon of the Prophet : for albeit the name of the writer of this Pſalme be not expreſſed in the Title thereof (as in many other Pſalmes) yet the ſtreame of moſt Interpreters carrieth it to *Dauid*. The matter alſo and ſtile of the Pſalme, compared with the matter and ſtile of other Pſalmes that are *Dauids*, doe both ſauour of *Dauid*, and argue, it was written by *Dauid* : if alſo time would giue leaue, and other more neceſſarie matters did not require the more breuitie in this point, it would be no hard thing to ſhew many things in this Pſalme to be ſuch as cannot fitly be vnderſtood of any other

ther, or aptly applied to any other, but only to *Dauid*. As. 2. children therefore in all things resembling one another, may well be thought to haue one Father, so this Psalme, being most answerable to other, that out of question are *Dauids*, may well be ascribed to *Dauid* also, as to the instrumentall father thereof. Whether *Dauid* were now in full and quiet possession of his Kingdome (though not without many aduersaries) or whether he being but knowne to be the heire apparant, appointed to succeed *Saul*, were now in banishment by the cruelty of *Saul*, (as most doe thinke) or whether he were for a time in flight from the cruell and rebellious insurrection of his vnnaturall sonne *Absolom*, yet is it a great matter, that here he speaketh of his loue towards the law of God. If he were in full and quiet possession of his Kingdome, then had he many other things that he might haue loued, and wherewith the hearts of such Princes are commonly taken vp, yea also stollen away from those things that are much more worthie of loue. What need I speake of the dayly experience, whereby the truth hereof is manifest in farre more meaner persons then Princes are? If *Dauid* were in exile or flight, a man would thinke, that his wife and children, and other friends, as also his country, would haue so occupied and fully possessed his heart, that there should haue been little place for other things therein: but that rather he should haue said, Oh, how loue I those things! Oh, how is my heart troubled with thoughts of them, and care for them in my great loue towards them! Moreouer, that neither any troubles on the one side, wherewith *Dauid* was continually exercised, neither his honors, riches, or pleasures, either in possession or in hope on the other side, did extinguish, or coole, or abate his loue, is it not a thing of very great note?

How.

The next word to be obserued is that word, *How*. Oh, how loue I thy law! This noteth the manner or measure of his loue. It is a word of admiration, or a note of comparison, so is it taken in diuers other places, How amiable are thy tabernacles, &c. Psal. 84. 1. Behold how good and how pleasant a thing it is, for brethren to dwell together in vnitie! a word in due season, how good is Psal. 133. 1. it? How beawtifull are thy feet, oh Princes daughter? How Prou 15. 23. doth the Cittie sit solitarie? How is the gold become dimme? Cant. 7. 1. How is the most fine gold changed &c. How beawtifull are the Lam. 1. 1. 4. 1. feet of them that preach the gospell of peace &c. But how plen- Rom. 10. 15.

tifull

tifull and (almoſt) infinite ſhould my ſpeach be, if I ſhould alleage all places that haue this word, *how?* let theſe be ſufficient to ſhew, that it noteth a kind of exceſſe, or excellencie, euen ſuch as cannot be well expreſt. The Prophet ſeemeth to ſpeake with a kind of ſighing, and as being ſo rauiſhed with loue towards the law of God, that he was euen ſick of loue, as the Church
Cant. 2. 5. and 5. 8. ſaith, ſhe was ſick of loue towards Chriſt: ſo ſeemeth the Prophet to be ſick of loue towards the word of God: as *Ammon* was
2. Sam. 13 2. ſick of a carnall, and wicked, and filthie loue towards *Thamar*: ſo was *Dauid* ſick of a ſpirituall, a godly, and holie loue towards the word of God.

This word alſo importeth a compariſon, and noteth a greater loue in *Dauid* towards the word, then towards riches or any other thing, in which reſpect he ſaith afterward in this very
Pſal. 119. 127. Pſalme, that he loueth the Lords commandements aboue gold, yea aboue fine gold: yea, as whoſoeuer ſo loueth not Chriſt,
Luc. 14 26. that in reſpect of Chriſt, and for Chriſts ſake, he hateth father,
Matth. 10. 37. and mother, and brethren, and ſiſters, wife and children, and his
Matth. 6. 25. owne life alſo (much more riches and other things not to be
Iob. 2. 4. compared to life) is not worthie of him: ſo he that doth not loue the word aboue all other things, yea, he that hateth not all other things below here, in reſpect of the word, is not worthie of the word. Chriſt himſelfe loued the word of God more then he loued any riches, for did he not for the performance of the word ſubmit himſelfe to ſuch want, that the foxes had holes, and the
Matth. 8. 20. birds had neaſts, but he had not whereon to lay his head? and
Heb. 1. 2. that, although he were the heire of all things, yet he was miniſtred vnto by certaine women? He loued the word of God more then he loued his mother, brethren, and ſiſters. For when in his Sermon-time ſome came vnto him, and told him that his mother, brethren, and ſiſters were without deſiring to ſpeake with him, did he not giue ſuch an anſwere, as whereby he declared, that all they were not in ſuch account with him in reſpect of the bond of fleſh and bloud, as they that heard the word of God and kept it? When alſo a woman cried out with admiration of
Luc. 11. 27. him, and commendation of his mother, ſaying, Bleſſed is the wombe that bare thee, and the paps that gaue thee ſuck; did he not anſwere, nay, rather bleſſed are they that heare the word of God, and keepe it? When his mother alſo ſometimes ſeemed to
Luc. 2. 49. reproue him for making her and *Ioſeph* ſeeke him, did he not

ſomewhat

ſomewhat roundly reprooue her, ſaying, How is it that yee ſought me? wiſt ye not that I muſt be about my Fathers buſines? Yea, Chriſt loued the word of God more then he loued his owne life, for did he not lay downe his life to fulfill the word of God in that behalfe? When *Peter* alſo would be ſo hot in his cauſe, and play the ſouldier in his defence, that he ſmote off the high Prieſts ſeruants eare, doth he not ſharply reprooue him, and bid him put vp his ſword againe, adding further in a kind of indignation, that if he would, he could pray and obtaine more then twelue legions of Angels for his reſcue, but how then (ſaith he) ſhould the Scriptures be fulfilled, that thus it muſt be? doth he not hereby plainly inſinuate, that he refuſed the help of Angels, or at leaſt would not vſe them when he might for his deliuerance from his enemies, and the prolonging of his life, euen therefore that the Scriptures might be fulfilled? If Chriſt Ieſus himſelfe loued the word more then all other things, yea more then his life, that was more then the life of all Angels, was there not great reaſon, why *Dauid* ſhould loue it in like manner? had not *Dauid* as much need of it as Chriſt? But I forget my ſelfe in ſlipping thus into the principall matter, while my purpoſe was to deale onely with the words, but being thus put in mind of the matter, I will now leaue the words (as wherein I may ſeeme to haue dwelt too long) and come indeed to the maine matter, as from which I may alſo ſeeme to haue too long refrained. Matth. 26. 54.

CHAP. II.

Wherein is an entrance made into the maine matter, and a diſtribution of the reaſons, both of Dauids *loue to the word, and alſo of ours, and ſome of the ſaid reaſons handled, which all men haue to loue the word of God.*

BY all therefore that hitherto we haue ſpoken, and ye haue heard, of the ſeuerall words, both of vs doe ſee (yee the hearers and I the ſpeaker) the loue of *Dauid* towards the word, and towards the whole word of God, euen his preſent and conſtant loue, his true and vnfeigned loue, ſuch as whereof he might call and did call God himſelfe to witneſſe, his great and earneſt loue, yea, The maine matter.

yea, his such loue, as he could not by any words expresse it; such loue, as the mention whereof made him to sigh with thinking on it; such loue, as wherof he was sick; such loue, as was far greater towards the word of God, then towards any other thing in this inferior world.

The doctrine of this place.

From hence we gather this point of doctrine for our instruction, yea, for the instruction of all men, that so all men ought to loue the word, euen the whole word of God, and euery part thereof, as *Dauid* here professeth, and protesteth, that he loued it: for *Dauid* had no peculiar commandement to loue the word, which was not giuen as well to all other: that also that the word was to *Dauid*, the same is it to all other, that need also that *Dauid* had of the word, and of euery part thereof, the same also haue all other. That benefit that *Dauid* had by the word, the same may all other haue likewise; yea, I may take one step farther, and I may boldly, safely, and truly say, as *Paul* speaketh of himselfe by comparison with some other, Are they ministers of Christ? I am more, in labors more abundant, in stripes aboue measure, in prisons more frequent: that so in like manner, if *Dauid* had neede of the word, wee haue much more in this age, if there were good, sufficient, and plentifull reason why *Dauid* loued, and iustly loued the word (as we haue heard he did) then we haue much more reason, euen to loue it much more.

2 Cor. 11. 23.

That *Dauid* had good reason so to loue the Word, and wee much more.

To make this good, I will proue both these points: 1. That *Dauid* had great and many reasons so to loue the word, as here he saith he did. 2. That we haue not the same reasons only, to moue vs to loue the word, as *Dauid* loued it: but that also wee haue more reasons: and that therefore wee are to loue it much more. First (I say) I will shew you the reasons that *Dauid* had for the loue of the word; which are also common to vs, and to all others, and euer were so common to all. 2. I will shew other reasons for the loue of the word, which neuer belonged to *Dauid*, or to any that liued vnder the law, but are proper only to the ages that haue been since the manifestation of Christ in the flesh, and that haue liued, do liue, or shall liue vnder the Gospell, to the last comming of Christ in glory. Both these points being shewed, I wil apply the former doctrin to our selues, & labor to prouoke our selues, both to loue the word as *Dauid* did, and also so much more to inlarge our loue towards the word, by how much the more reason we haue, so to doe, then *Dauid* had.

But

But before I come to the first of the former two points, let vs not forget this one thing, that then was somewhat peculiar to *Dauid* and to the *Israelites* then liuing, and to the Iewes which should liue to the first comming of Iesus Christ, now past. What is that? euen that they onely were betrusted with the word. *He sheweth his word vnto Iaakob, his statutes and his iudgments vnto Israel, he hath not dealt so with any nation**. All that time therefore before the comming of Christ in the flesh, yea till the death of Christ, and his commission giuen to the Apostles, for preaching the Gospell vnto all nations; great was the prerogatiue of the Iewes aboue the Gentils: because vnto them were committed the oracles of God. In this respect therefore (to speake by a kind of correction of my selfe) *Dauid* and the rest of the people had (I acknowledge) some speciall reason of their speciall loue to the word of God: as likewise because of all the speciall benefits they injoyed by the word, whiles they specially injoyed the word it selfe. For the more that any man betrusteth another with any speciall jewell or treasure for a time; and the more benefits such a man reapeth by such a jewell or treasure, so long as he is specially betrusted therewith, and hath the speciall custody and vse thereof; the more certainly such a man is bound to loue, not onely that man that so betrusteth him with the custodie and vse of such a speciall jewell or treasure; but also the said jewell and treasure it selfe, and to be the more carefull both to keepe it safely, and also euery way to vse it the better. But this reason being now taken away, and the word and benefits thereof being now made common to vs, I shall not need to stand any longer vpon it.

What speciall reason Dauid and the Israelites liuing to Christs first comming in the flesh had, to loue the word more than all other nations.

* Psal. 147. 19, 20.

Math: 28. 19.

Rom: 3. 1.

I come therefore to the former of those two points, which before I propounded to my selfe to shew vnto you; that is, to set downe vnto you and all others, those reasons for the loue of the word, which *Dauid* had, and which notwithstanding doe now belong to vs as well, as then they did to *Dauid*, and to all the Church of his time, and of future ages to the comming of CHRIST.

Here let vs first of all remember, that first obseruation for the confirmation of the loue of *Dauid*, before made vpon the pronoune *thy*, viz: that the same was an argument of *Dauids* loue towards the word of God, taken from the authour: that is, because this word which *Dauid* so loued was the word of God. Though himself

The first generall argument, for loue to the word, frō the author thereof, God

Though some part thereof were called the law of *Moses*, and be said to haue beene giuen by *Moses*, as also be termed the word that was giuen by *Angels*, and to be receiued by the ordinance of *Angels*, and to be ordeyned by *Angels*; yet these things are not so to be taken, as if *Moses* or the *Angels* had beene the authors of the Law, or of any other part of the word: but the Scripture by such phrases meaneth onely that these were the instruments that God vsed in the first publishing of the word. For the Law was first committed to *Moses*, and both the Tables of the Morall Law were first giuen into the hands of *Moses* (the people fearing to heare the voice of God.) So also did *Moses* first receiue the ceremoniall and judiciall law from God, to communicate the same vnto the people. At the first giuing also of the law, the Lord being gloriously accompanied with the Angels, afterward also (yea before) the Lord speaking many things to particular persons by Angels: therefore is the word said to haue beene giuen and ordeyned by Angells. Yet were they but instruments of God, and Ministers of the word for a time: the Lord still was the author of the word. And therfore as the word spoken is said to be the word of God; so the whole scripture, and all the scriptures, and euery scripture is said to be giuen by inspiration of God; and holy men that wrote the scriptures, are said, not to haue written any thing of their owne heads, or by any priuat motion, but as they were moued (and directed) by the Holy Ghost. And although no man knowing the things of God, but the spirit of God, and no man being able to say that Iesus is the Lord, but by the Holy Ghost; no man therfore can much lesse know and be assured fully, that the scriptures (wherein are all the things of God and of Christ Iesus) are of God, but he that hath the same spirit of God, that did first direct the writers of them in writing, and by whose inspiration they were first giuen: Yet are there many other things that do partly testifie the same, and that doe so euidently shew the diuine originall of the word, that such as will not see and acknowledge as much, may notwithstanding be left without excuse in themselues, and haue nothing to plead for their ignorance in that behalfe. As by the workes of God, euen the very heathen might see so much of the inuisible things of God, as were sufficient to take all excuse from them (as hath beene before touched) though the said works did not fully shew all things that were to be

Heb. 10. 28.
Ioh. 1. 17.
Heb. 2. 2.
Acts. 7. 53.
Galat. 3. 19.
Exod. 32. 15. & 34. 1.
Exod. 20. 19.
2 Tim. 3. 16.
2 Pet. 1. 21.
1 Cor. 2. 11.
1 Cor. 12. 3.

be knowen of God: so albeit nothing can fully assure men that the Scriptures are the word of God, but only the Spirit of God, yet are there many things that may abundantly conuince all such as shall denie them to be of God.

These are, first of all the heauenly and diuine matter of them, not agreeable, but contrary to that that is in man, and condemning whatsoeuer man hath or is of himselfe. For is it not hereby apparant, that man is not the authour of them, and consequently that God is? 1. How the Scriptures are manifest to be of God.

Secondly, the same is manifest by the chaste and pure stile of them, nothing sauouring the wit and inuention of man, but altogether the wisdome of God. 2.

Thirdly, so also by the simplicity of many men, before the Lord set them a part for the writing of the Scriptures: who notwithstanding afterward had excellent gifts, and wrote excellently, not onely of things in their time, but also of things before their times, and of things to come: *Moses* indeede was learned in all the wisdome of the Ægyptians, notwithstanding hee did not write of things done before his time, as of the creation of the world, of the drowning thereof, of the burning of Sodome and Gomorrha, and of diuers other the like things, neither of things to come to passe many generations after his time, hee did not (I say) write of such things (past and future) by that learning of the Ægyptians, but by the wisdome of God and by direction of the Holy Ghost; who presented all things past to him, as if hee had seene the execution and performance of them: and shewed him things to come, as if they had beene present. Was not *Dauid* also brought vp, all his youth, in keeping of sheepe? was not *Amos* an heard-man or keeper of great cattell? were not the cheefe Apostles and greatest writers (*Paul* excepted) simple fishermen? How then came it to passe, that all these wrote so excellently, but by the Holy Ghost? Though *Paul* had beene brought vp at the feet of *Gamaliel*, and were a learned Pharisie, yet he wrote not the Scripture by the instruction of *Gamaliel*, or by the learning of the Pharisies, but by the Holy Ghost, and as he was taught of God, and immediately instructed by Christ Iesus himselfe. 3. Acts 7.22. Gal. 1.1. 12. 16

Fourthly, the same is likewise euident by the perpetuall and constant harmony of the Scriptures, one booke compared with another, though written by diuers persons, at diuers times, in diuers 4.

diuers places &c. Doth not this plainly argue all the Scriptures to be from the God of concord? can all the world shew so many bookes written by diuers men, so to agree together? yea, there neuer was any one man, that wrote diuers treatises of halfe the volume, that the Scriptures are of, but that there might be some dissonancy found in them.

5. Fiftly, the mighty and powerfull effects also of the word in men of all sorts, of all ages, of all complexions, casting some downe to the gates of hell, raising vp other to heauen, turning them from the power of Sathan to God, taming them that haue beene of feircest nature, and making them as meeke as Lambs, affecting some with great heauinesse, filling the hearts of other with ioy and gladnesse, driuing some to great admiration, and enforcing them to acknowledge, that they neuer heard men to speake, as they haue spoken, that haue spoken the word of God, and making some of the very reprobate (otherwise stout and sturdy) to quake and tremble: doe not these (I say) and other the like effects beare witnesse to the diuine inspiration of the word?

6. Sixtly, what shall I likewise say of the particular foretellings of many things long before, euen many hundred yeeres, and the naming of some men long before they or their fathers were
1.King. 13. 4. borne, and what should be done by them; as of *Iosiah*, and that he should burne the bones of the idolatrous Preists vpon the
Isai. 44. 28. altar of *Bethell* 330. yeeres after: and of *Cyrus*, that hee should be a deliuerer of the people from bondage 170. yeeres after: as likewise of the accomplishing the foresayd things to be done by *Iosias* and *Cyrus*, and all other future things, and that in the very moment of time, wherein the same were foretold that they should come to passe, as also of all the circumstances before prognosticated with the things themselues? Could any such things be done by the wit of man? no, no: it belongeth onely
Eccles. 6. 12. or 7. 2. to God, to foretell certainely things to come. *Who can tell a man what shall be after him vnder the Sunne? Giue a portion to seuen and also to eight; for thou knowest not what euill shall bee vpon the*
Isai. 43. 12. & 44. 7. & 45. 21. & 46. 9. 10. *earth.* Doth not the Lord also oftentimes challenge the prediction of things to come, as proper only to himselfe? and doth he not thereby proove himselfe to be the onely true God?

7. What else also doe the great outward iudgements of God from time to time vpon the contemners of the Word, as also his apparant

apparant manifold mercies vpon the profeſſours and maintainers of it: as likewiſe the worme of conſcience gnawing at the heart of the one, and the vnſpeakable peace, ioy and comfort abounding in the other: what elſe (I ſay) doe theſe things teach, but that the word is of God?

Eighthly, touching the perpetuity and preſeruation of the Scriptures from time to time from all enemies, I ſhall haue ſome occaſion to ſpeake afterward. 8.

Now let theſe things (thus curſorily but touched) ſuffice for proofe of the Word, that *Dauid* ſpeaketh of, to be the Word of God. Was not this a great argument to prouoke *Dauid* to the loue therof? According to the excellency of men in learning or in skill for any worke, are the bookes and workes of men the more loued? How then are the bookes and writings of him to bee loued, that in all things is moſt excellent and onely excellent?

As God is the authour of the word: ſo is hee the cheefe and principall matter thereof. For what elſe (in a manner) doth the word teach, but the great power, wiſdome, iuſtice, mercy, and other things of God? As therefore wee loue thoſe things, and deſire the knowledge of them: ſo is there not great cauſe, why that word alſo ſhould be precious vnto vs? 2. *Argum.* God the principall matter of the Word.

More particularly and principally, this Word of God ſetteth forth at large vnto vs, the great, the vnſpeakable, the incomprehenſible, and more then maruellous loue, mercy, and other goodneſſe of God towards vs moſt vile, moſt wretched, moſt miſerable, moſt rebellious creatures. All the word of God is (in a manner) nothing elſe, but his loue-letters vnto man-kinde, and his letters (as it were teſtimoniall) of his exceeding loue towards the Elect: yea, his letters patent for the forgiueneſſe of their ſinnes, and of his gift and grant of all liberties, immunities, priuiledges, dignities, preferments and prerogatiues in this life, and for confirmation and aſſurance of them, of eternall life, happineſſe and glory in the life to come. Had not *Dauid* therefore, and haue not all other iuſt cauſe, ſo to loue the Word, as heere he ſaith, hee did loue it? Is not any childe, hauing beene ſtubborne, riotous, diſobedient, rebellious to his father, being reconciled to him, in great loue with the louing letters, which teſtifie his fathers ſayd loue and reconciliation vnto him? Is not any woman, deſcending of baſe and beggerly parentage, being 3. *Argum.* The word is Gods loue-letter, and his letters patent of all our prerogatiues.

married to some great and mighty Prince, and yet after marriage breaking the marriage couenant, and many other wayes greatly offending her princely husband, but for all that reconciled vnto him, and receiued into grace and fauour with him: is not any such wife (I say) greatly in loue with the loue-letters of her sayd louing husband vnto her?

4. *Arg.* God himselfe greatly loueth his word.

May we not farther say, that God himselfe doth greatly loue his Word? And doth not this appeare by his hatred of all them that hate it, and by his great loue, mercies and manifold fauours towards them that loue it? Had not *Dauid* therefore, and haue not all other great cause to loue that Word, which by the former testimonies, they see so greatly beloued of God?

CHAP. III.

Containing foure other arguments from foure commendations of the Word in Psal. 19. 7.

Psal. 19.

LEt vs heere also breifely consider all the commendations of the word, as they are set foorth vnto vs in another Psalme. They are indeede very many, euen sixteene in all: yet let it not be tedious vnto any, for me to take a little view of them all, and as it were lightly to trip ouer euery one of them. Though the commendations of the Word in that place bee as a large wood of as many dayes iourney through as Nineue was; yet I will (as it were) take such swift post-horses, that I trust it shall not seeme long to any, ere I come to the end thereof.

Ionah. 3. 3.

Psal. 19. 7.

5. *Arg.* 1. From the perfection of the word.

First therefore it is there said, that the Law of the Lord (that is, his whole word or doctrine) is perfect. But what is meant by this attribute *perfect?* for answer hereof, we must vnderstand, that the Prophet hauing in the former sixe verses of that nineteenth Psalme, commended the workes of God (as a booke in a large folio, and written with so great letters, that hee that runneth may read) to set foorth the glory of God, and so farre to shew the inuisible things of God generally to all the world, as whereby all men of all nations may bee made inexcusable, and without all plea of ignorance of that God, whose glory is so declared by the heauens and by his other workes: doth now adde

Habbac. 2. 2.

the

the commendation of the booke of his written word, as more perfect, then the other great booke of his workes, and as containing not onely many things, which cannot be learned by his sayd booke of his creatures (as the mystery of the Trinity, three persons and one and the same God: the eternall decree of God touching election and reprobation: the incarnation of the second person of the Deitie: the saluation of all that doe beleeue in him so inuested with our nature: the resurrection of the body, and many other articles of our faith, without the knowledge whereof a man cannot be saued) but also all other truth, which is according to godlinesse, necessary to bee knowen vnto saluation, or for beleeuing in Iesus Christ to eternall life, and for all such obedience as whereby we may both know our selues so to beleeue in Christ, and also declare our sayd faith to other, to be no vaine, and dead, and vnprofitable faith, but a true, liuely and sauing faith. This one word therefore *perfect*, signifieth that the written word, not giuen to all generally, but particularly and onely to the Church, teacheth not some things alone, whereby all may be made without excuse, but all things necessary to be knowen, of God and of our selues, both for faith and also for all obedience vnto euerlasting life and saluation: so that no man is bound necessarily to know, to beleeue, or to obey any thing more, then is contained in the written word of God: but that whatsoeuer is by any imposed as necessary for knowledge, faith, or obedience to saluation, the same both may, and must bee reiected. This absolute and compleat perfection of the Word is signified by that commandement which was long since giuen, & is still in force, namely, that nothing should either bee added to the Word, or detracted from the Word which God commanded. And the last booke of all the Scripture is (in a manner) concluded with this fearefull commination, against all such addition and detraction: *If any man shall adde vnto these things, God shall adde vnto him the plagues that are written in this booke: and if any man shall take away from the words of this prophesie, God shall take away his part out of the booke of life, and out of the holy citie, and from the things which are written in this booke.* This compleat perfection of the written word is expressed largely by the Apostle *Paul*, commending all Scripture, not onely to be giuen by inspiration of God, but also and therefore to be profitable for doctrine, for reproofe, for correction, for instruction in righteousnesse, that

Tit. 1. 1.
1. Tim. 2. 4.
Ioh. 3. 16. and 20. 31.
Iam. 2. 14. &c.
Deut. 4. 2. and 12. 32. Prou. 30. 6.
Reu. 22. 18. 19.
2 Tim. 3. 16. 17

the man of God may be perfect, thoroughly furnished to all good workes, or vnto euery good worke. By *doctrine*, he meaneth, the teaching of all truth pertayning to saluation. By *reproofe*, he meaneth the confutation of all errors, contrary to the said truth. By *correction*, he meaneth, reprehension of all vices, and dehortation from them, with denunciation of judgement against them. By *instruction in righteousnesse*, hee meaneth exhortation to all virtues, both for prosperitie and also for aduersitie, with the sweet promises of God, the better to allure men vnto such virtues. So he teacheth that nothing is to be imbraced for truth vnto saluation, but that which the word commendeth: nothing to be rejected for error, but that which the word condemneth: nothing to be shunned as euill, but that which the word forbiddeth: nothing to be followed, pursued, done, and practised, but that which the word commandeth. By *the man of God*, hee meaneth the ministers of his word, whom God hath appointed to teach, to convince, to rebuke with all authoritie, and to exhort in like manner all men of what state, degree, calling and condition soeuer, touching all things necessarie to saluation, and pertayning to their said state, degree, calling and condition. By *being made perfect, and throughly furnished vnto euery good worke*, hee meaneth that the said ministers of the word, should not be able to performe some ministeriall duties and offices onely, but also all: euen euery one of those foure before mentioned, or any waies signified by them. If then the Scripture be thus perfect, thus thoroughly to furnish the ministers of the word to euery good worke of their calling, be they not as perfect, to make euery other man perfect to euery good worke belonging to his calling, and beseeming his state and condition, and for prosperitie and aduersitie? Doubtles, they be perfect, to make perfect and thoroughly to furnish Kings and Princes, and their subjects, Noble-men, and men of all inferior sort and qualitie, men and women, young and old, married and single persons, husband and wife, parents and children, masters and seruants, learned and vnlearned, rich and poore: and therefore the duties of all these and of all other sorts of men, are particularly and largely described in the word. Moreouer the same word hath excellent rules of humilitie, sobrietie, modestie, wisdome, courage, and kindnes to be practised by authoritie and in prosperitie: as also most sweet instruction

Tit. 2. 15.

for

for patience and cheerefullneſſe, together with moſt heauenly conſolations and comforts, for any kinde of ſubjection, or affliction, or aduerſitie, yea for life, and for death, whether the ſame ſhall be naturall and by ſicknes, or violent and by cruelty, or any other meanes. Neither doth the word onely teach vs patiently and cheerefully to beare afflictions, but alſo to make ſuch vſe of them, as to be the better by them, and to be able truly to ſay, *It is good for vs, that we haue beene afflicted, that we might learne thy ſtatutes.* Pſal. 119.71. So the word is a ſchoolemaſter to teach vs to know, from whom afflictions do come: for what cauſe they are ſent, and to what end. And afflictions alſo are a ſchoolemaſter, to teach vs better practiſe of that knowledge, that before wee had learned by the word it ſelfe: and ſo without any contradiction is that to be vnderſtood, where it is ſaid, *Bleſſed is that man, whom thou chaſteneſt ô Lord, and teacheſt him out of thy Law.* Pſal. 94.12.

Againe, to omit many other teſtimonies of ſcripture, to proue the perfection thereof, the ſame is manifeſt by this reaſon: that if there want any thing in the ſcriptures for the good of the Church, or for the ſaluation of any one member thereof, the defect thereof is, either for that God did not foreſee all things neceſſarie, or that fore ſeeing the ſame he would not ſet it downe. To affirme the former, is no leſſe than blaſphemie againſt God, inaſmuch as we know him to be onely wiſe, and as well to foreſee all things to come, as to know all things paſt, or to behold all things preſent. To charge God with the latter is as injurious to his goodnes. For ſith he ſo loued the world, as not to ſpare, but to giue his Sonne, for our better aſſurance that he will giue all other things alſo: how can we doubt but that he hath giuen ſuch a word as is perfect, and conteyneth all things neceſſarie for vs to know, or beleeue, or doe towards euerlaſting ſaluation by his ſonne. Ioh. 3.16. Rom. 8.32.

This word of God was alwaies thus perfect, ſince any booke thereof was at the firſt written. For the latter bookes of the Scripture doe not conteyne any new matter of ſaluation, not before conteyned in the former bookes, but were onely added to ſhew the accompliſhment, or for better illuſtration, opening, and confirming of that that was before written. Therefore the Apoſtle *Paul* expreſly ſaith, that he ſaid no other things, then thoſe which the (former) *Prophets* and *Moſes* did ſay ſhould come: and ſpeaking of the doctrine of the Goſpell, he deſcri- Act. 26.22. The word of God perfect from the firſt writing thereof.

Rom. 1. 1, 2. beth it to be that which God had promiſed afore by his Prophets in the holy Scriptures. *Peter* alſo doth not obſcurely in-
1 Pet. 1. 10, 11, 12. ſinuate, the things of our ſaluation, then preached by the Apoſtles and by other, which preached the goſpell, with the Holy Ghoſt ſent downe from heauen, to haue beene before ſearched out and inquired by the Prophets, and conteyned in their writings.

Thus wee ſee the truth of this commendation, here giuen to the word of God, namely, that it is perfect. Who therefore doth not thereby ſee, what great and juſt cauſe *Dauid* had ſo to loue the word, as here he proteſteth he did? yea, who thereby will not be affected with like loue vnto it? As men do diſtaſte thoſe workes that are vnperfect, which haue any thing too much, or too little, and that need ſomething to be added vnto them, or that may haue ſomething (without any impeachment or mangling) taken from them, or that may be amended, & eſpecially that need amēding, & may in any reſpect be made better: ſo all men (at leaſt of any vnderſtanding) do greatly affect and regard ſuch workes, as haue not any thing too much or too little (and euen ſuch bookes, as haue neuer an idle and ſuperfluous word, and yet alſo haue words ſufficient to ſet forth the matter) and the which by any detraction or addition would be made worſe, or which haue not any thing that for workmanſhip or any other reſpect, can be made better. Such is the worke of Gods word; ſuch it was at the firſt writing thereof; ſuch ſhall it euer be.

6. Arg. 2. From the effect thereof, in converting the ſoule. As the word is thus in the firſt place in that Pſalme commended to be *perfect*; ſo in the next place it is ſaid to *conuert* or to *reſtore the ſoule*. By the *Soule*, he meaneth the whole man, conſiſting of body, as well as of ſoule. The ſoule is named, becauſe therein chiefly conſiſteth the image of God, and that muſt be firſt converted, or elſe the body will not be converted: that alſo, in the life to come, and after the ſeparation thereof from the body by death, ſhall firſt be reſtored to perfection, whiles the body ſhall lye and rott in the graue till the reſurrection. For
Iames 1. 21. 1 Pet. 1. 9. theſe cauſes alſo the word is ſaid to be able *to ſaue our ſoules*: and our ſaluation is ſaid to be the ſaluation of our ſoules. Notwithſtanding as our bodies ſhall be ſaued hereafter as well as our ſoules; ſo alſo in this life our bodies are converted or reſtored as well as our ſoules: yet not bodily, but in a ſpirituall manner, from

from all the ſpirituall corruption thereof, wherewith it is defiled by the ſoule. Now concerning this reſtoring or converting of our ſoules, and conſequently of our bodies alſo (to be the fitter habitation for our ſoules) we know that by the fall of our firſt Parents, we all loſt that image of God, wherein our ſaid firſt Parents, and we in them, were created. To this image doth the law of God reſtore. This reſtoring is a farre greater worke, then our firſt creation in that image: yea, than the creation of all the world; as which was finiſhed in ſix dayes, and wherein there was no oppoſition of any enemies vnto God: whereas this reſtoring requireth long time for perfection thereof, and hath many aduerſaries to hinder the ſame, both without, and alſo within that ſoule that is to be reſtored. In this one worke alſo, there is a double worke: whereas in our firſt creation to Gods image there was but a ſingle worke. For in this worke of reſtoring vs to the foreſaid image of God, which our firſt Parents loſt for themſelues and all their poſteritie, before this image can be renewed, there muſt be the eviction, expulſion, and ejection of the image of the diuell, wrought and brought into the ſoule, in ſtead of the former image of God, and then is the image of God to be repayred: for the ſecond can take no place, where the former is not diſplaced: both cannot ſtand together. But in the firſt creation of vs to Gods image, there was no other image to be firſt defaced, but at once Gods image was fully and perfectly framed. Beſide, in this worke of reſtoring vs to the former image of God, all the great miracles that Chriſt euer wrought vpon the bodies of any, are wrought in the ſoules of them that thus are reſtored. But of this more being ſaid in another place, I ſhall not need to ſpeake any more in this. Moreouer, this reſtoring of our ſoules, by the word, is the greater, becauſe we are reſtored to a far more excellent ſtate, than euer *Adam* had at the firſt; for that was mutable, ſuch as might be changed and loſt, and ſuch as was changed and loſt: but the ſtate, wherevnto the word doth reſtore vs, is ſuch as cannot be changed, it cannot be loſt. The image of God once receiued by the word which is immortall, like to God himſelfe (as afterwards we ſhall heare) can neuer be vtterly loſt againe: it may be blotted, it may be ſtayned, and blemiſhed by our negligent keeping thereof, but it can neuer be altogether defaced: but hereof alſo more hath beene ſaid in the former treatiſe, and more by the way is to be

In the dignitie of Gods children, CAP. 4.

said at this time. To speake yet a little more of this point of restoring the soule, let vs here onely briefly obserue 3. things, from which our soules are specially released: and 3. things also, wherevnto they are specially restored. The first is, from death to life: the second, from sicknes to health: the third, from bondage to libertie. For the first, the Apostle saith, that we were all by nature *dead in trespasses and sinnes:* but that being so dead God notwithstanding hath *quickned vs together with Christ.* Another Apostle saith, that *we are translated from death vnto life.* the meanes, whereby wee are quickned and translated from death to life, is the word here spoken of. For *Peter* saith to our Sauiour, *thou hast the words of eternall life.* and our Sauiour had said before, *it is the spirit that quickneth, the flesh profiteth nothing: the words that I speake vnto you, they are spirit, and they are life.* Paul also calleth the word, *the word of life.* and *Iames* speaking of our regeneration, wherein our soules receiue this life againe, saith, *of his owne will begat he vs with the word of truth.* Peter also speaking of the same our regeneration, saith againe, that *we are borne againe by the word of God.*

The word restoreth from three things to other 3.
1. From death to life.
Ephes. 2. 1.
vers. 5.
1 Ioh. 3 14.
Ioh. 6.68.
vers. 63.
Philip. 2.16.
Iam. 1. 18.
1 Pet: 1. 23.

Touching the second point before mentioned: being restored from death to life, there remaine notwithstanding many spirituall infirmities and sicknesses in vs, which are all as it were (to speake homelily, the better to expresse the nature of sinne) so many scabs, sores, boynes, and spots of spirituall leprosie. Therefore our Sauiour hauing said, *The whole needs not the Physitian, but the sicke,* presently addeth, *I came not to call the righteous, but sinners to repentance:* thereby plainly noting, the two points, for which I alledge this place: the first, that hee confounding them that are *sicke*, and them that are *sinners*, doth plainly teach all sinne to be sicknes: the second, that he vsing the word *calling*, and saying, *I came not to call the righteous, but sinners to repentance*, doth also note the word to be the meanes, whereby our soules are cured of all their sinnes, and be daily more and more restored to their spirituall health. How do men set by such things as are accounted restoratiue for the body, and wherein there is great virtue to recouer a man from a deepe bodily consumption? but especially, if there were any salue that would heale all sores and wounds, greene and old, or any medicine or water that would cure all diseases, paines and griefes of the bodie, the stone, the gout, and the like: oh how would men

From sicknes to health.
Mar. 2. 17.

men dote vpon it? Such is the word of God for the soule.

But is this spirituall life and soules health all whereunto the word doth restore vs? Not so: besides the spirituall sicknesses, and wounds of our soules, without the word alltogether vnrecoverable and vncurable, our whole man is in most miserable bondage, euen in bondage far worse than either that of the Israelites in Ægipt (which notwithstanding for the extremitie and sharpnesse thereof is called *the house of bondage*) or that of the Iewes, long after in Babylon, or of any other in these daies in the Turkish or Spanish gallies, or any where els. To what, or to whom were we, or be any by nature in this bondage? euen to sinne and satan. Satan is the master of this bondage, and sinne is the yrons and fetters wherewith we are bound and fettered hand and foot by him, so that we cannot stirre hand or foote, but as he moueth the same. For the Apostle saith, that *in times past* (that is, before any worke of regeneration begun in vs) *we walked in trespasses and sinnes* (like slaues loaden with yron bolts) *according to the prince of the power of the ayre, the spirit that now* (or still) *worketh in the children of disobedience &c.* The same Apostle saith likewise, that *sometimes we were foolish, disobedient, deceiued, seruing diuers lusts and pleasures, liuing in malice and enuy &c.* Of this bondage to sinne doth he not say againe, *Know yee not, that to whom yee yeeld your selues seruants to obey, his seruants yee are*, whether of sinne vnto death, or of obedience vnto righteousnes &c? Yea our Sauiour himselfe had spoken of it before, answering the Iewes that stood much vpon their pantofles for their freedomes and liberties: *Verily, verily, I say vnto you, whosoeuer committeth sinne, is the seruant of sinne.* From all this bondage the word doth release vs, and restore vs to perfect freedome. For *the truth* (saith our Sauiour) *shall make you free*, and what is truth but the word, as afterward we shall heare? *Paul* likewise speaking of the end of his ministerie, saith that it was, *to open our eyes, and turne vs from darknes to light, and from the power of Satan vnto God.* Without the word therefore, wee are in the darke dungeon of hell, and in the custodie and bondage of Satan; but by the word wee are discharged and turned to God. But how doth this agree with that that our Sauiour saith, that *the sonne must make free*, and that often elsewhere our whole redemption is ascribed to Christ? These agree exceedingly well. For the same Christ Iesus alone is the author and Reuel. 5. 9.

From bondage to liberty.

Ephes. 2. 2.

Tit. 3. 3.

Rom. 6.

Ioh. 8. 34.

Act. 26. 18.

Ioh. 8. 36.

Tit. 2. 14.

1 Pet. 1. 19.

and ſole worker of our freedome and liberty : but the word is the engine, whereby hee openeth the priſon doores, and the hammer whereby he knocketh off all the bolts of ſinne, and the file wherewith he fileth in ſunder all the fetters of iniquity : yea, it is his ſtrong arme, whereby he fetcheth and plucketh vs out of Sathans priſon, and ſetteth vs at large to walke in holineſſe and righteouſneſſe all the dayes of our life. Being thus reſtored from bondage to liberty, we are alſo made of the ſlaues of Sathan, not onely the ſeruants of God (whoſe ſeruice notwithſtanding is perfect freedome) but alſo his children and heires together with Chriſt Ieſus of the kingdome of God. So wee are tranſlated not onely from death to life, but alſo from hell to heauen, and all by the meanes of the word, that worketh faith in vs, wherby Chriſt dwelleth in our harts, & we are made members of Chriſt, & one with Chriſt, more neerely vnited vnto him then the Angels, whoſe nature he tooke not vpon him. Is not this a great leape? Is not this a gracious change ? How ſhould our hearts burne in loue towards the word, whereby we are thus reſtored?

Ephes. 3. 17.
Ephes. 5. 30.
Heb. 2. 16.

7. *Arg.* 3. Gods word is ſure.

The Prophet proceedeth, and ſaith, *The teſtimonie of the Lord is ſure.* By the *Teſtimony of the Lord*, he meaneth the ſame word that before he had called *perfect :* and wherto he aſcribed the *reſtoring of the ſoule.* Why doth he now call it by the name of the Teſtimony of the Lord ? becauſe it teſtifieth Gods power, wiſdome, iuſtice, mercy and goodneſſe &c. more plentifully then the ſame are ſhewed by the former booke of his creatures. What is the word *ſure ?* euen certaine, faithfull and immutable, ſuch as will not faile, and ſuch as whereby no man ſhall bee deceiued, that relieth thereupon. For *hath the Lord ſaid, and ſhall he not doe it ? hath he ſpoken, and ſhall he not make it good ?* the word of God is the ſurer, becauſe the ſame is confirmed by an oath. The threatnings of God confirmed by an oath. The promiſes of God are confirmed by an oath. Did not the Lord ſweare that he would haue war with *Amalek*, from generation to generation? when all men had thought this oath to haue been vtterly forgotten, did not the Lord think vpon it about 400. yeers after, commanding *Saul* to goe againſt them, and vtterly to deſtroy man and woman, infant and ſuckling, oxen and ſheepe, camell and aſſe. And why ? becauſe hee remembred what *Amalek* had done vnto Iſrael, and how he layd wait for him, *When hee came vp from Ægypt.* Did not the Lord ſweare againſt the great oppreſſion

Numb. 23. 19.
Exod. 17. 16.
1. Sam. 15. 2. 3.
Amos 8. 7.

preſſion of Iſrael, euen by *The excellencie of Iaakob*, that he would *neuer* forget any of their workes? Did not the Lord by an oath, euen ſwearing by himſelfe, confirme his promiſe made to *Abraham*, and in *Abraham* to all his poſterity? for better confirmation alſo of his promiſes, hath he not ſet to the outward ſeale of his Sacraments, and giuen the inward earneſt of his Spirit, whereby alſo all the children of God are inwardly ſealed to the day of their (full) redemption? Can we doubt of that word, which is thus confirmed? whoſe oath is comparable to the word of God? what earneſt, what ſeale to be compared to the earneſt and ſeale of Gods Spirit? Oh ſingular commendation therefore! How are ſuch men beloued, that are alwayes as good as their Word? How doe they ſet by the bonds and bils, which they know ſhall be performed. Oh then how ſhould men regard, loue, and ſet by this word, that is thus ſure? yea, more ſure then heauen and earth themſelues? *Till heauen and earth paſſe, one iot or title ſhall in no wiſe paſſe from the Law, till all bee fulfilled.* This word and no other hath in it the *euerlaſting couenant*, euen the *ſure* mercies of *Dauid*. Shall we not loue this word? ſhall we not account it our ſpeciall treaſure? God forbid.

Hebr. 6. 13.
2. Cor. 1. 22. & 5. 5.
Eph. 1. 13, 14. & 4. 30.
Matth. 5. 18.
Luc. 21. 33.
Iſai. 54. 10. & 55. 3.

The next commendation of the word, is that *it giueth wiſdome to the ſimple*: or maketh the ſimple to bee wiſe. Two things are heere to be obſerued. 1. That *it giueth wiſdome*. 2. The perſon to whom it giueth wiſdome, *to the ſimple*. By wiſdome, hee meaneth the vnderſtanding of the will of God, and wiſdome eſpecially to ſaluation. So *Paul* commendeth *Timothy*, that from his child-hood, he had been taught and had knowen the Scriptures, that were able to make him wiſe to ſaluation. It is true alſo of true wiſdome for this life. For it alſo teacheth how comfortably to get, to keepe, to vſe the things of this life: as afterward wee ſhall heare more. It teacheth alſo how euery man ought to carry himſelfe towards euery man, and in euery calling and condition. Is not this great wiſdome? doubtleſſe it is. Therefore our Prophet ſaith in the very next words of my text, that by Gods word he had beene made wiſer then his enemies: and no doubt, he meaneth not onely in things pertaining to ſaluation, but alſo in things of this life, for the auoiding of dangers, and for the carriage of himſelfe in all affaires, as became him for to doe. For certainely none that were wiſe to ſaluation would be his enemies. Notwithſtanding hee meaneth not that craft

4.
8. *Arg.* It giueth wiſdome to the ſimple.
Epheſ. 5. 17.
2. Tim. 3. 14.
Pſal. 119. 98, 99, 100.

craft and subtilty, whereby one man beguileth another. They that doe so beguile other a little, beguile themselues much more.

Rom. 8. 5. &c. Neither doth hee meane any other the like carnall and worldly wisdome. For such wisdome is wisdome onely in name, not in truth: such wisdome sauoureth not the things of the Spirit, but of the flesh: and they that are thus carnally minded are dead: and such a carnall minde (or wisdome) is enmity to God: it

1. Cor. 1, 26. neither is subiect to God, neither will be, nor can be &c. Therfore not many (such) wise men are called.

But to whom doth the word giue the former knowledge of the will of God, and wisdome to saluation, as also for this life?

Prou. 8. 5. to the simple: So also saith *Salomon, O yee simple vnderstand wisdome: and yee fooles be yee of an vnderstanding heart.* And againe:

Prou. 9 4. *Who so is simple let him come in hither, as for him that wanteth vnderstanding* (to wit of the will of God) *she* (that is, wisdome) *saith, come eat of my meat &c.* But who are thus simple? 1. All naturally are

Tit. 3. 3. Iob 11. 12. foolish and vnwise, and like (as *Iob* saith) to the foale of an Asse: an homely and course comparison, but good enough and fine enough for the greatest and finest witted men in the world, that

Psal. 14. 2. Rom. 3. 11. are not made wise by the word. *The Lord looked downe from heauen* (saith *Dauid*) *to see if there were any that did vnderstand and seeke God:* noting thereby that none did vnderstand; and also what it was to vnderstand, euen to seeke God, and that therfore none haue vnderstanding but they that seeke God.

Secondly by simple he meaneth not only them that are simple, but also that doe acknowledge themselues simple, and that therefore doe submit themselues to bee taught by the word: as

Mark 2. 17. Matth. 11. 28. they are called *sicke* and *sinners* in the Gospell, and *heauy loaden*, not only that are so, but that also feele themselues, and acknowledge themselues to be so. And such simple ones must all bee, that will be made wise by the word. *If any man among you seemeth*

1 Cor. 3. 18. *to bee wise in this world* (saith *Paul*) *let him become a foole that hee*

Prou. 26. 12. *may be wise.* And *seest thou* (saith *Salomon*) *a man that is wise in his owne conceit, there is more hope of a foole then of him.* Wee must therefore bee first humbled in our owne eyes, and see and acknowledge our owne simplicity: till we be so, we are vncapable of the wisdome of the word: when we be so then are we prepared and made apt schollers to learne any thing of the word. Then we will learne more in a day then before in a yeere, more in an houre then before in a month: I meane more true wisdom

for

for knowledge and practise. The proud may learne a mentall kinde of knowledge of the word, but not the practise, without which all bare knowledge of the word is no wisdome. This simplicity *Iames* commendeth in hearing of the word, *exhorting vs with meekenesse to receiue the same.* *Peter* also willeth vs, *As new bornes to desire the sincere milke of the word*: them that are thus humbled and made meeke, *the Lord will guide in iudgement, and teach his way.* Is not this effect and worke then of the word in making vs wise, a great argument to prouoke our loue vnto it? Oh how did the very shadow and false promise thereof preuaile with our first parents? euen so did it tickle them, that to get further knowledge and wisdome, they lost all that true and heauenly wisdome which before they had. Doe wee not so much loue the very name of knowledge in humane things (except we be muckish and dirty fooles) that we sticke not (almost) at any cost to bring vp our children therunto? How then should we loue that diuine wisdome that is heere sayd to bee giuen by the word, *And that maketh all men blessed that finds it, and the merchandize whereof is better then gold: which is also more precious then rubies, and whereunto all things that thou canst desire are not to be compared.* Will any man therefore make doubt whether that word that bringeth, or giueth, or worketh this wisdome, bee worthy of all loue? yea, this argument ought the more to affect vs, and to rowse vp our loue to the word, because of the persons to whom the word is heere sayd to giue wisdome, viz. to the simple. For a Schoole-master to put learning into one of an excellent wit, is no great matter: but to make a blocke-head and a dull-pate to bee a good scholler, this will prouoke all men to loue such a Schoole-master, and to put their sonnes vnto him. Touching this wisdome wee are all by nature fooles and very idiots, voyde of all knowledge of God, and vtterly vncapable thereof: that therefore this word can make such wise and good schollers, oh how should it enflame the hearts of all men towards it? verily it ought the more to enflame them, because as the former commendations of the word in this Psalme are proper onely to the word of God, and cannot be auerred of any other word, so also is this. As no other word is perfect, no other word is able to conuert or restore the soul, no other word is sure, whereupon a man may relie for saluation; so no other word can make men wise to saluation, but the word of God: without this

Iam. 1. 21.
1. Pet. 2. 2.
Psal. 25. 9.
Prou. 3. 13. & 15.

word

Ier. 8. 9. word all men are no better then fooles. They haue reiected the word of the Lord, and what wisdome is in them?

CHAP. IV.

Containing foure other arguments for our loue to the word, from foure other commendations thereof in Psal. 19. 8.

9. *Argum.* 5. The word is right. WHat is the next commendation of the word? *That the statutes of the Lord are right.* He calleth the word by the name of the statutes of the Lord, because of euery thing that the Lord hath sayd, wee may say *statutum est*: The Lord hath appointed and decreed the same for vs to walke in, and whereby wee are to frame and to gouerne all our thoughts, affections, words and actions. Neither is it onely a rule for euery particular person to guide himselfe by: but it is that also from whence all Kingdomes and Churches must take their grounds of gouernment, whereby and according whereunto they must compose and frame all their statutes, lawes, decrees, orders and constitutions whatsoeuer.

But what is right? That the said statutes are straight, without any crookednesse. In this respect all men are commanded to walke right on in them, *neither turning to the right hand nor to the left*: therefore Wisdome also commendeth the words of her mouth, *to haue nothing in them crooked or peruerse*: & consequently to be all plaine to him that vnderstandeth: & right (or straight) to him that findeth *Wisdome*, and indeede what plainer, what easier way then that that is right on and straight without turning? And because the word of God is straight (or right) therefore our Sauiour called them that regarded not the same, neither would be ordered thereby, *a peruerse or crooked generation.* And *Paul* writing to the Philippians that liued amongst many Heathen, not yet called or regenerated, neither rectified by the word, admonisheth the sayd Philippians to be the more carefull of their life and conuersation, because they liued amongst such manner of men, euen *In the midst of a crooked and peruerse nation.* Who would not be in loue with a word so straight, so right without any turnings, so plaine, so easie? for what better, what more pleasant

Deut. 5 32. 17. 11. 28. 10. Ioſh. 1. 7. 23. 6. Prou 8. 8. 9.

Matth. 17. 17. Luc. 9. 41.

Phil. 2. 15.

pleasant way then such a way? indeede he that euill doth hateth not onely the light, but also the way that is right, louing darkenesse and walking by night, and sculking in by-wayes and obscure and crooked lanes that they may not be seene: but such as loue truth & honesty, loue also the lightsome & most straight & right wayes, not caring or fearing who do see them. This argument ought to moue vs the more to loue these right statutes and this right word of God, because this Attribute is also proper to the word. No other word, no other statutes, decrees, ordinances or constitutions are right, as these statutes, as this word. Yea, euery other word, all other statutes, decrees, ordinances and constitutions whatsoeuer, are crooked and peruerse, that agree not with these statutes of the Lord, with this word of God. Oh therefore, ye beloued, let this commendation prouoke, quicken and put life into your loue towards these statutes, towards this word.

The Prophet addeth that the sayd statutes of the Lord being right doe reioyce the heart, and make the same cheerefull and comfortable, not onely in prosperity, wealth, ease, honour, &c. but also in all afflictions, tribulations and aduersity, in pouerty, in sickneſse, in reproaches of men, in prison, in paine: as the which knocketh off the bonds, fetters, and irons of Sathan, maketh them *free-men*, and setteth them at liberty from the seruitude and slauery of sinne (as before we haue heard) and so assureth them of the forgiuenesse of them, and of inheritance among the Saints: and this seemeth to bee the reason why this commendation is placed after all the former, as an effect of them: for whose heart reioyceth not in that that is perfect, that hath a restoratiue vertue, that is sure, that giueth wisdome to the simple, that is right? Therefore the Prophet in this Psalme (I meane in the 119. Psalme) saith; *I remembred thy iudgements of olde, ô Lord, and haue comforted my selfe.* This is the more waighty and effectuall argument, to procure loue towards the word of God, because this effect also is proper only to the word. *Vnlesse thy Law had beene my delight, I should haue perished in mine affliction.* Therefore without this word in the heart, and without a life directed by these statutes, there can be no ioy, no sound mirth, no comfort by any riches, by any pleasures, by any prosperity; yea, where this word wanteth, where the conscience is guilty, and accuseth of transgression of these statutes, there is nothing

10. *Argum.* 6. The word reioyceth the heart.

Acts 26 18. Ioh. 8. 32.

Verse 52.

Verse 92.

nothing but griefe, heauineſſe, torment of minde, feares, terrors, and vnſpeakable horrors. Oh conſider, conſider this both yee that feare God, and haue felt and doe feele the power of this word in your heart; conſider it (I ſay) to the fuller meaſure of your ioy: And yee alſo that forget God, and haue neuer regarded theſe his right ſtatutes, to frame your liues according vnto them. Remember not onely that *Fœlix* for want of this
Act. 24.25. word, *trembled to heare Paul reaſon before him of iudgment to come*;
but how fearefull alſo for the ſame cauſe the ſtate of *Iudas* was,
Matth. 27.5. that was not onely voide of *this reioycing in heart*, but was alſo ſo deſperate, that hee did hang himſelfe, though he had before
2 Sam: 17.23. gotten that that hee would. The like remember of *Achitophel*: eſpecially forget not that of *Belſhazzar*, that being a mighty Monarch and in the midds of his glory, accompanied with his Princes, making a feaſt vnto them, and wanting no outward delight, was ſo ſuddenly ſtricken with feare, vpon the *ſight of the*
Dan: 5.5,6. *fingers of an hand-writing* before him vpon the wall, that hee fell into an horrible quiuering, ſhaking, quaking and trembling, yea how was his *countenance changed?* how did his thoughts trouble him? how were *the ioynts of his loynes looſed?* how did *his knees ſmite one againſt another?* All this his paſſion was for want of the word within him, and becauſe his conſcience accuſed him, that he had tranſgreſſed the ſtatutes of the Lord. On
Act. 16.23. the contrary, call to your mindes, that Paul and Silas, *being beaten with many ſtripes, caſt into priſon, euen into the inner priſon or dungeon, made faſt in the ſtocks and loaden with yrons*, did euen then ſing more merrily (ſo doth many a poore cobler fearing God, as he is mending of old ſhooes, and ſits at dinner and ſupper with browne bread and cheeſe) than any wicked man (how great ſoeuer, and in what proſperitie ſoeuer) doth, or can do. How is this? Euen becauſe they haue this word to *reioyce*
Prou. 15.15. *their hearts*, and to make them a feaſt of a *good conſcience*: whereas the heart of the other continually accuſing them of tranſgreſſion, and ſtriking them with feare of Gods indignation, doth ſo (like a ſhrewd and lewd woman) alwaies brawle and ſkold with them, that they haue no mirth, no ioy, no comfort in any abundance. Oh therefore yee bleſſed of the Lord, as yee loue your peace, your ioy, your comfort, as yee would haue your hearts indeed truly and ſoundly to reioyce,
1. Pet. 1.8. ſo loue yee the word of God, the ioy whereof is *vnſpeakable and glorious*:

glorious: neither ſhall any (no not the power of hell) take it from you. Wherefore haue the wicked their pipes and tabrets, with other muſicke, their **jetters**, their players, and other the like toies and vanities, but to make them merry? Yet alas a poore mirth: *For euen as the crackling of thornes vnder a pot, ſuch is the laughter of ſuch fooles*: it vaniſheth as ſmoake, as a dreame, yea ſuddenly is it turned into extreame heauineſſe, farre greater than was the former mirth. For proofe hereof looke backe to that of *Belſhazzar*, and forget not *Naball* and *Haman*. What? ſhall ſuch fooles more regard the meanes of ſuch madd mirth, then they that profeſſe themſelues wiſe, ſhall reſpect the word that maketh the heart, and whole ſoule to reioyce, with euerlaſting ioy? A cloud, or a blaſt, or a ſtorme may be in the beſt, but alwaies there followeth a ſweet ſun-ſhine, and a moſt pleaſant and comforted calme: *Weeping may endure for a night, but ioy commeth in the morning.* Ioh. 16. 22. Eccle. 7. 6. Pſal. 30. 5.

But to proceede, it followeth that *the commandement of the Lord is pure.* The whole word of God is here called a commandement, becauſe there is no part thereof but directly or indirectly commandeth vs ſomewhat, that is not at our libertie, or choice to doe or not to doe, but for which neceſſitie lyeth vpon vs to doe it. The Attribute *Pure* is often elſewhere giuen to the word: *The words of the Lord are pure words as ſiluer tryed in a fornace of earth ſeauen times.* Againe, *as for God his way is perfect, the word of the Lord is tryed.* and againe, *thy word is very pure.* *Agur* likewiſe ſaith, *Euery word of God is pure.* In the firſt of the places before alleaged, by the oppoſition of that commendation of the word, vnto the flattering ſpeeches of men, ſpoken of in the former part of that 12th Pſalme, it ſeeme h chiefely to ſignifie that Gods word is without all ſuch deceit of flattering, and that it is (as *Peter* calleth it) *ſincere milke*, or milke without deceit, as the word there vſed ſignifieth In the other places it is taken more generally for, pure, and free from all corruption; ſo likewiſe in this place, as alſo for *cleare* or *bright*, becauſe ſiluer and gold the more they are purged from droſſe, the more bright alſo they are, and the more they ſhine. By the effect likewiſe of giuing light to the eyes, here ioyned with this attribute, the word ſeemeth here to be called *Pure*, not onely becauſe it is ſo in it ſelfe, but alſo becauſe it is of a purging or clarifying nature, (as the *Eye-ſalue* commended to *Laodicea* againſt 11. Argum. 7. This word of God is pure. Pſal. 12. 7. Pſal 18. 30. Pſal. 119. 140. Prou. 30. 5. 1. Pet. 2. 2. Reuel. 3. 18.

Acts 9. 18. gainſt her blindnes) euen to take away the ſkales of our eyes: or at leaſt like to ſpectacles to helpe the dimneſſe of our eyes; and therefore to be *cleare euen as Chryſtall*; yea as the fuller ſtature and ſtronger age of the Church of the Iewes to be called, Cant. 6. 9. is prognoſticated to be pure as the Sunne, and that by virtue of this word; euen ſo is the word it ſelfe here ſaid to be pure. As therefore things that are in themſelues dimme and darke, neither lightſome in themſelues, neither of virtue to giue any light vnto other, are little ſet by, ſo all men are in loue with the contrary, the clearer that any light is, the brighter that any pretious ſtones be, and the more they ſhine, caſting forth a light euen in darkneſſe, the more are ſuch lights ſet by, and the more highly are ſuch pretious ſtones eſteemed. How then ſhould our loue be ſet on fire, towards this word, that is ſo *cleare*, *bright*, and *lightſome?* Our Prophet maketh this concluſion from this attribute: for hauing ſaid (as before wee heard) *the word is very* Pſal. 119. 140 *pure*, preſently he addeth, *therefore thy ſeruant loueth it.* So much the more ſhould our loue be inflamed towards this word, in reſpect of this attribute, becauſe the ſame is as proper and peculiar to the word as the former commendations. For nothing elſe is pure, cleare, bright, or lightſome, but as it accordeth with this word, and is made pure, cleare, bright and lightſome by this word.

12. *Argum.* 8. The word of the Lord enlighteneth ỹ eyes, and that two wayes. Ephes. 1. 18. Acts. 26. 18. 1. Pet. 2. 9. Luk. 1. 79. Iohn 1. 5. Ephes. 5. 8. The next commendation of the word being the twelfth in all, and the eight in this 19. Pſalme is, that it *enlighteneth the eyes.* What eyes? of our bodies? No: but of our mindes and vnderſtandings. How? two waies: firſt by opening of our ſaid eyes, and making them to ſee, whereas naturally they are blinde, and can ſee nothing pertayning to the life to come: and ſo the Goſpell is ſaid to open our eyes, and to turne vs from darkneſſe to light: and *Peter* ſaith, that *God hath called vs out of darknes into his marueilous light*; by the word *called*, noting his word to be the meanes of this worke: yea it is ſaid to giue light vnto vs, which before and vntill the word did ſhine vnto vs, *doe ſit* (euen quiet and well contented with ſo miſerable an eſtate) *in darknes and in the ſhadow of death:* yea which before our calling, were in that miſerable, woefull, and lamentable condition, that we are ſaid to be darknes it ſelfe. Secondly, the word of God is here ſaid to *inlighten our eyes*, becauſe it doth not onely giue vs the facultie of ſeeing the myſteries of God which otherwiſe

wiſe we cannot ſee, but alſo becauſe our ſaid eyes being ſo opened and indued with the faculty of ſeeing, it doth make the ayre (as it were) all lightſome about vs, whereby our whole man is the better directed in all affaires for the ſaluation thereof, & may the better proceede and walke on in all the wayes of godlineſſe. Though we haue neuer ſo good eye-ſight of body, yet without outward light alſo, we are little the better: he that is blinde is alwaies in darkneſſe, euen when the ſunne ſhineth moſt bright; and he that hath his beſt ſight is for all that alwaies blinde ſo long as hee is in darkneſſe, the one can ſee no better than the other. So is it with vs touching the inward light of the eyes of our minde: the word muſt not onely open them at the firſt, and take from vs our naturall blindnes, making vs able to ſee what is good and what is euill, but it muſt alſo be our continuall outward light, as it were to ſhew vs the difference of heauenly colours, and to direct vs in all our actions. In the firſt reſpect the word is called *eye-ſalue* to annoint our eyes that they may ſee, (as wee heard before.) In the ſecond it is ſaid to be a *lampe* (or a lanthorne, or candle) *to our feete, and a light vnto our pathes.* To both the former reſpects may it be referred, that the word is not obſcurely compared to a glaſſe that ſheweth a man the ſpots of his face, which otherwiſe he cannot ſee: as alſo how a woman may dreſſe her head in moſt comely manner. For euen ſo doth the word ſhew vs thoſe euills, that otherwiſe we could neither ſee nor reforme, as the Apoſtle ſaith, *I had not knowne ſinne, but by thy law:* and conſequently it ſheweth likewiſe what is good, and therefore likewiſe how wee are to purge our ſelues of the one, and how wee are to deck our ſelues with the other. This effect of the word in enlightning our eyes in this manner, is the more to be regarded, becauſe it is likewiſe proper to the word; no other thing whatſoeuer can thus enlighten the eyes of any mans minde. Is it not a miſerable and lamentable thing to be alwaies in darknes, either by bodily blindneſſe, or for want of outward light from heauen, or from ſome fire, candle, torch, or ſuch like? It cannot be denied: therefore it is recorded, as a great iudgment of God vpon *Elymas* the ſorcerer for his oppugning the truth, that he was by *Paul* miraculouſly ſmitten with blindneſſe, not to ſee the Sunne nor any ſuch outward light for a ſeaſon. It was alſo one of the great iudgments of God vpon Egipt, that there was a palpable darknes (euen darkneſſe that might

Reuel. 3. 18.

Pſal. 119. 105.

Iames 1. 23.

Rom. 7. 7.

Act. 13. 11.

Exod. 10. 21.

might be felt) ouer the whole land. If bodily blindneſſe and outward darkneſſe be ſo miſerable a thing, and bodily ſight and outward light be ſo comfortable, oh then how miſerable is ſpirituall blindnes and ſpirituall darknes? The more miſerable, becauſe all that are in that ſtate, are (ſo long as they continue
Act.26.18. therein,) in the power, in the hands, in the cuſtodie of Sathan, as hath been likewiſe before declared. Can there be a more cruell, a more fierce, a more mercileſſe Iaylor? How ſweet alſo and how comfortable is ſpirituall ſight, and ſpirituall light, euen the light of heauen? I call it the light of heauen, becauſe it commeth from heauen, and is to guide vs alſo to heauen; for it ſheweth vs what is to be auoyded, what is to be performed by vs; it ſheweth vs that that is euill, and that that is good; it ſheweth vs the danger of the one, and the fruit and comfort of the
Deut.30.15. other: It ſetteth before vs death, it ſetteth before vs life: It ſheweth vs how to auoide the one, and how alſo to attaine vnto the other, euen by Chriſt Ieſus alone, who is no where els to be ſeene, to be found, to be obtained, and made ours, but onely in the word and by the word. Great therefore and exceeding great is the commendation of the word, that it is ſaid to inlighten our eyes, the eyes of our minde, who will not be awakened herewith? who will not rowſe vp his loue towards the word in this behalfe?

CHAP. V.

Containing foure other commendations of the word, Pſal.19,9.

13. *Argum.* 9 The word of God is cleane.

YEt this is not all: the Prophet ſaith further, that the *Feare of the Lord is cleane.* The feare of the Lord in this place ſome doe interpret onely for the effect of the word in vs, and for that holie and reuerent feare of God that is often commended vnto vs in the word, as the which muſt alwayes accompanie the former reioycing of the heart, that it may not run into preſumption: and that that followeth of the enduring of the feare of the Lord for euer, they interpret of the Lords requiring this feare of all nations, and in all ages to the end of the world: But becauſe the Prophets purpoſe (as I ſaid before) in this

this Pſalme is to ſpeake of the meanes, whereby God maketh himſelfe knowne, firſt, to all the world generally, ſecondly, to the Church more ſpecially and fully: to the world, to take away all excuſe from them; to the Church, that the ſame may be ſaued. Therefore I doe heere agree with other, that by the feare of God doe vnderſtand the word, before called by the name of the law, the ſtatutes, and commandements of God, the rather, becauſe he vnderſtandeth the word alſo in the next verſe by the name *of the iudgements of the Lord.*

Now he calleth the word by the name of the feare of the Lord, becauſe it alone both teacheth and worketh the true feare of the Lord in men, nothing elſe teacheth the true feare of God, nothing elſe worketh it. The worke alſo of the feare of the Lord is not to be imputed to any one part onely of the word, but it is an effect of the whole word, both of the threatnings, and alſo of the promiſes in the word. The threatnings denounced may worke a ſeruile and temporarie feare, ſuch as was in *Ahab* and in *Felix*, ſo alſo in *Saule* vpon the words onely of the Diuell, though in the likeneſſe of *Samuell*: and much more may ſome actuall teſtimonies, and reall *præludia*, and forerunners of the execution of the threatnings worke the ſame feare, as it did in all the Iſraelites promiſcuouſly (the bad as well as the good) when the Lord by thunder and raine at the prayers of *Samuell* did ſhew them their great ſin in asking a King: and this feare either doth not endure, or is the beginning onely of greater, as appeareth in *Iudas*. This euill and ſeruile feare (I ſay) may be wrought onely by the threatnings of God, or by ſome great affliction, according to ſuch threatnings: yea, there may thereby alſo be a preparation made for the true feare of God afterward, as appeareth by the example of thoſe Iſraelites before mentioned, whom *Samuell* by occaſion of their former feare, exhorteth, not onely not ſo to feare, but alſo truly to feare the Lord; from conſideration of his great works for them. The ſame alſo being euident by the example both of *Paul*, and alſo of the Iailer in the *Acts*: but the true feare of God cannot be wrought without the preaching of the promiſes in Chriſt Ieſus, as well as of the threatnings. In which reſpect frō many great promiſes he exhorteth the Corinthians, not onely to cleanſe themſelues from all filthineſſe of the fleſh and of the ſpirit, but alſo to perfect their holineſſe in feare. Hauing thus ſhewed you the feare of the Lord, in this place to

1. King. 21. 27
Act. 24. 25.
1. Sam. 28. 20.
1. Sam. 12. 18.
Matth. 27. 5.
1. Sam. 12. 20.
1. Sam. 12. 24.
Act. 9. 4. and 16. 27.
2. Cor. 7. 1.

signifie the whole word of God, that is meant by all the former words, as also why it is so called, it remaineth to see what is meant by the attribute *cleane*, which is also interpreted by some syncere, by some holie, by some pure, as before the commandement of the Lord is said to be pure: and indeed the difference between this and the former attribute before spoken of, is hardly discerned. For my part, I had rather be modestly ignorant, then take vpon me curiously to distinguish: I had rather ingenuously confesse my selfe not to know this and many other the like things, then presumptuously professe knowledge aboue my knowledge: yea, it is better to passe somethings ouer with silence, or at least with few words, then to take more paines in searching, and to spend more time in speaking, then the thing sought or deliuered may profit either speaker or hearer. All that I can say for distinction of this word from the former, is from the effect of inlightening the eyes, ioyned with the former, and from the attribute following, *of enduring for euer*, ioyned with this, for hereby it seemeth that the former word *Pure* signifieth such a puritie as hath a brightnes with it, and vertue in it to inlighten the eyes: and that the word *Cleane* in this place noteth a being without any such drosse or corruption, as maketh the thing wherein it is lesse durable, and of the better continuance.

As also before we heard the other like attribute *Pure*, to note a vertue of purging, clarifying and inlightning other things, so here the word is said to be thus cleane, not onely in it selfe, but also because it hath a facultie to mundefie, cleanse, and purge others, that are capeable of mundifying, purging, and cleansing. This touching this word is manifest by our Sauiours words, Iohn 15.3. *Now are yee cleane through the words which I haue spoken vnto you.* Iohn 17.17. So likewise by his prayer, *Sanctifie them with thy truth, thy word is truth.* If also the word had not this mundifying and cleansing 2.Cor.7.1. vertue in it, why should the Apostle exhort the Corinthians, *to purge or cleanse themselues from all filthinesse of the flesh and spirit?* Iames 4.8. and *Iames* the sinners of his time, *to cleanse their hands*, and the Isa.1.16. double minded, *to purifie their hearts?* and other the like? Why Iere.4.14. also should the Prophets call for washing and making cleane? This cleanenes of the word, and this clensing vertue thereof is the more, because the drosse, the corruption, and the filthinesse contrary thereto, and from which it clenseth and purgeth, is greater

greater then any other. No droſſe of any mettall, no foulenesſe of any cloth, no not of a menſtruous cloth, no ſickneſſe, no blaines, no botches, neither meaſels, nor pocks, nor leaproſie, nor plague, nor cancker, nor fiſtula, nor gangren, nor any ſuch thing (how loathſome and noyſome ſoeuer) is comparable to the foulenesſe and filthinesſe of ſinne. Sinne defileth fleſh and ſpirit, ſoule and bodie, euery facultie of the one, and euery member of the other: ſinne maketh vs odious in the ſight of God and all his Angels: the danger of ſinne, yea, the certaine ſtipend and wages thereof (if it be not purged and waſhed away by the word, working faith in vs to apply the merits of Chriſt on the one ſide to iuſtifie vs before God, and his death and reſurrection on the other ſide, to the taking away of the ſtaine of ſinne, and the quickning of vs to newneſſe of life) the danger (I ſay) and certaine ſtipend and wages of ſinne (not ſo purged) is death, euen euerlaſting death and condemnation of body and ſoule.

This attribute *cleane*, in the former ſenſe thereof, in it ſelfe, and for cleanſing of vs, is proper onely to the word, nothing is thus cleane, nothing can thus clenſe both ſoule and body but the word: is not this a mightie and gracious effect? who would be vncleane, foule, and filthie? who therefore would not loue the word, which is ſuch water and ſope of the ſpirit for the waſhing and clenſing of vs?

Now becauſe the freer from all corruption and droſſe any mettall is, the cleaner any linnen is, the ſounder and hailer any body is, the longer the ſame will hold out, weare, and continue, therefore the Prophet ioyneth with this attribute an effect ſutable thereunto, or at leaſt an other attribute of the word like to this, and ariſing from this, namely, that the ſame word of God *endureth for euer*. Our Prophet in the Pſalme of my text ſaith the ſame, *For euer ô Lord in the heauens is thy word ſetled*: as if he ſhould haue ſaid, Thy word cannot periſh becauſe the cuſtodie and preſeruation thereof is in the heauens, as likewiſe our inheritance is ſaid to be vncorruptible, *vndefiled, not fading, as being reſerued in the heauens for vs*. *Iſaiah* and *Peter* doe both ſay, *The graſſe withereth, and the flower fadeth, but the word of God ſhall ſtand for euer*. Our Sauiour ſaith, *heauen and earth ſhall paſſe away, but my word ſhall not paſſe*. So then, our Sauiour there and our Prophet here in this 119. Pſalme, ſeemeth by oppoſition of the word

14. *Argu.* 10. Gods word endureth for euer.

Pſal. 119. 89.

1. Pet. 1. 4.
Iſa. 40. 8.
1. Pet. 1. 24 25

Luc. 21. 33.

to the heauens before mentioned in both places, ſtill to preferre the word aboue the heauens, as for diuers former commendations, ſo alſo for this continuance thereof.

The word endureth for euer, two waies.

But how is the word ſaid to indure for euer? two waies, 1. in it ſelfe, 2. as it taketh root in the heart of man to eternall life. In it ſelfe alſo it indureth for euer two waies, 1. in the bodie, and as it were the carkaſſe thereof, 2. in the life and ſoule thereof: by the bodie and carkaſſe I meane the bare letter of it, and thus it endureth for euer in two reſpects alſo. 1. becauſe notwithſtanding all the crueltie and tyrannie of wicked men that haue laboured by all meanes poſſible, as by burning all the bookes they could lay hands of, and other ſuch like, vtterly to ſuppreſſe the word, and to roote it cleane out of the world (as *Antiochus* endeuoured to doe) yet the Lord alwaies kept ſome copies ſafe and vntouched. 2. becauſe the Lord hath alwaies kept the originall text of the Scriptures pure and vndefiled from all corruption of addition, or detraction, or changing of any word by any Hereticks, either Arians, or Manichæans, or Papiſts, or any other. Both theſe are the more remarkable, and worthie of our double obſeruation, both for our better aſſurance of the word to haue God the author thereof (as at firſt I ſaid) and alſo the more to incline our hearts to the loue thereof, becauſe the works of many other, of *Ariſtotle*, and many other Philoſophers, of *Lyuie*, and many other Hiſtorians, as alſo of many Greeke Poets, and other writers, haue been both much diminiſhed in their number, and ſo much corrupted in the text of them, that a man cannot tell what ſenſe to make of many places in them, yet theſe bookes neuer had ſo many, and ſo mightie, and ſo malitious aduerſaries, as the bookes of Gods word haue had: Yea, how many Philoſophicall bookes of *Salomon* are vtterly periſhed and decayed, not one ſentence of them for certaine now remaining? He ſpake three thouſand Prouerbs, whereof we haue not one quarter in all the booke of the Prouerbs: His Songs were a thouſand and fiue, of all which we haue but one: He ſpake alſo of Trees, from the Cædar tree that is in Lebanon, vnto the Hyſope that ſpringeth out of the wall. He ſpake alſo of Beaſts, and of Fowle, and of creeping things, and of Fiſhes: and theſe his bookes no doubt were moſt excellent, and many degrees for truth of matter, and for eloquent and ſignificant manner of writing, aboue and beyond all other bookes of the ſame ſubiect,

The letter of the word alwayes the ſame. 1.Macc.1.59.

1.King.4.32.

ſubiect, yet who can now ſhew any part of them that may truly be iuſtified to haue been his? In great wiſdome (no doubt) the Lord hath ſuffered theſe to periſh, becauſe if they had been preſerued, men would haue doated too much vpon them, and (perhaps) made more account of them then of the holie Scriptures, giuen altogether by diuine inſpiration, that we may haue euerlaſting life by them: yet therein alſo appeared the great wiſdome and goodnes of God, in preſeruing for all that, that his word, which now we ſpeake of, the ſame hauing farre more malicious and powerfull aduerſaries then thoſe bookes of *Salomon* had.

Now as the word thus endureth for euer in the body and carkaſſe, that is in the letter thereof, ſo alſo doth it in the ſoule and life of it. What is that? the ſenſe and meaning thereof. This is no other now, then it was at the firſt giuing thereof; and ſuch as now it is, ſuch it ſhalbe for euer. The lawes and ſtatutes of man admit diuers ſenſes and diuers interpretations (one contrary ſometimes to another) according to the change and diuerſitie of Iudges, whereby that is law at ſometime that is not law at another; yea, at one and the ſame time, and in one and the ſame kingdome, that may be law at one place, and at one Aſſizes, which in the verie ſame caſe is not law in another place, and at another Aſſizes. But what is the ſenſe and meaning of the law of God at one time, the ſame is the ſenſe and meaning thereof for euer. As God himſelfe is the ſame alwayes, admitting no change, nor ſhaddow of turning. As Ieſus Chriſt is the ſame *yeſterday, and to day, and for euer*, ſo is the word of God and of Chriſt touching the meaning thereof. Laſt of all, the word endureth for euer whereſoeuer it taketh root in the heart of man downward, to bring forth fruite vpward. This is manifeſt by the oppoſition of the good ground in the parable of the ſeed, to all the former ſorts of euill ground, for the ſeed periſhing and being loſt in the three firſt ſorts (for being *the ſauour of life vnto life*, though not *of death vnto death*) and that becauſe it tooke no roote, it followeth, that where it taketh roote, there it abideth to eternall life, therefore it is ſaid, that *he that doth the will of God abideth to eternall life*: and that *whoſoeuer heareth the word and doth it, is like vnto a wiſe man which built his houſe vpon a rocke, and the floods came, and the winds blew, and beate vpon that houſe, and it fell not, for it was built vpon a rocke*. And againe, that he that doth thoſe things, that are to be done by him that ſhall abide in Gods Tabernacle,

The ſenſe of the word, alwaies the ſame.

Iam.1.17. Hebr.13.8.

The word endureth for euer in the hearts of Gods children.

Matth.13. 19, &c. 2.Cor.2.16. 1.Iohn 2.17.

Matth 7.24.

Pſal.15.5.

Tabernacle, and dwell in his holie hill, shall neuer be mooued:
Ioh. 10. 27. and againe, *that all Christs sheepe that heare his voyce and follow him*, shall haue eternall life, and neuer perish, neither, *that any shall pluck them out of Christs hands, &c.* And againe, *that all that are*
1 Pet. 1. 5. & 23. *begotten by the word, are kept by the power of God vnto saluation,* and that they that trust in the Lord, *are like vnto mount Syon,*
Psal: 125. 1. *which cannot be remooued, but abideth for euer.* O sweet, ô gracious, ô most comfortable condition of all such in whom the word taketh such roote: Is not euery good thing the better esteemed the longer it wil last? Is not fee simple land more esteemed then a short lease? and of leases, the longer the more regarded? In buying of cloth, or any other commodities, doe not men enquire after the lasting thereof, setting the more by it, and giuing the more for it, and being the more in loue with it, the longer they hope it will continue? whose heart therefore will not much abound in loue towards such an euerlasting and neuer dying word? certainely the word doth in this respect chalenge and deserue the more loue of euery one, because this euerlasting continuance of it in all the former respects, is proper onely vnto it. For what had the Prophet said in the last verse of the former part of this 119. Psalme, as the premisses of this our present text, *I haue seene an end of all perfection, but thy commandements are exceeding broad, and without any end,* from whence he inferreth for conclusion, *Oh how loue I thy Law! &c.*

15. *Arg.* It followeth. *The iudgements of the Lord are true,* or *truth.* He
11. The word of God is truth. calleth the word by the name of iudgments, because by it, and according vnto it, the Lord judgeth of euery mans worke, and executeth all his iudgments: as also because by it we must likewise frame all our iudgment of our selues and others, and deale accordingly. He saith not onely *true,* but also *truth,* as likewise
Ioh. 8. 32. Ioh. 17. 17. Iam: 1. 8. the word is called by our Sauiour, and by the Apostle Iames & by other in the Scripture. But why is it thus called? 1. Because the whole written word, from the beginning to the ending, is wholy true, euer spun with such an euen thred of truth throughout, that there is not any one knot of vntruth, from the
The word is truth in two respects. first word of *Genesis* to the last word of the *Reuelation*; neither
Tit. 1. 1. could it be otherwise, seing it is the word of the *God of truth, that cannot lye.* 2. Because it is the rule of all truth, *which is according to godlinesse:* so that whatsoeuer shall be offred by any as pertayning to godlinesse, and to the life to come, not agreable

to

to the written word of God, the ſame is to be held and accounted, for falſe and a meere lye. May not this likewiſe be a great Motiue to all men to loue this word: *The diuell is a lyar and the father of it:* and all lyars as well as the *fearefull and vnbeleeuers, and abominable, and murderers, and whoremongers, and ſorcerers ſhall haue their part in the lake which burneth with fire & brimſton.* It is no leſſe ſinne, not to loue the word of truth, then it is to loue lying. Ioh. 8.44. Reu. 21.8.

The Prophet ſaith not onely that the iudgments of the Lord are truth, but he alſo addeth that they are righteous altogether. Touching other places, wherein this attribute is giuen to the word, I will here forbeare, in reſpect of my former largneſſe, and becauſe I deſire to haſten forward; onely remember that moſt pregnant place of all other in Paul, *The law is holy and the commandements holy and iuſt and good:* for other confirmation of the ſaid Attribute, let it be ſufficient that the word hath a moſt righteous author, that is infinite in iuſtice, as well as in all other goodnes; and that he is ſaid to haue put *on righteouſnes as a breſtplate &c.* Now by *righteous* he meaneth iuſt and æquall, without any iniuſtice, or hardnes in them, either in commanding any thing, or in forbidding any thing, or in rewarding any goodnes, or in puniſhing any euill. By the word *altogether*, he meaneth, either that they are moſt perfectly iuſt and righteous, or that they are righteous being conſidered altogether: not one part from another, but all ioyntly and one thing with another: ſo that although ſome one thing being conſidered apart, and by it ſelfe, may perhaps ſeeme ſomewhat hard or harſh, yet being conſidered with other things, the ſame will appeare moſt iuſt, moſt æquall. Herein the word differeth from all lawes and ſtatutes of men, which cannot be ſo righteous, but that ſome vnrighteous thing by good examination of them, may be found in them. This Attribute therefore is alſo proper to the word, neither can any lawes or ſtatutes of any man (with what counſell ſoeuer made and inacted) be ſaid to be righteous, but as they agree with the word of God. As therefore the hardneſſe, harſhneſſe, and vnrighteouſnes of mens lawes and words, maketh them to be diſtaſted, loathed, and abhorred; ſo the righteouſneſſe, euen the exact and ioynt righteouſneſſe of Gods word, cannot but make the ſame, the more louely, the more amiable. Rom. 7.14. Iſa. 59.17.

16. Arg. 12. Gods word is righteous.

CHAP. 6.

CHAP. VI.

Of three other commendations of the word, Psal. 19. ver. 10,11.

17. Argum. 13. The word better than gold.

IN the next verse the Prophet addeth two other commendations of the word, from a double comparison thereof; one with gold, another with honie; one to set forth the worth and value, the other to illustrate the sweetnes and delightsomnes of the word. Both the comparisons are not with things like or æquall, but with things farre inferiour to the word, in that wherein he compareth the word with them.

In the first he saith that the foresaid iudgments of God are more to be desired than gold, and not onely than gold, but also than much fine gold; by gold hee meaneth all things of the greatest price. There be many pearles and pretious stones, of farre greater worth than gold, so also the right *Vnicornes horne*, the *Bezar stones*, and many Apothecarie druggs: yet the price and worth of these things being not so knowne to the common people, as the price of gold, and many an ignorant man that findeth a great pearle, the price whereof he knoweth not, being ready to take a little gold for it, therefore the Prophet (to teach all other teachers, to frame themselues in their speech of heauenly things to the best capacitie of the people) rather nameth gold than other things of greater worth. By *much fine gold*, he meaneth all gold, how well soeuer fined, and how pure and pretious soeuer. Therefore he saith before in this 119. Psalm: *The law of thy mouth is better to me than thousands of gold and siluer*: meaning also as *Peter* speaketh (in like case) though neuer so well *tryed in the fire*. This comparison and the like to the same purpose are in diuers places: *The words of the Lord are pure words, as siluer tryed in the fire seauen times*: *I loue thy commandements aboue gold, yea aboue fine gold*. We haue also heard before, *Salomon* to preferre wisdome, one fruit of the word (as likewise wee haue heard) *aboue siluer and gold and precious stones, and all things that can be desired*. So he saith againe, *Receiue my instruction and not siluer, and knowledge rather than choice gold*. for wisdome is better than Rubies, and all things that may be desired are not to be

verſ. 72.

1. Pet: 1. 7.

Pſal: 12. 6.

Pſal: 119. 127.

Pro: 3. 14, 15.

Prov: 8. 10.

compared vnto it. And againe, *How much better is it to get wisdome than gold, and to get vnderstanding, rather to be chosen than siluer.* Prov: 16. 16. And againe, *There is gold and a multitude of Rubies, but the lips of knowledge are a precious iewell.* Prov: 20. 15.

In the second comparison hee saith, that *the word is sweeter than honie*; yea not onely *then honie*, but also *then the hony combe*, that is, then the purest, then the most fined and delicate hony. this comparison also is in other places. By *honie* he meaneth all things delightsome and pleasant to the taste: though it may be there are some other things more pleasant to the taste than *hony* (at least something compounded by Art) yet (as I said of gold) hony is generally knowne to be the sweetest and pleasantest, and therefore the Prophet framing himselfe to the vnderstanding of the simplest, did make choice of hony before other things, to set forth the delightsomnes of the word, aboue all other delights. Neither doth the Prophet meane by hony all things pleasant only to the taste, but also the obiect of all other outward senses, whatsoeuer is delightsome to the hearing, to the sight, to the smelling, to the feeling; all delicate meats or drinkes, all pleasant noises or sounds of singing or any other musicke, all goodly and glorious sights, all sweet and pleasing odours, all pleasures of the sense of feeling in hand, or in any other part of the body, all these are nothing so sweet and well-pleasing to those outward senses, as the word of God is to the inner man: yea all such delights of the flesh in comparison of the sweetnesse and pleasantnesse of the word, are but as gall and wormewood to the taste; as the howling of a dog to the hearing; as a menstruous cloth, or filthy clowts taken from some soare, or some other loathsome spectacle to the eye; as a stinking & most noysome sauour to the smelling, or as the burning of fire mixed with brimstone, the skalding of hot water, or boyling lead, the paine of the teeth, the gowte, the strangurcon, or any other disease, hurt, or wound, is to the feeling of the bodie. the like may be said of the former comparison: all things of price are but vile and base, euen like vnto most filthy *dunge* in respect of the word. Argum. 18. 14. The word sweeter than honie. Psal. 119. 103 Prov: 16. 24. Phil: 3. 7, 8.

Now the place of both these comparisons, is to be obserued: euen that the Prophet bringeth them in after all the former commendations of the word. for hereof there is a double reason. 1. That all the former commendations, and euery one of

of them, may be as a reason of these comparisons, and these comparisons as a conclusion inferred from the former commendations, as if he had sylogistically said.

Whatsoeuer is perfect, conuerting the soule, sure, giuing wisdome to the simple, right, reioycing the heart, cleare, inlightning the eyes, cleane and induring for euer, true and righteous altogether, that is more to bee desired than gold, yea than much fine gold, sweeter also than hony and the hony-combe: But the word of God is such, as before we heard, therefore the word of God is more to be desired, than gold, yea than much fine gold, sweeter also than hony and the hony-combe.

The same conclusion may be inferred of euery one of the former commendations; for whatsoeuer is perfect is also so precious and delightsome: whatsoeuer conuerteth the soule ought to be desired, and to be thought so pleasant: and so touching euery one of the former commendations, seuerally and by it selfe considered.

The second reason of placing these comparisons, after the former commendations is to note, that a man must haue seene the excellencie of the word, by all the former attributes, and haue felt the power of all the former effects, before he can desire it aboue gold, or be more pleased or delighted with it, than with hony. To him onely is the word more precious than gold, thus sweet aboue all delights, that knoweth it to be perfect, sure, right, pure, cleane, euerlasting, true, and righteous; as also that hath beene converted, made wise, glad in the heart, and inlightned in his minde. All such and none but such do indeed know the word to be more pretious than gold, and doe finde and feele it more sweet and pleasant than hony & the hony-combe. To conclude these comparisons, forasmuch as the word is farre more precious than all other things esteemed precious in the world, yea so precious, that all other things of price in the world, are but vile and base and no better than dung, in respect of the word, and seing it is more pleasing than all pleasant things to the flesh, yea so pleasant that all other things of delight, are bitter, sowre, odious, and loathsome in respect of the word: had not *Dauid* good cause, and hath not euery other true childe of God good cause to loue the word, to loue it vnfeinedly, to loue it aboue all other things, and to be so sicke with the loue thereof, as that hee may truely breake out into this patheticall and passionate

sionate speech, *Oh how loue I thy Law?*

Now because all commendations of the word, are nothing except a man make vse of them to himselfe, therfore in the next place the Prophet commendeth the word by his owne experience of the benefit thereof, and by that good himselfe had felt & receiued thereby, namely that he was warned or made more circumspect. This is the best argument of all other in respect of the party that is able truely to say as the Prophet heere doth. If a man be able to speake neuer so copiously, neuer so eloquently, neuer so pithily and substantially in commendation of the word, by attributes, by effects, by comparisons (as before the Prophet in this Psalme hath done) & by other arguments: yet if he be not able to commend it by his own experience, his other cõmendations of the word may do good vnto other, himselfe is neuer the better: yea, this argument from a mans owne experience of the goodnes of the word, will carry most credit with it, & will most affect others towards it. If a man be able thus to cõmend any medicine, against any bodily disease, or any oile, or ointment or salue for curing of a wound, or mitigating of some great paine, ake, or torment of the body; this argument, will mooue ten times more then to speake neuer so much of things, from the testimony and authority of any writers. So is it touching the word, to write whole bookes and volumes in commendation of the word, from reading onely of the books and volumes of others, holpen also with his owne meditation in that behalfe, is of no such efficacy and worth to mooue other to like the word and embrace it, as to be able truely to speake out of his owne experience: This is it that *Salomon* teacheth, saying: *And further my sonne, of these be admonished, of making many Bookes there is no end: and much study is a wearinesse to the flesh.* For this is as if hee had sayd. Except thy selfe make vse to thy selfe (euen to thine owne soule) of the things thou writest and readest, all thy writing in commendation of the word, as also thy reading is to no end, to no purpose: yea, it is nothing but wearinesse of the flesh: This is the more manifest, because in the very same place, euen in the verse immediately going before that admonition of his son, for being admonished, hee had commended the words of the wise, *to be like to goades, and as nailes fastened by the masters of assemblies.* Which are giuen from one Sheepheard. By the words of the wise, *Salomon* meaneth the holy Scriptures, both at the first

19. *Argum.*
15. Dauid himselfe admonished by the word.

Eccles. 12. 12.

Verse 11.

firſt written by the Prophets, and alſo afterward to bee handled by Wiſe-men, and ſuch as God ſhould furniſh with gifts ſufficient to diuide his word aright : by goades, hee meaneth that ſuch words of the wiſe are as prickes, both ſo to touch men with the ſenſe and feeling of their ſinnes, as alſo with their fearfull ſtate by their ſinnes, that they may repent and turne to God, and alſo to quicken men, and to make them forward in all godlineſſe : becauſe through originall corruption remaining in the beſt, they are as dull and ſlow in the workes of God, as Aſſes and Oxen be in the works of men. The words following commonly tranſlated, *and as nailes faſtened by the maſters of the aſſemblies*, many interpret of another metaphoricall commendation of the former words of the wiſe, taken from Carpenters, and the meaning to be that the ſayd words of the wiſe are not only as goades, ſo to pricke and quicken men to eternall life : but that alſo they be as nailes driuen into the building of God, not by euerie worke-man, but onely by the moſt skilfull worke-men ; euen by ſuch as for their great skill and long experience are the maſters or (as it were) the wardens of their companies. But becauſe the driuing in of nailes, and the faſtening of the building by ſuch nailes, is not a matter ſo much of skill as of ſtrength, and may therefore be done as well by the youngeſt apprentices, that are fit for ſtrength, as by the moſt skilfull worke-men (heede only taken, to driue them in by degrees, & by little & little, that ſo the timber whereinto they are driuen, by too violent driuing of them, be not riuen) therefore I ſee no great reaſon for this interpretation. Other doe inteprret theſe words, as two other diſtinct commendations of the former words of the wiſe, one from another metaphoricall compariſon borrowed from ſheepheards : the other from a metaphoricall attribute. Touching the firſt, for nailes faſtened, they read, ſtakes driuen deepely in, alluding to the manner of ſheepheards, that to make their foldes ſo ſtrong that their ſheepe may not breake out, doe vſe to driue ſtakes deepe into the earth, whereunto to faſten their hardles, whereof their foldes are made. In like manner, ſay they, are the words of the wiſe, euen like vnto ſuch ſtakes for the better ſtrengthening of Chriſts foldes, whereby the ſheepe of Chriſt gathered into them, may the better be kept from breaking out againe : and this I take to bee the naturall ſenſe of this place, becauſe afterward in the end of this verſe, theſe words of the wiſe compared

compared to goades, and to ſtakes, are ſaid to bee giuen by one ſheepheard. As therefore our Sauiour himſelfe teacheth the hearing of his voice to be the meanes of gathering his ſheepe into his fold, ſo doth *Salomon* in this place teach the ſame voyce of Chriſt and words of the wiſe, to be the meanes of keeping the ſheepe of Chriſt within the folde, being once gathered therinto: and the ſame doth the Apoſtle *Paul* teach in making this to bee the end why Chriſt had giuen ſome Apoſtles, ſome Euangeliſts, ſome Prophets, ſome Paſtors and Teachers, namely, that ſo the Saints might be perfected, compacted, and conioyned together, both to God, and alſo one towards another, and not break away from God, or one from another, but might all hold together, till they come in the vnity of faith, and of the knowledge of the ſonne of God, vnto a perfect man, vnto the meaſure of the ſtature of the fulneſſe of Chriſt: yea, our Sauiour himſelfe alſo before, ſeeing many of his ordinary diſciples to haue gone backe, and to walke no more with him, that is, vtterly to haue forſaken him, without any returne vnto him, for the ſtrengthening of his twelue, and keeping them from the like Apoſtaſie, ſaith vnto them, *Will yee alſo goe away?* and *Peter* likewiſe anſwereth in the name of all the reſt, *Lord to whom ſhall we goe? Thou haſt the word, of eternall life.* Thereby aſſuring our Sauiour of their abiding with him, becauſe hee had the words of eternall life, whereby to ſupport, hold, and keep them from falling away, and breaking out of his ſheep-folde. The words following *by the Maſters of the Aſſemblies* are to bee read without the word, *by*, onely thus, the maſters: for yee may obſerue the word, *by*, in your Bibles to bee written with a ſmaller letter then the other words: and therefore not to bee in the originall Text. The word aſſemblies is rather to bee read collections or gatherings. So *Salomon* teacheth that whereas men that reade much, and be great ſtudents, doe vſe to collect and gather many things together, into bookes, for the future good of themſelues and others, that theſe words of the wiſe before commended being of things and words collected and gathered together into diuers bookes by the Prophets inſpired to that end with the holy Ghoſt, as alſo wholly directed by him in their ſayd collections and gatherings of ſuch things and words as they haue written, are the maſters of all collections and gatherings whatſoeuer, that is the cheife and principall of all collections and

Ioh. 10. 16.

Eph. 4. 10. 13.

Ioh. 6. 66. 67. 68.

gatherings whatsoeuer: and such as whereunto all collections and gatherings, by whomsoeuer and how artificially soeuer made, may stoope and doe reuerence, as to their Lords and Masters, by whom they are to be controlled and corrected.

The next words giuen from one sheepheard are a fourth commendation of the former words of the wise, and as it were a reason of all the other three commendations, from their authour. This one Sheepheard neither was the high Priest in those dayes, neither is the Pope in these dayes, as the Papists, childishly, foolishly and grossely affirme, to binde all men to the sentence of the Pope, in the intrrpretation of the Scriptures. But this one sheepheard is onely Christ himselfe, who is the same yesterday, to day, and for *euer:* as in person and efficacy of his Preisthood and sacrifice, so also in Preisthood and sacrifice it selfe. Hee being high Preist alone, and Sacrifice alone, without any fellowes: who therefore alone is by himselfe *called the good sheepheard, and that hath giuen his life for his sheepe;* and whom the Apostles likewise in that respect, and for the same reason call the great sheepheard of the sheepe, *and the onely Arch, or Cheefe Pastour of our Soules.* Now to return to the 15th. commendation of the word in Psal. 19. 11. from the Prophets owne experience of the vertue thereof in himselfe, his meaning is, that himselfe being so at the first conuerted by the word, made wise, enlightned in his minde, and made ioyfull in his heart, and thereby made the seruant of God, was also daily admonished and made circumspect by that word, and did often feele it to wound him for his sinnes, and to worke in him repentance of them, as also to quicken and further him, in all godlinesse: and to be likewise very effectuall, and powerfull, for keeping him from breaking out of the fold of that one Sheepheard before mentioned.

Heb. 13 8.

Ioh 10. 11.

Heb. 13. 20. 1. Pet. 5 4.

Heereof wee haue many most pregnant euidences in the Scripture. When he was greeuously fallen into many sinnes against *Vriah*, and was admonished thereof in most wise manner, and yet with great boldnesse by *Nathan*, how did the words of *Nathan* pricke him at the very heart? euen so, that presently he confesseth his sinne, and crieth out most heauily, *I haue sinned against the Lord:* afterwards also the prickes of the former words of *Nathan* remaining in him, hee made a whole Psalme in bewailing his foresayd sinnes, and crauing pardon of them, &c. When he had greatly likewise offended in numbring of the people:

2. Sam. 12. 13.

Psal. 51.

ple (though by *Ioab* aduiſed to the contrary) and had a three-fold offer of puniſhment, made vnto him by the Prophet *Gad*, in the name of the Lord, how was hee wounded with the ſayd words of that Prophet? 2 Sam. 24. 14.

Before that being ready to breake pound (as it were) and to get out of the Lords folde, by a moſt bloudy maſſacre againſt *Naball* & all his houſe, fully purpoſed & vowed, and ſworne by him, how ſoone and eaſily was he reſtrained and pacified by the wiſe words of *Abigail*, whereby the folde was ſo ſtrengthened, that he could not breake out thereof: but rather did breake out into theſe moſt gracious words, *Bleſſed be the Lord God of Iſrael which hath ſent thee this day to meete me, and bleſſed bee thy aduiſe, and bleſſed be thou, which haſt kept me this day from comming to ſhed blood, and from auenging my ſelfe with mine owne hand.* As thus the word had beene mighty in him to humble him for ſinne, and to keepe him from ſinne, ſo alſo was it effectuall to prouoke him to all goodneſſe. The Lord no ſooner ſpake to his people generally, ſaying: *Seeke yee my face* (ſo ſpeaking plurally as vnto many) but preſently the heart of *Dauid* particularly ſaid vnto God, *Thy face ô Lord will I ſeeke.* When others ſayd vnto him, come let vs goe into the houſe of the Lord, hee teſtifieth of himſelfe, that he was glad to heare them ſo to ſpeake. 1 Srm. 15 32. Pſal. 27. 8. Pſal. 122. 1.

As *Dauid* had this experience of the efficacie of the word in himſelfe, and was thereby warned of ſinne, reclaimed from ſin, and quickened in the wayes of godlineſſe: ſo alſo the word is of the ſame force and efficacie, in all other the ſeruants of God, as well after their conuerſion, as in their conuerſion. So were they touched in their hearts that heard *Iohn* the Baptiſt preach of repentance, that euery ſort of them (the common people, the publicans and ſouldiers) ſaid vnto him, *What ſhall we doe?* They alſo that heard *Peter*, were ſo pricked in their hearts, that they ſayd vnto *Peter* and to the reſt of the Apoſtles: *Men and Brethren what ſhall we doe?* neither did they ſpeake good words as many will doe, and ſhew great remorſe for their ſinnes, but they alſo ſolde their poſſeſſions and goods, and parted them to all men hauing neede, and they continuing daily in the Temple, and breaking bread from houſe to houſe, did eat their meat with gladneſſe and ſingleneſſe of heart, praiſing God, &c. Luc. 3. 10. Acts 2. 37. Verſ. 55. 46 47

Afterward alſo there was the like ſucceſſe of the Apoſtles preaching, ſo that there was great grace vpon all that heard them: Act. 4. 33.

them: neither was there any among them that lacked: for as many as were possessors of lands or houses sold them, *and brought the prices of things that were sold, and laid them at the Apostles feete:* and distribution was made to euery man, according
Act. 16. 14. as he had neede. The like is testified of *Lydia*, and diuers o-others. What likewise awakened *Peter* out of his great sinne of denying and forswearing his Lord and Master with cursing of himselfe, and that contrary to his former vehement protestation for not denying him? Euen this; that he so *remembred the words of Iesus, which said vnto him, before the cocke crow thou shalt*
Matt: 26. 75. *deny mee thrise*, that presently hee went out and wept bitterly. When the Angell of the Church of Sardi was in a manner at the point of death, and falling from grace, and therefore was challenged by our Sauiour to haue a name to be aliue, and yet to be dead; what said our Sauiour vnto her for recouering of her? euen this: *Remember how thou hast receiued and heard, and*
Reuel: 3. 3. *hold fast and repent.* What doth this signifie, but that to remember what any hath heard and receiued, and to hold the same fast, is the meanes to recouer, to reviue, and to quicken againe? What else but Gods word did reviue *Ionah* hauing before re-
Ionah 3. 3. belliously fled from the presence of the Lord, and made him to goe to *Niniveh* according to the former word of God in that behalfe?

How did the words of *Haggai* for reedifying and repayring
Hagg: 1. 12. the house of God, quicken *Zerubbabell* and *Ioshua* with all the remnant of the people to obey the voice of the Lord concerning that matter?

When *Asa* heard the words of *Ahaziah*, and the Prophecie
2. Chro: 15. 8. of *Obed* the Prophet, how did he take courage to put away all the abominable Idolls out of the land, and to renew the Altar of the Lord, that was before the Porch of the Lord?

Not to stand any longer vpon the confirmation and illustration of this point: is not this a great argument, to ioyne the loue of all men to the word? who is there that doth not daily offend? who is there that is so quicke and forward to goodnes, that he needs no spurring, no prouocation to be more forward? who is there that is not ready to breake out of the fold of Christ? yea that would not breake out, were he not held and restrained by this word? As therefore yee would be warned, and made circumspect by the word, as yee would not perish in your

your ſinnes, but repent of them &c. ſo be yee hereby perſwaded to loue the word, whereby yee haue theſe benefits.

CHAP. VII.

Of the laſt commendation of the word, Pſal: 19. 11. from the reward of keeping the ſame, and of two circumſtances for amplification of all the commendations of the word in the ſaid 19. Pſalme.

NOw to proceede; the Prophet here laſt of all addeth, that in keeping of them there is great reward; *reward and great reward:* he ſaith not in knowing of them, in hearing of them, in talking of them &c. but in keeping of them. What keeping of them doth he meane? Not ſuch a keeping of them, as men vſe of their money, but a farre other manner of keeping. Men vſe to keepe their money, by locking the ſame vp in their cheſts or cloſetts, or by laying it there ſometimes to hide it from other, where themſelues know not to finde it: or by thruſting it vp in the thatch of their houſes in little purſes, that the Ratts haue run away therewith, and the purſes being gnawne, they haue found here an Angell, and there an Angell: by this keeping of money, the owners doe no good therewith, either to other or to themſelues: ſuch Money-keepers, doe often-times owe more to their owne backs and bellies, than they are euer able to pay. This kinde of keeping therefore the Prophet here meaneth not; but ſuch a keeping as conſiſteth in practize, and in doing ſuch workes, as the word requireth to the glory of God, the good of others, and the comfort of their owne ſoules, that doe ſo keepe the word. In this keeping of the word there is reward, there is profit, there is gaine: yea great reward, great profit, great gaine: yea ſuch as no other reward, profit, or gaine, may be compared therevnto. The wicked cry downe this commendation of the word, they diſclaime it, they vtterly deny it; they ſpeake preſumptuouſly herein againſt the Lord himſelfe: They ſay, *What is the Almighty that we ſhould ſerue him? what profit ſhould we haue if we pray vnto him?* and againe: *It is in vaine to ſerue God, & what profit is it that we haue kept his ordinances, and that we haue walked mournefully, before the Lord of hoaſts?* Yea ſometimes the godly them-

20. *Argum.* 16. Great reward in keeping of the word.

Matt: 7. 21. Iam: 1. 22.

Iob 21. 15.

Mal: 3. 14.

themselues for a brunt, and in a great storme of tentation, consulting too much with flesh and blood, and weighing things too much in the balances thereof, doe feele such thoughts as to say,
Psal: 73. 13. *Verily we haue clensed our hearts in vaine, and washed our hands in innocencie: for all the day long haue we beene plagued, and chastened euery morning.* But howsoeuer the former doe vsually speake, and sometime also the godly, in the violence of some tentations are troubled with such thoughts of the flesh, yet God teacheth all to speake and to thinke otherwise: yea all that enter into the Lords Sanctuarie and weigh matters in the ballances thereof, will say, *Verily there is reward for the righteous,* euen for them
Psal: 58. 11. that keepe Gods commandements, as here it is said. But what is this reward? All the blessings of this life, together with peace and ioy of the Holy Ghost in this world, and euerlasting life and glory in the life to come, euen in heauen, in the heauen of heauens, with God and with his blessed Angells. For so to keep the word, as before wee haue said, to keepe it with all the heart in truth and in sinceritie, without all hypocrisie, to keepe all and
Mar: 6. 20. not some part onely; or to doe many things, as *Herod* did, leauing other vndone; to keepe it constantly and without wearinesse, not by fitts, and fainting, or giuing in, to keepe it willingly and cheerefully, though we cannot perfectly: thus (I say) to keepe the whole word of God, as neere as we can, is that godlinesse, which hath the promise of the life that now is, and of
1 Tim. 4 8. that that is to come. Thus to keepe the word, is truely to feare, and to seeke the Lord, the which whosoeuer doe, *are sure to*
Psal. 34 9, 10. *want nothing:* yea though the yong Lyons (and all such as being strong and lusty doe trust in their strength not respecting the Lord) doe lacke and suffer hunger, *yet they that seeke the Lord shall not want any good thing.* They that doe thus keep the word haue found that wisdome and gotten that vnderstanding, that is more worth than all other things (as before wee haue heard) and in whose right hand is length of daies: *and riches and glory*
Prov: 3 16. *in her left hand: whose wayes are wayes of pleasure, and all her paths peace: which is also a tree of life to them that lay hold vpon her, and maketh euery one happy and blessed that retayne her.* To rehearse the particular blessings of this life, conteyned in this reward were infinite; yee know the particular enumeration of them, *Leu: 26. Deut. 28.* with the contrary euils there expresly threatned against the transgressors of the word, and here by consequence,

quence, not obscurely, intimated farre more in number than the blessings, because wee doe many more wayes transgresse Gods commandements than keepe them, and be more prone to the said transgression, than to the obseruation of them.

Touching notwithstanding the said blessings of this life present, here spoken of to be in the keeping of the word, wee are to vnderstand them to be no further promised then they may be beneficiall vnto vs, to further vs towards eternall life, or then we may do good with them to our selues or to others. And who indeed would otherwise desire them? who would haue that that may hurt him? or would giue to another that good thing, which he knoweth or feareth he wil hurt? giue a knife to a child that knoweth not how to vse the same, and hee may therewith hurt himselfe or some other: giue him a glasse, and hee may likewise both breake the glasse, and also hurt himselfe by breaking thereof. So is it many times with the children of God, touching the things of this life: to such therefore they are no benefits; such were better want them than haue them. Moreouer God neuer with-holdeth or taketh such blessings from them that keepe his word, but that it is either for transgression of his word in some things which he would haue them to doe, better than they haue done, and so thereby he is said to teach them his law, and they in that respect are pronounced *blessed*: or else he doth so, thereby to make knowne to others, some graces that were before hid, and lay (as it were) buried in them: or finally he recompenceth the same with more heauenly blessings; and then what wrong haue they? what cause to complaine? Iob 5. 17. Psal. 94. 12.

Touching the reward of keeping Gods commandements belonging to the life to come, if the ioy of the holy Ghost and the peace of conscience whiles they liue in this world doe passe all vnderstanding, and therefore be much more vnspeakable, what tongue of men or Angels can vtter, what heart of men or Angels can conceiue of the saluation that is prepared to be shewed in the last time? To be restored againe to life after death, and to a life neuer to end, to receiue our bodies againe, renued, purged, fined, of weake made strong, of naturall made spirituall, such as shall liue onely by the Spirit, without meate, without drinke, without apparell, or any other such help, as here they needed, yea, without any desire of them, of mortall to be made immor- Phil. 4. 7. 1. Pet. 1. 5.

tall, of vile and base to be made honorable and glorious: in honor and glory not onely like to the Starres, but also to the Sun it selfe; neither onely to the Sun it selfe, but also to the Angels; neither onely to the Angels, but also to the glorious bodie of Christ Iesus himselfe, the transfiguration whereof a little in the mount so amazed, and astonished, and rauished, and (in a manner) distracted *Peter, Iames,* and *Iohn,* that they would haue been content onely with that sight, and therefore said, *It is good for vs to be here,* let vs neuer goe from hence, *Let vs build three Tabernacles here: To be also placed at the right hand of Christ himselfe,* yea, in his very Throne as himselfe sitteth, in the Throne of his Father, to be graced and honored by the Iudge himselfe of all the world, Christ Iesus, attended vpon by all the glorious Angels, with these gracious words, *Come ye blessed of my father, inherit the kingdome prepared for you from the foundation of the world,* to be thus graced (I say) and honored before all their enemies, before all nations, before all kings, before all the world, to be freed from all euill, paine, sickenesse, wearinesse, hunger, thirst, cold, debt, contempt, trouble, &c. to be made companions of the blessed Angels, *to be with Christ, and to behold his glorie,* yea, to be (as I said) partaker thereof, and for euer to enioy the same with assurance, that they shall neuer lose any of the former things, or sustaine any diminishing of them: these things (I say) and infinite other the like in soule as well as in body, who can vtter? who can comprehend? These things, these (my brethren) are the things that are prepared for all the Saincts, and for euerie one, how poore, how base, how contemptible soeuer in this world, that in truth and sinceritie (though perhaps with much weakenesse, and not without many combats, and wrestlings, and striuings) doth keepe the word of God, being grieued that he can keepe it no better, and alwaies endeuouring to keepe it better, *alwaies forgetting those things that are behinde* (that is, whatsoeuer he hath before done, as though he had done nothing, and therefore not poaring altogether thereupon, as the old Pharisies did, and our Papists dayly doe) *and reaching forth vnto those things that are afore, and pressing hard towards the marke for the Prize of our high calling of God in Christ Iesus,* the lineaments whereof, I haue briefly and rawlie alitle before described vnto you: yea, these are the things which the Apostle sayth, *eye hath not seene, nor eare heard, neither hath entred into the heart*

Matth. 17. 4.

Matth. 25. 33. Reuel. 3. 21.

Iohn 17. 24.

Phil. 3. 13.

1. Cor. 2. 9.

of

of man, euen the things which God hath prepared for them that loue him. What heart fearing God, and hauing in any true measure kept the word of God is so heauie, that it is not made light; so melancholike, and oppresst with any sorrow, that doth not leape for ioy to heare these things, yea, that reioyceth not with ioy vnspeakeable and glorious? Who therefore vnderstanding this great reward to be in keeping of the word, will not be so farre in loue with the word, as to be able to say, *Oh, how loue I thy word!* This that I haue spoken of the reward in the life to come, belonging to the keeping of the word, is the more to be considered, because no earthly powers whatsoeuer, are able to giue the same or the like? not the same, because *eternal life is the free gift of God onely through Iesus Christ our Lord.* The Pope taketh much vpon him in this behalfe, & challengeth to himself power as wel for the life to come, as for this, but alas poore *Fellow*, he doth herein, as the Diuell did to our Sauiour: as the Diuell said to our Sauiour cōcerning all the kingdoms of the world, *All these wil I giue thee, if thou wilt fall downe and worship mee*, euen so saith this beggerly slaue the Pope, cōcerning both all the kingdoms of the world, and also concerning the kingdome of heauen, All these wil I giue thee, if thou wilt fall down and worship me: but as the Diuell had no such power to make any such offer to Christ, or to any other, so hath not the Pope either for the kingdomes of this world, or much lesse for the kingdome of heauen. For can the Pope cure any man of any sinne? He saith he can forgiue all sinne. But as God alone maketh lawes, the transgression onely whereof is sinne, and as all sinne is against God, so by the whole course of the Scripture, who seeth not the former assertion to be false, wicked, & blasphemous? But though that should be granted, yet who dares say the Pope can cure the wound of any sinne, and conuert any sinner to God? Can he that cannot begin the kingdome of grace, conferre the kingdome of glory? Can he that cannot raise a man from a naturall death, raise a man vp to heauen? As no power whatsoeuer can giue the former future reward for the life to come vnto any, so can they not giue any thing like thereunto. Though a king should giue halfe his kingdome as *Ahashueros* offred to *Hester*, and *Herod* to the daughter of *Herodias*, yea, though one man could giue all the kingdomes of the earth, & ten times as many more, yet all these were nothing to the former future reward of the life to come.

Rom.6.23. Matth.4.9. Isa 43.25. Marc.2.7. Hester 5.3. Marc.6.23.

Againe,

Againe, this reward of keeping the word, is the greater and more effectuall motiue for our loue to the word, becauſe neither the one part thereof for the life to come, nor the other for this preſent life can be lawfully obtained or comfortably enioyed by any other meanes then by keeping of the word. Touching the life to come, there is no queſtion to be made of it, the word
Rom. 1.16. *only being the word of life, and the power of God vnto ſaluation.* Touching the other, though the wicked ſometimes haue the bleſſings of this life, yet they are but vſurpers of them, and therefore wofull ſhall their laſt account be which they ſhall make for them. Euen here alſo they that by tranſgreſſion of the word doe get wealth and preferments of the world, doe meete with that iuſtice of God in that behalfe, in reſpect whereof they had been better to haue been without them, then ſo to haue had them.
Ioſh. 7.21. Was not *Achan* and all his burnt with fire for the wedge of gold and Babiloniſh garment which he tooke in the winning of *Iericho*, contrary to the word of the Lord? Did not *Nabals* miſerable
1.Sam. 25.38. ſparing onely of that that *Dauid* humbly craued, and had well deſerued of him, coſt him his life within ten dayes after? Did not *Gehezai* pay dearely for the changes of apparell and talents of ſiluer that by lying he got of *Naaman* the Syrian? for did not
2.King. 5.27. the *Leproſie of Naaman cleaue vnto him and to his ſeed for euer?* *Haman* a long while had great riches, great grace with his Prince, great honor with all men, who but *Haman* in all the 127 Prouinces of *Ahaſuerus:* yet was he for all that in the end quickly truſt vp, and hanged on the tree that he had prepared for *Mor-*
Heſt 7.10. *decai*, and then his fall was the greater, the greater his former riches, grace, and glorie had been. *Iudas* got thirtie peeces of
Matth. 27.3. ſiluer for betraying his Lord and Maiſter, and our Lord and Sauiour Ieſus Chriſt, but oh how was he tormented with helliſh torments for it euen in this life? euen ſo, that he neuer was at reſt till he had diſgorged his ſtomacke (as it were) of the ſaid ſiluer, and moſt deſperately hanged himſelfe. Finally, this reward of keeping the word, is not to be vnderſtood of a perfect keeping thereof without any defect, but onely of the ſincere keeping thereof, without hipocriſie: It is not to be vnderſtood of that that no man can here performe, but of that that euery one regenerated is able by grace to performe, and muſt and doth in ſome meaſure performe. I meddle not heere with confutation of that damnable errour of the Papiſts touching merits, becauſe of the word

word *reward* in this place, it is sufficiently confuted by others, and if I should vpon euery occasion enter into euery question incident to the present matter, and by the way offring it selfe to our consideration, I should goe I know not whither, I should neuer come to my iourneies end. Therfor *Gehazi* being sent by *Elisha* to restore the Shunamites sonne to life; and the disciples of our Sauiour being sent by him in a speedie embassage, might not salute any by the way, though meeting them, that so they might not be hindered in their iourney, and in their speedie returne: so will not I so much as salute the former controuersie, neither any other the like, in like manner onely meeting me, least I preiudice my selfe and you, in things more pertinent to my present purpose. 2 Kin: 4. 29.

Now touching all the former commendations of the word in that 19 Psalme, let vs briefly obserue two other things for the further generall amplification of them. 1. The opposition of the things here spoken of the word, to the things before spoken of the workes of God; and the preferment of the word in that respect aboue the said things, as things nothing so excellent. 2. The present tense vsed by the Prophet in all the former commendations of the word. Two circumstances for amplification of the former commendations of the word in Psal: 19.

Touching the former of those two, it is worthy of our obseruation, as manifestly implying a deniall of euery thing for which the word was before commended, to belong to the works of God, mentioned in the other part of the Psalme. For although the said workes be indeed very glorious, yet may they not be compared to the word of God, neither may they be commended for these things, for which before, we haue heard the word to be commended. They cannot be said to be righteous, and to reioyce the heart or soule; they cannot be said to be pure, and to inlighten the eyes of our minde and vnderstanding, to behold the mysteries of God pertayning to eternall life; they cannot be said to be cleane, and to endure for euer, in that sense, that the word is said so to be; they cannot be said to be truth, and righteous altogether, they cannot be said to be more to be desired than gold, than much fine gold; neither to be sweeter than the hony and the hony-combe, for such causes as for which the word is said so to be: for there is a time when the glorious light of the Sunne cannot be endured, and when it rather hurteth than doth good; and also when both it and all other

other creatures (almoſt) be tedious, irkeſome, and greeuous, euen to the outward man. Moreouer, they cannot be ſaid to admoniſh or warne the ſeruants of God, in ſuch ſort as they are admoniſhed, and warned by the word. Laſt of all, it cannot be ſaid, that there is any ſuch keeping of them as of the word; much leſſe, that there is any ſuch reward of keeping of them, as before wee haue heard to be in keeping of the word. Seeing therefore the word in all theſe reſpects, is much to be preferred, before all the ſame glorious workes of God, which notwithſtanding doe greatly declare the glory of God, is there not great cauſe why we ſhould loue the ſaid word the more? Touching the obſeruation before mentioned of the preſent Tenſe: whatſoeuer was affirmed of the word before, as true then, is likewiſe to be affirmed now, and euer ſhall be as alwaies true. To ſpeake moſt briefely, and as it were in one word hereof, the Prophet (touching the former attributes and compariſons) ſaith not that the word had beene perfect, ſure, right, pure, cleane, righteous, better than gold, or ſweeter than hony, or that it ſhould ſo be afterward, but he ſpeaketh in the preſent Tenſe, ſaying: It is perfect, ſure, right, &c: ſo may wee ſpeake thereof in theſe daies, and ſo may all poſteritie ſay thereof for euer. It hath alwaies beene ſuch as it is in that place commended to be, ſuch it is now, and ſuch euer ſhall it be. The like is to be ſaid of the effects: it alwaies converteth or reſtoreth, not onely ſuch as neuer were converted or reſtored, but alſo them that are already converted or reſtored: for though there be but one beginning of life in vs, and but one regeneration, that is, we be but once regenerated and new borne, yet ſo long as any ſinne remaineth in any, euery one may cry out, *Oh wretched man that I am, who ſhall deliuer me from the body of this death.* The like may be ſaid of other things in reſpect whereof we are converted or reſtored: ſo there is no man made ſo wiſe vnto ſaluation, but that he may be made more wiſe thereby. If Chriſt himſelfe as he was man did indeed increaſe as well in wiſdome, as in ſtature, who may not likewiſe increaſe in wiſdome? No mans heart is made ſo to reioyce by the word, but that in reſpect of his ſinnes, of his enemies, and of his daily afflictions, his ioy may be, muſt be, and is daily renewed, increaſed, and made more to abound thereby. No man hath the eyes of his minde and vnderſtanding ſo inlightned, neither hath any man gotten ſo much knowledge

Rom: 7. 24.

Luc: 2. 58.
Col: 3. 16.

knowledge by the word, but that he may be, must be, and daily is more and more inlightned and endued with more knowledge: for the best of vs all, doe here know but in part, and see but through a glasse. No man is so warned and made circumspect by the word, but that he may be, must be, and daily is more and more warned, and made circumspect thereby. No man hath receiued his full reward here by the word; hee doth daily receiue reward; euen reward vpon reward: for the word doth daily bring new rewards, and so still shall do, vntill it hath brought vs to Christ Iesus himselfe in the heauens, there to liue with him, and to raigne for euermore. Sith then the word of God euer hath beene, now is, and euer shall be thus excellent, is there not iust cause why wee should loue the same, with a loue, so hot, so feruent, and so constant, as the which all other things may neuer be able to quench?

Ephes. 1. 18. Phil: 1. 9. 1 Cor: 13. 9, 12

Thus haue I posted ouer all the commendations of the word in the 19 Psalme, euen 16 in all: some may thinke me somewhat long herein, but if he shall consider the number, and the significancie, and importance of the commendations, he shall well see that I haue made haste, and great haste to runne throw them all: for the truth is that euery one of them, euen the very least would require foure times as much time exactly and thorowly to speake thereof, as I haue spent in speaking of all.

CHAP. VIII.

Contayning two other commendations of the word, to moue our loue towards it.

BVT shall I stay here and not proceede to any other motiues of our loue towards the word of God? So indeed I might well do, because I haue beene so plentifull already; and because the former arguments may seeme to haue beene sufficient to stirre vp the loue of any man as much towards the word, as *Dauid* here professeth his to haue beene: but alas, we liue in an hard age, wherein the hearts of men are not onely frozen, and haue neede to be thawen, but wherein also they are turned into stones, yea into adamants, so that the Smiths hammer will not breake them; neither will any thing mollifie them, but

but the warme blood (as it were) of the immaculate Lambe Christ Iesus. Men are very flexible, and easily drawne to the loue of other things, not worthy of loue: but oh how hardly is any drawne to the loue of the word? The world with the things in the world, may with holding vp the little finger haue clyents and suters abundant: but though the word of God by wisdome cry neuer so loude, neuer so long, neuer so earnestly, euen in the top of the high places, by the way in the places of
Prov: 8.2,3,4. the pathes (that is in those waies that are most beaten and hath most passengers) besides the gates, and at the entry of the citie, at the comming in at the dores; Sending forth also her maidens, by them to cry vpon the highest places of the Cittie, and
Prov: 9. 3. to say: *O men I call vnto you &c.* and againe, *Who so is simple let him come hither &c. Come and eat of my meat &c*: Though (I say) wisdome vse all these meanes to haue auditors and audience, yet no body is moued, no body will stirre foote out of doore, we are all almost in a dead sleepe: the best of vs all are hard of beleefe to giue credit to the commendations of the word: herein we are like to the deafe Adder that stoppeth hir
Psal: 58.4. eares, & *will not heare the voice of the charmer, charme he neuer so wisely*: neither will we be perswaded that the word is worthy of that loue that hitherto I haue spoken of. For this cause therefore I will take a little libertie to enlarge my selfe a little more for the enlargement of your hearts towards the word; I beseech you doe not thinke me tædious, though I speake according to the manner of men, plainly, and without *the enticing words of mans wisdome*, yet I trust that in respect of the matter, you will thinke my time and paines not altogether idle spent.

21. *Argum.* The word a chiefe part of our spirituall armour. To proceede therefore to some other motiues of our loue to the word (and yet not to handle all that this argument would afford) in the next place, I pray you to consider that the word is one principall part of our spirituall-christian-armour, where-
Ephes. 6.12. with all and euery one must be armed in the spirituall fight, that all & euery one, (man, woman, & childe, beleeuing in Christ) haue to fight: *not with flesh and blood, but with principalities and powers, the rulers of the darknes of this world, and with spirituall*
ver: 17. *wickednesses in high places*: this word of God is a principall part of that armour, euen *the sword of the spirit*, where-with Christ
Matth: 4.4. in our behalfe ouercame the diuell, and where-with likewise we are to ouercome him, and all other the like enemies of our saluation.

uation. Is not the word therefore in this respect greatly to be loued? All the other parts of our Christian armour are not inough without this word: what is all other armour for the body against bodily enemies, without some weapon in the hand? may not a man be slaine, though neuer so compleatly armed in other parts, if his hands be empty? The sword of *Goliah* wherewith *Dauid* had smitten off his head, was consecrated vnto God as a thing of great price: in what price then ought the sword of the Spirit, the word of God be with vs, whereby we are to defend our selues against all our spirituall enemies? yea not onely defend our selues, but also to ouercome them? Verily if the sword of *Goliah* for the better safety of it was wrapt vp in a cloth, should not this sword of Gods Spirit be wrapt vp in our hearts? Yea though the word of God be there in that particular enumeration of the parts of our spirituall armour, and in a particular consideration reckoned as one part of that armour, yet in a generall respect it may be called our whole armour, or at least the armorie, out of which we are to take all the other parts of our said spirituall armour: or if this seemeth harsh, yet it cannot be denyed, but that generally considered, it is the meanes whereby we are to get all the other parts of our said spirituall armour there commended. *The Girdle of verity, the brest-plate of righteousnesse, the helmet of our saluation* (which is our hope) the shield of faith, and the spirit of prayer, whereby we are to protect our selues and others, whence are we to haue all these but out of the word? how shall we attaine them, yea, how shal we vse them as they ought to be vsed but by the instruction and direction of the word? As for the preparation of the Gospell of peace, wherewith our feete must bee shodde, the same being distinguished from the particular acceptation of the word of God in that place, is notwithstanding comprehended in the word, as before it hath beene generally commended at this time, and as it is taken in this place, when the Prophet saith, *Oh how loue I thy Law?*

1. Sam. 21 9.

1 Thess: 5.8.

As at all times this argument may prouoke all to loue the word, so now especially it may and ought. For was there euer more need of all the parts of our spirituall armour to be alwaies worne, sleeping and waking, abroad and at home, holding our peace and talking, sitting still and walking, alone and in company, by all persons of euery age, of euery sexe, of euery state and condition,

condition, then in these dayes? no, no, the Diuell is not yet dead neither in Lincolne, nor any where else: hee is not yet weary, hee is not yet asleepe, his worke is not yet done, and therefore he may not, he will not, he cannot yet rest. When the great Apostles liued, when Euangelists had place in the Church, when there were many other Pastours and Teachers, furnished with with most excellent gifts, when all things were in better order in all Churches then now in any, was hee then idle? did hee plucke in his hornes? did he feare the faces of any, did the most excellent gifts wherewith the Ministers of the Church were then adorned and armed, make him to hide his head, did hee keepe home, not daring to shew his face? *euen* then hee walked about
Iob 1.7. and *compassed the earth to and fro*, (not sneaking onely for some booty in corners, like to a scaddle and hungry curre) but seeking (euen euery where, in Kings pallaces, and in beggers cottages, and in euery way both wide and narrow) *like a roaring Lyon* (not whom to robbe or whom to wound, but) *whom he might deuoure,*
1.Pet.5.8. *in soule and body.* All is fish that commeth to his net: hee feareth none for any greatnesse: neither doth he despise, or contemne any for any meannesse or baseneſſe. The world also and the things that are in the world, are as dangerous baits to catch and entrappe vs, as euer they were. The children of darknesse are now as much set against the children of light as euer they were in any age. Finally, the lusts of the flesh doe now as much fight against the Soule, as euer before. In respect of all these, who
Psal.57.4. cannot say: *My soule is among Lyons: I lie euen among them that are set on fire.* The greater that any man is either in Church or Common-wealth, the greater is his danger: As the King of Sy-
1.Kin.22.31. ria said, *Fight neither with small nor great, saue onely with the King of Israel,* that is, bend all your forces cheifly against him; so say our spirituall enemies, touching any greater then other. And how mightily doe our sayd spirituall enemies daily preuaile? what heapes vpon heapes are daily made of poore soules to bee fuell for hell fire? How many doe daily fall and tumble headlong into the fowle, and dark, and dirty dungeon of Popery and some other heresies? how many become Atheists and most prophane, without either feare of God or man? how doe blasphemies and fearefull swearings, contempt of the Word and Sacraments, oppression, and all filthy auarice and couetousnesse, pride, whooredome, adultery, with all kindes of vncleannesse, drunkennesse,

kenneſſe, and all other ſinnes, in all places abound? may wee then goe naked and vnarmed? may we then neglect the Word in theſe times? haue wee not great neede to prouoke our ſelues to all loue of it? that thereby we may be warned of theſe ſinnes, and armed againſt them? Neuer, neuer had we more need: the more Sathan beſtirreth his ſtumps to hurt and deſtroy, as knowing ere long he ſhall haue no further power, the more are wee to arme our ſelues with the word againſt him: and alwayes to carry it (as it were) ready drawen in our hands.

Neither is the word a cheefe part onely of euerie particular mans ſpirituall armour: yea, the whole armour or armorie, or meanes of the whole armour againſt all his ſpirituall enemies: but it is alſo, and euer hath beene the cheefe ſtrength, and force, and defence of euery whole kingdome, againſt all outward aduerſaries. Doth not *Eliſha* plainely ſignifie ſo much by that his lamentable crie after *Eliah*, when he ſaw him taken vp into the heauens in a fiery chariot, *My Father, my Father, the chariot of Iſrael and the horſe-men thereof.* Did not a wicked King of Iſrael, euen *Ioaſh* the ſonne of *Iehoahaz*, comming to viſit *Eliſha*, when he lay ſicke vpon his death bead, (how many great perſons in theſe daies, farre inferiour to Princes will vouchſafe to viſit their faithfull Paſtours when the Lord viſites them with the like ſickneſſe, though themſelues might learne much goodneſſe thereby?) did not (I ſay) this euill King *Ioaſh* teſtifie the ſame by the very ſame words in lamenting ouer the Prophet with teares, when he ſaw that he would dy of that ſickneſſe, ſaying: *O my father, my father, the chariot of Iſrael, and the horſemen thereof?* Did theſe acknowledge thus much, and did not *Dauid* know the ſame? yea, did a wicked King confeſſe the faithfull Miniſters of the word, to be the cheefe ſtrength of his kingdome, and ſhall not euery true religious King and Kingdome confeſſe as much? or be the faithfull miniſters of the word the cheefe ſtrength of a kingdome, and not the word it ſelfe much more? yee will ſay, the Prophets are ſaid to haue *bene* the chariots of Iſrael & the Horſemen therof in reſpect of their prayers: yea, but by the word of God declared by them, they taught many other to pray for the king & whole kingdom: beſides, by their preaching of the word they taught both King and Subiects to feare the offending of God, and alſo to make conſcience of all obedience vnto God, according to their ſeuerall places: and thereby to fortifie themſelues

12. *Argum.* The word is the cheefe ſtrength of whole Kingdomes.

2. King. 2. 12.

2. King. 13. 14.

ſelues againſt all the world: whereas the word wanting, and the people by want thereof liuing in ſinne, the whole kingdome was in danger of Gods wrath: and therefore lay open alſo to all
1. Sam. 12. 14. their enemies: *If yee will feare the Lord* (ſaith *Samuel*) *and ſerue him and obey his voyce, and not rebell againſt the commandement of the Lord, then ſhall both yee and the King that raigneth ouer you continue*, (that is, be ſafe) *following the Lord your God*: but if yee will not obey the voyce of the Lord, but rebell againſt the commandements of the Lord, then ſhall the hand of the Lord be againſt you, as it was againſt your fathers. And againe, for the affirmatiue part of the former words, and for their better aſſurance of the former promiſe, and of Gods goodneſſe againſt all enemies, and againſt Gods wrath otherwiſe, if they ſhould continue ſo to feare God and obey his voyce, hee biddeth them afterward not
Verſ. 22. to feare, *for* (ſayth he) *the Lord will not forſake his people* (*viz.* ſo fearing and obeying him) *for his great names ſake, becauſe it hath pleaſed the Lord to make you his people.* But for the negatiue part,
Verſ. 25. or threatning of the former ſpeech, he ſaith, *but if ye doe wickedly, ye ſhalbe conſumed, both ye and your King*: and indeed that people that doe ſo feare God, haue no cauſe to feare any enemies, becauſe God is on their ſide, therefore they may truly alwaies ſay,
2. King. 6. 16. 2. Chron. 32. 7. *They that be with vs are more then they that are with them*: and againe, *if the Lord be with vs, who can be againſt vs*: and againe, *The*
Rom. 8. 31. Pſal. 27. 1. Verſ. 3. *Lord is our light and our ſaluation, whom ſhall we feare? The Lord is the ſtrength of our life, of whom ſhall we be afraid? though an hoaſt ſhould campe againſt vs, our hearts ſhould not feare, though warre ſhould riſe againſt vs, in this will we be confident*: *Such as doe feare* and obey God, doe alſo truſt in him. *Such as truſt in the Lord, are*
Pſal. 125. 1. *as mount Sion, which cannot be mooued, but abideth for euer.* And therefore as euery ſuch one may ſay, I will not bee afraid of ten thouſands of people that haue ſet themſelues againſt mee round about: ſo may whole kingdomes taught by the word ſay the ſame: therfore the Prophet bringeth in the Church of the Iewes
Pſal. 46. 2. thus reioycing; *God is our refuge and ſtrength, a very preſent helpe in trouble: therefore will we not feare though the earth be remooued, and though the mountaines bee carried into the mids of the ſea. &c.*
Verſ. 5. And preſently after, *God is in the mids of her, ſhe ſhall not bee mooued, God ſhall help her and that right early.* And againe: *The Lord*
Pſal. 118. 6. *is on my ſide I will not feare what man can doe againſt me.* Moreouer, by the Word all men are taught to performe all duty one towards

wards another: Prince to Subiect, and Subiect to Prince, and euery member of the Kingdome to another: what enemies are able to doe hurt to such a people so dwelling and so vnited together? *A threefold cord* (saith *Salomon*) *is not easily broken.* What then shall be sayd of a Kingdome, where all the inhabitants are, as it were, twisted and linked together euery one with another, and all with God? Certainely it must needes bee inexpugnable. The same is manifest by the kingdome of *Iudah*, so long as they regarded the word of the Lord, & kept his ordinãces, the cheefe city of Ierusalem was inuincible, God himselfe, whose name is the Lord of Hosts, was *both in the mids thereof, and did also stand round about it*, he was their rocke, their castle, their tower of defense. *Glorious things were then spoken of that city*, God was known in her pallaces for a refuge: *The Kings were (often) assembled (against her) they passed by together, they saw it and so they maruelled, they were troubled and hasted away.* This (I say) was the state and safety of Ierusalem and of all that kingdome, while they enioyed and regarded the word. But good Lord what a wofull and fearefull change was there made, when they contemned, reiected and transgressed the word? All Kings before could do nothing against Ierusalem, but Ierusalem laughed them and their attempts to scorne: but afterwards (alas, alas) how was it destroyed, how was it desolated, wasted and ruinated? euen so, that *Ieremiah* (ye know) writeth a whole booke of Lamentations, in bewailing the great, the heauy, the extreame misery thereof: many Psalmes also are written of that argument. But if afterward, when the Romans executed the vengeance of the Lord vpon her for the same cause, there had beene a man endued with the spirit of *Ieremiah*, oh how many volumes might hee haue written in lamenting her further most dolefull condition? doe not all these things shew the word to bee the cheefe strength of euery Kingdome? As therefore *Dauid* respected himselfe, and the safety of his kingdome, present and to come, so had hee great cause thus to loue the word, according to this protestation, and whosoeuer they bee that loue it not, but oppose themselues thereunto, they are no better then Traytors against the state of whole kingdomes wherein they liue.

Eccles. 4.12.

Psal. 46.5. Psal. 125.5. Psal. 87.3.

Psal. 48 3.

CHAP. IX.

Containing fiue other commendations of the word.

23. *Argum.* The word hath meat for all sorts. 1. Pet. 2. 2. Heb. 5. 12. Isa. 55. 1. 2. Prou. 9. 2. Matth. 22. 4. Reu. 2. 7. 17.

MOreouer, the word of God hath in it, spirituall meate and drinke of all sorts, and for all sorts of men, of what age, strength, state, stature and condition soeuer: milke for infants: strong meat for strong men: meate for necessitie, as bread and milk: water also to quench the thirst, and wine and other strong drinke and precious liquours to comfort, or cheere and reuiue the heart, especially that is weake and fainting: so also oxen and other fatlings, together with all kindes of most exquisite dainties, as that fruit of the tree of life, in the midst of the Paradise of God: and the hidden manna and all other things fit for a great feast, yea, for the marriage feast of a Kings onely sonne: yea, the greatest feasts, that euer any earthly Princes in the world made to their Subiects, were not comparable to that spirituall feast, that God offereth vnto vs in his word. *Belshazzar* made a great feast to a thousand of his Lords, drinking wine before them, that is, honouring and gracing his feast, and his Nobles inuited thereunto, with his owne presence and company. No doubt also, great, dainty, and exquisite was the first and second banquet, whereto *Ester* inuited that mighty Monarch *Ahasuerus* and *Haman*. Great also and very great was the feast that the sayd *Ahasuerus* made to all his Princes and seruants, to shew them the riches and the glory of his Kingdome, wherein all dranke in vessels of golde, with change vpon change, euen royall wine in aboundance. Princely also was the fare (no doubt) of *Salomon*, and sutable to his other glory: but all these were but short & cold breakfasts in respect of the feast made in the word. For in this feast, we haue the Lambe of God, *that was slaine from the foundation of the world, and which taketh away the sinnes of the world*: Hee is in the word offered for meat and drinke vnto vs. *His flesh is meat indeede, his blood is drinke indeede: He that eateth his flesh and drinketh his blood, dwelleth in him, and he in him: hee is the bread that came downe from heauen*, farre-passing the Manna that before was giuen from heauen to the Israelites in the wildernesse; which yet was so excellent, that it is called Angels foode

Dan. 5.

Ester. 5. 4. 8.

Ester. 1. 3.

Reu. 13. 8. Ioh. 1. 29.

Ioh. 6. 55. 56. Verse 58.

foode, euen such as Angels might haue eaten if they had neede of meate, and that some thereof was commanded to bee kept in a golden pot, for a monument to all posterity. This spirituall meate, and these spirituall dainties, set before vs in the word, differ from all bodily meate in diuers respects. 1. As they serue for the feeding and preseruation of our soules, so they are of a spirituall nature, and are not to bee receiued with the hands and mouth of the body: but onely by faith. *It is the Spirit that quickeneth, the flesh profiteth nothing.* 2. They being so receiued by faith, doe nourish and preserue such receiuers of them to eternall life: yea, by vertue of them, their bodies also shall bee raised to eternall life? *Whosoeuer eateth and drinketh his blood, hath eternall life, shall bee raised at the last day, and shall liue for euer.* 3. They that eate and drinke of these things, shall neuer bee satisfied: they shall still *Cry, giue giue, and shall neuer say it is enough.* But how then is it sayd, they shall neuer hunger and thirst? I answer. 1, It is meant of hungring or thirsting after any other spirituall meat or drinke: they shall be fully satisfied with Christ, without desire of any other: and yet the more they taste of Christ the more they shall desire him. 2. Though they that eate and drinke of the dainties of the Word, the more they so eate and drinke, the more they still hunger and thirst: yet they shall not be left in their sayd hunger and thirst, but they shall be still more and more satisfied, euen with the same things, that before they tasted of. The fourth difference of this meat from all bodily meate is, that though men doe eate neuer so much thereof, yet they shall neuer surfet, neither shall they in any respect be the worse, but euery may the better. But of this more afterward. Fiftly, euery man that will eate and drinke any of these spirituall dainties, must not eate some part onely, but all: he must forsake nothing: hee must not, as wee say, make any ofts or leauings. There is nothing superfluous, nothing hurtfull. If we eate something, and wittingly leaue something, that that wee eate will doe vs little good; yea, it will turne to our condemnation: not in respect of any such quality in the meate it selfe: but because the sweetnesse that we found in that, shall conuince the quaisinesse and malignant humour of our stomackes, in leauing the rest: neither neede we to feare heereby any preiudice to any other. For though wee eate all, yet no other shall haue the lesse: but all will likewise remaine for other, and to nou-

Heb. 9. 4.

Diuers differences betwixt our spirituall and our corporal meat and drinke.

Ioh. 6. 63.

Ioh. 5. 54 58.

Prou. 30. 15.

Verse 35. and chap. 4. 12.

In chap. 11.

rish and feede others aswell as vs. Are not these dainties most excellent? whose teeth will not water, and bee set on edge towards them?

Neither let any man feare either to come to this feast, or to eate and drinke when hee commeth. All sorts may haue free access thereto, and *freely* likewise eate *the fat that their soules may liue*. The more that come (how poore, how meane, how base soeuer they bee) and the more heartily they eate and drinke of the best dainties in the word, the better welcome they are to the master of the feast: who would not loue and greatly loue such a word? Oh that there were more spirituall Epicures (that I may so speake) then there are. Oh that there were more thronging to the word then there is: Oh that men would neuer be satisfied with the word. Oh that the more men did eat and drink of the word, the more hungry and thirsty they were, alwaies crying (as I sayd) *Giue, giue, and neuer saying it is enough.*

Isa. 55. 2. Matth. 22. 10. Luc. 14. 21.

Prou. 30. 15.

24. *Argum.* The word of God is the ward-robe for the children of God.

As the word of God hath in it spirituall meat and drinke for our soules, so also it is Gods ward-robe, and hath more royall apparell for all his Princely sonnes and daughters, then euer *Salomon* had in all his royaltie and glorie: for whence is the new man created, according to God in righteousnesse and holinesse, and commanded to bee put on by vs all, and which is wrought and made only by the Lord himselfe, and the which will neuer waxe olde, and whereby we are made all glorious within, euen so glorious, that we haue neither spot or wrinckle, nor any such thing: whence (I say) is this new garment to be had, but only out of the word? yea, where shall we haue the righteousnes of Christ for the couering of our nakednesse, yea, our filthinesse from the sight of God himselfe, but only in the word? when our Sauiour Christ counselleth, and by counselling commandeth the Angell of the Church of Laodicea (that thought himselfe richly apparelled, and yet was starke naked) *to buy white raiment of him, that he might be clothed, and that the shame of his nakednesse might not appeare*, doth he not thereby plainely intimate, that the word was the meanes whereby the said white raiment was to bee obtained? otherwise without giuing any such commandement, without speaking in such manner, Christ could secretly haue so wrought the heart of that Angell, as that he should haue sought for that rayment, or Christ could haue giuen that rayment himselfe without any seeking for it. As these garments are no where

Eph. 4. 24.

Psal 45. 15. Eph. 5. 27.

Rev. 3. 18.

else

elſe to be had but in the word, ſo where ſhall we know how to put them on without the word? How ſhall we keepe them ſo neatly and cleanly as is fit for ſuch garments to be kept, and as we may be commended with thoſe few names in *Sardi* not to haue *defiled our garments?* If therefore wee will not be naked with that Angell of the Church of Laodicea, but deſire to goe as becommeth ſuch Kings and Prieſts as we be, to go, haue wee not good cauſe to loue the word and to ſet much by it? Reuel: 3. 4.

Argum. 25. The word is the chiefe ornament of particular perſons and of whole kingdomes.

Neither hath the word onely ſuch garments as are both neceſſarie to couer our nakednes, and alſo fit for our ſtate and dignitie; but it hath alſo and is the chiefe ornament, as of euery particular perſon, ſo alſo of whole kingdomes.

Touching particular perſons what ſaith Salomon? *My ſonne heare the inſtruction of thy father, and forſake not the law of thy mother*: why ſo? *becauſe they ſhall be an ornament of grace vnto thine head, and as chaines about thy necke.* and againe, *Wiſdome is the principall thing, therefore get wiſdome and withall get vnderſtanding. Exalt her and ſhee ſhall promote thee, ſhee ſhall bring thee to honour when thou doeſt embrace her: ſhee ſhall giue to thine head an ornament of grace: a crowne of glory ſhall ſhee deliuer to thee.* Prov: 1.8,9. Prov: 4.7,8,9.

That the word of God giueth wiſdome wee haue heard before. Now who may better weare iewells of ſiluer, and iewells of gold than Princes children? What Princes children are to be compared with the children of God, the Lord of Lords, and King of Kings? Yea doe they not all make the ſpouſe and wife of the ſonne of God? Can a maide forget her ornament? or a bride her attyre? I am ſure many that come daily to Sermons, forget not ſuch things as they think to be ornaments, but indeed be not *(except pride be vnto them as a chayne)* & which indeed are rather foule things and do defile them, and bewray the pride and other filthines of the heart. Oh then (my brethren) why ſhould we, that ſhould be chaſte virgins and holy ſpouſes to our Lord Ieſus Chriſt that hath full dearely bought vs, and that profeſſe our ſelues to be his ſpouſe, why (I ſay) ſhould we forget our precious ornaments, and rich attires, which are in no ſhop to be had, but in the ſhop of the word of God? Therefore alſo ſhould wee not moſt dearely loue the word? Certainely without the word all other either ornaments of body or minde are nothing worth. All wit, all learning, all humane policie, all other the like gifts of the minde, all chaines, and eare-rings, and Reuel: 1. Cantic: 5. 9. Iſa: 61. 10. Ier: 2. 32. Pſal: 73. 6. 2 Cor: 11. 2. Reuel: 14. 4.

bracelets of gold, all pearles and precious ſtones, of what value ſoeuer doe rather defile and diſgrace a man than any whit adorne, grace or commend him. They are no better than *a gold ring in a Swines ſnowt.* Let men and women therefore, old and young, leaue their ſtrange haire, their periwiggs, and other like monſtrous attires, their *Iezabelicall* paintings and vnchaſt ſpotting their faces and breaſts, their pargetted colouring of their ruffs, and other lynnen, and their other beaſtly tranſforming and deforming of themſelues, whereby they thinke to adorne themſelues; let them (I ſay) leaue theſe things, and let them inwardly decke themſelues with the graces of the word of God.

Pro. 11. 22.

Touching the ſecond point before noted, namely, that the word is the chiefe ornament of whole kingdomes, how excellently, how ſweetly, and how divinely, yet how lamentably, and dolefully did the wife of *Phineas* (the ſonne of *Eli*) falling into trauell of childe, vpon the newes of the taking of the Arke (ſo ought men to be affected with the loſſe of Gods word) and when the pangs of death were vpon hir: how excellently, (I ſay) ſweetly and diuinely, yet lamentably, and dolefully, did the wife of *Phineas* ſpeake in that her great extremitie: *The glory is departed from Iſrael?* Yea but why did ſhee breake forth into that ſpeech? Euen firſt becauſe the Arke of God was taken. 2. Becauſe of her father in law and her husband, whom ſhee heard to be dead: yea that wee may ſee that the taking of the Arke went neareſt vnto hir and grieued her more than the death of her father in law, or of her husband, ſhee repeateth the former words without the latter, ſaying: *The glory is departed from Iſrael, for the Arke of God is taken.* By this her lamenting the loſſe and taking of the Arke, more than the loſſe and death of her husband or father in law, and that becauſe the glory of Iſrael was loſt by the loſſe of the Arke, doth ſhee not plainly ſhew that the word of God being taken from a kingdome, the glory alſo of that kingdome is departed? For wherefore did ſhee twice ſo vehemently ſay, that *the glory was departed from Iſrael* by the taking and loſſe of the Arke? Becauſe the Arke was a repreſentation of God, and a token of his preſence (often in that reſpect called by the name of God) and had alſo the two Tables of his law therein. What made the Iſraelites alſo ſo famous, renowned, and honorable throughout the whole world, as to be accounted *the onely wiſe, vnderſtanding, and great people?*

1 Sam: 4. 21.

ver: 22.

Exod. 25. 16. & 40. 20.

Deut: 10. 5.

Deut: 4. 5, 6.

was

was it not becauſe they had the *ordinances, lawes, and iudgments of the Lord their God*, in reſpect whereof it is ſaid (as wee haue heard) that *the Lord had not dealt ſo with any nation?* It is expreſly ſaid ſo: and what elſe can the word *Great* in the former place of *Deuteronomie* ſignifie, but famous, renowned, honorable, glorious; for certainely the Lord telleth them afterwards, that they were not *more in number than any people, but the feweſt of all people.* What alſo made *Ieruſalem* ſo famous aboue all the Cities of the world, as to be called the glory of all the world, and the beauty of the whole earth, and to haue many other glorious things ſpoken of her? was it becauſe onely of her ſtately buildings, princely pallaces, and multitude of Towers, as alſo becauſe of the magnificent Temple of God therein? Doubtleſſe theſe were great things, and they are not lightly paſt ouer, but diligently recorded and commended in the Scripture. When the Temple alſo was nothing ſo glorious, as the firſt Temple built by *Salomon*, yet it was ſuch as the Diſciples of our Sauiour beholding the building thereof, did greatly admire the ſame, ſaying to our Sauiour himſelfe, *Maſter ſee what manner ſtones and what buildings are here.* Notwithſtanding theſe were not the chiefe things wherein conſiſted the chiefe ſtate, beauty, and glory of that Citie; but the word, the ordinances, and the worſhip of God therein, were the things that gaue that beauty and glory therevnto, and made it ſo famous, and ſo renowned throughout the world as it was: when theſe things were reiected, and with an high hand tranſgreſſed, and violated by the inhabitants thereof, then it loſt all the former beauty, and renowne, and was made an heape of ſtones, and the deformitie and miſery thereof was greater than euer before had been their outward beauty and happineſſe, as appeareth by the whole booke of Ieremiahs Lamentations. By theſe things therefore it is manifeſt, that they regard neither their owne ornament, nor the glory of the kingdome wherein they liue, that loue not the word: and that as men reſpect either ornament of themſelues, or the glory of the kingdome whereof they are members, ſo their loue ſhould be enlarged towards the word. Oh how doth this concerne all great Counſellers of Kings and Princes, and all that will be accounted deepe States-men for any kingdome or common-wealth?

Pſa:147.15

Deut:7.7.

Pſal.87.3.

Pſa:48.12,13.

Hagg.2.4.

Marc:13.1.

Furthermore, valeſſe *Dauid* had ſo loued the word of God, he

26. *Arg.*

Without the loue of the word Dauid himselfe had not loued God, or his neighbour, or himselfe.

he had in vaine said, that he loued God himselfe; God and his word haue so neare coniunction one with another, and such relation one to another, that no man can loue God, but hee will also loue his word; and whosoeuer loueth not the word of God, he cannot truely say that he loueth God himselfe. Doth not our Sauiour ioyne together, the shame of professing himselfe, and professing his word? Doth hee not thereby most plainly teach, that whosoeuer is ashamed to professe his word,

Marc. 8. 38.

the same is also ashamed to professe Christ himselfe? Besides, where else shall we haue direction, why to loue God, and how to loue God, and how to testifie our loue vnto him, then in the word? The loue therefore of God and of his word, are so ioyned together, that whosoeuer loueth God, loueth also his word; and whosoeuer loueth not the word, loueth not God himselfe. Would yee know whether yee loue God? then loue his word. Are yee afraid to be thought such as loue not God? yea would you be ready to rise and spit in the face of him that should say, yee loue not God? Oh then deceiue not your selues, but feare in like manner not to loue the word, and to entertaine any vnkinde thought against the word. As we cannot loue God without the word, so also can wee not loue one another: It is the word that teacheth vs, both to loue God, and also to loue one another: all other things without the word cannot teach vs true loue one towards another. Some things I grant may in some sort teach vs to loue God, and wee are in the Scripture it selfe set sometimes to schoole to other creatures, to learne our duties to God, and to know his iudgments, as to the *Oxe*, to

Isa: 1. 3. Ier: 8. 7.

the *Asse*, to the *Storcke*, to the *Swallow*, to the *Turtle*, and to the *Crane*: but what can these dumbe creatures teach vs without the word? It is the word that must teach vs to obserue that in these dumbe creatures, that may teach vs such things; as also to make the right vse of such obseruations. The like is to be said of our loue towards men, which is either not found or not constant, without direction of the word, and ground from the word. Yea the like may be said of our loue towards our selues: for vnlesse wee loue the word, whereby to take direction for the loue of our selues, it cannot be that wee should so loue our selues as we ought to doe. Either we shall loue our selues more, or lesse than we ought to doe: yea without loue to the word, and direction from the word, man falleth oftentimes to degenerate from

from nature it selfe, and contrary to nature to hate his owne flesh. For from whence hath all selfe-murdering come, but from want of loue to the word, and from want of direction in that respect from the word? Why doe men so faile in loue towards themselues, as though they be neuer so rich and wealthy, yet to be niggardly and miserable vnto themselues, and not to afford themselues such comforts for their life as are fit and conuenient? yea as are likewise decent and comely for their place and degree? Yea why doe many not liue according to their said state and degree (being notwithstanding well able so to liue) but basely and abiectly, without all regard of their good name, more to be esteemed than great riches, yea with disgrace to their profession of the word? why (I say) doe men thus basely liue, but because they haue not loued that part of the word, which biddeth them not so to loue the world, and the things that are in the world: as also that enioyneth them to vse *the world, as though they vsed it not*; or as not abusing it? because hee that so followeth the world, as that by the world hee is drawne from God, or any goodnes, doth not vse the world, but plainly abuse it. Finally, what is the reason why the foolish and witlesse Papists, haue so little respect of themselues, as to whip and scourge themselues, or at least cause themselues to be whipped by others, and sometime also for others? Verily it is to be ascribed to their want of loue to the word, and direction from the word. For did they loue the word according to the excellencie of the word before declared, then would they neuer be so doltish and blockish as to thinke any such thing would further their euerlasting saluation, or be at all acceptable to God. Last of all, it commeth from no other fountaine but from the want of the loue of the word; that men loue themselues no better to eternall life, neither be any whit the more carefull, diligent, and painefull in vsing all the meanes that God hath commended for the obtayning thereof.

Eph: 5.29.

Prov: 22.1. Eccles: 7.2.

1 Ioh: 2.15. 1 Cor: 7.29.

Finally, touching the word in *Dauids* time, and for all that liued in that time, and to finish my reasons for the loue of the word, common to those times, and to these wherein we do now liue, let this also be considered, that without this loue towards the law and word of God, neither *Dauid*, nor any other in his time could haue, nor any in these times can haue any certainty and assurance of Gods loue towards them, and therefore not of the

Argum. 27. No assurance of Gods loue without the loue of the word.

the kingdome of glory in the world to come. And this followeth vpon the former: for if no man can loue God except hee also loue his word; then no man can be assured of the loue of God towards him, without the loue of the word in him. For how can a man be assured of Gods loue towards him, that doth not himselfe loue God? Nothing else whatsoeuer without this can assure him of the loue of God towards him. For what saith *Salomon* of all other things? *No man knoweth either loue or hatred by all that is before them.* All riches, all honors, all pleasures, all learning, all humane policie, all outward prosperitie cannot assure Gods fauour. For haue not the reprobate all such things aswell as the elect? they whom God hateth, as well as they whō God loueth? It is not only said that the Sun shineth vpon the euill as well as vpon the good; and that the raine falleth on the vniust, as well as on the iust; but also that God maketh the sunne so to shine, and the raine so to fall. So it is to be said of all other outward blessings: they are all giuen by the Lord to all sorts; to bad as well as to good. The like is to be said of all kinde of humane learning: so also of humane policie: so also of a bare mentall knowledge of the word of God it selfe: yea (to take one step further) of the very outward practise and obseruation of the word. Are not many wicked men as learned in humane learning as any that are godly? Are not many as great Politicians for State-matters, and managing of the great affaires of kingdomes? I pray you what great Counsellors for State-busines, were *Achitophel* and *Ioab*? Are not many as wicked as the most wicked, as great Diuines for mentall knowledge? Was not *Iudas* a great Diuine for those times, instructed by our Sauiour, furnished with power to worke miracles, sent out to preach, and to worke miracles by our Sauiour himselfe as well as the other eleuen Disciples? Haue not many hypocrites in all ages, and do not many in this age out-strip the elect themselues in outward duties? *Paul* before his conuersion was such an exact obseruer of the Law, that touching the outward righteousnesse thereof he was blameless: yet as none of the former had any assurance of the loue of God, so also had not *Paul* before his said conuersion. They were all voide of the loue of the word. *Paul* loued some part thereof, *the Law*, and was zealous thereof; but touching the Gospell he hated it, he persecuted it. All that while therefore he had not the assurance

Eccle: 9. 1.

Matt: 5. 45.

Matt: 10. 1.

Phil: 3. 6.

of

of Gods loue towards him, the like is to be ſaid of all other. The like we haue indeed heard before the word to be Gods loue-letters vnto vs; yet cannot the word it ſelfe aſſure vs of Gods loue, till it haue wrought and framed our hearts to loue it.

Thus much for thoſe reaſons of *Dauids* loue towards the word, which were common to *Dauid* and vs, and for the which we are bound as well to loue the word as *Dauid* was. Now it followeth that I adde ſomewhat more of ſuch reaſons, as are proper onely to vs; I meane to all liuing in the time of the goſpell, ſince the firſt comming of Chriſt in the fleſh to this day, and that ſhall liue vnto his laſt comming in the glory of his father: and in reſpect whereof, all ſuch are much more bound to loue the word, than euer *Dauid* was. For the more reaſons that any haue to loue the word, the more they are bound to loue it. In propounding of theſe reaſons, I will be the briefer, that I may the better recompence my former prolixitie.

CHAP. X.

Contayning three ſpeciall reaſons briefely propounded, why the word is more to be loued now then in Dauids time and before the comming of Chriſt.

IN the firſt place therefore of this ranke of arguments, and for the 28 of the generall number, let vs not forget the increaſe of Gods Library to vs aboue that that *Dauid* and any other liuing before Chriſts time had. *Dauid* had none of his ſonne *Salomons bookes*, neither any of the workes of the Prophets, *Iſaiah, Ieremiah, Ezekiel, Daniel, Hoſea, Ioel, &c.* and all the Prophets before named, and all following *Ioel*, wrote ſince *Dauids* time. *Dauid* therefore had them not, but we do enioy them; yea no doubt, but that the ſecond booke of *Samuel* (if not the former) both the bookes of the *Kings*, and of the *Chronicles*; as alſo the bookes of *Ezra*, *Nehemiah*, and *Eſter* were written ſince *Dauids* time; and in reſpect of all theſe, not only we, but alſo all liuing after *Dauid*, and after the writing of the ſaid bookes, are ſo much more bound to loue the word. Beſides the foreſaid bookes, added to the old Teſtament: ſince the

28. *Argu.* 1. We haue the ſame word that Dauid had & much more.

the time of *Dauid*, wee haue all the bookes of the new Testament. The more bookes that a father bestoweth vpon his sonne, especially of his owne writing, for the better testifying of his loue to his sonne, and for the better direction of his sonne, the more cause hath such a sonne to make much of such books, and to thinke himselfe the richer for them. Is there any man so foolish that hee will not make more account of a thousand pound than of an hundreth: of an hundreth sheepe and oxen (or any other such thing) then of twenty, especially these twenty being part of the hundreth, and all the rest being as good also, as the said twenty? The same reason is for greater loue to the word now, then was in *Dauids* time, because we haue both the same bookes, and also many more.

29. *Argum.* 2. The word now more perspicuous than in Dauids time.

Neither hath God onely augmented our Library, and giuen vs more bookes than *Dauid* had, but the bookes also that haue beene added since are more perspicuous and plaine, than those were that *Dauid* had. The Lord hath more plentifully and plainly reuealed his will, in the bookes that haue beene written since *Dauids* time, than hee had in the former bookes of his word. Euery Prophet almost wrote so much more plainly the more neere he liued to the comming of Christ. The latter Prophets (for the most part) are interpreters of the Law, and of the former Prophets writings. Most of all hath God reuealed his will vnto vs in the bookes of the New Testament: for therefore is the Gospell called *a mysterie kept secret since the world began, but now reuealed, and made manifest by the Scriptures of the former*

Rom: 16.26. *Prophets according to the commandement of the euerlasting God made knowne to all nations for the obedience of faith.* This is not to be vnderstood of the matter of the Gospell, either for Iewes or Gentiles, but touching the manner of Gods dispensation. The Gospell was from the beginning as touching the matter of it: I meane from the first fall of our first Parents: and as God multiplyed his Church, so did hee more and more declare the

Act: 26 22. doctrine of the gospell. In which respect *Paul* testified, that hee

Rom: 1. 2. *taught no other things than those which Moses and the Prophets had said should come.* And againe, that *the Gospell had beene promised before by the Prophets in the holy Scriptures.* Peter also affirmeth

1 Pet. 1. 11. 12. the same thing, saying that *those things which the Prophets before had searched and inquired, and by the reuelation found concerning the sufferings of Christ and the glory that should follow, were now*

shewed

ſhewed by them that preached the Goſpell by the Holy Ghoſt. Notwithſtanding though the ſaid matter of the Goſpell, were before taught, yet it is in theſe daies ſince the comming of Chriſt more plainely reuealed: and therefore *Paul* ſpeaking againe of the ſaid myſterie of the goſpell, doth not deny abſolutely that it had beene made knowne in former ages, but only, *that it had not beene ſo made knowne vnto the ſonnes of men in former ages, as it is now reuealed vnto the Apoſtles and Prophets.* In the ſame manner he writeth to the *Coloſſians* and to *Timothie*: yea doubtleſſe many things that *Dauid* himſelfe and other Prophets wrote concerning Chriſt and his kingdome, were not ſo well vnderſtood by *Dauid* and thoſe Prophets, as now they are made manifeſt by the Apoſtles: yea and by other ſince e and induſtrious Miniſters of the goſpell in theſe times from the writings of the Apoſtles. Therefore *Peter* in the place before alleaged, ſaith that it had beene reuealed vnto the Prophets after all their ſearch and inquirie, that *not vnto themſelues but to vs they ſhold miniſter the things now ſhewed & preached:* which is not ſo to be vnderſtood, as though the Prophets had had no vnderſtanding of the things they wrote of Chriſt, but onely that they did not ſo fully vnderſtand them as now they are vnderſtood: yea I may yet ſay more, that the Apoſtles themſelues, both whiles Chriſt liued with them, and alſo long after his reſurrection, did not vnderſtand many points of the goſpell, in ſo plaine a manner as they are now reuealed and made manifeſt. For firſt of all, at the aſcenſion of Chriſt, though hee had before taught them many things of his kingdome, and though he *had opened their vnderſtandings that they might vnderſtand the Scriptures:* yet how were they to ſeeke touching the nature of his kingdome? for did they not ſay vnto him, *Lord wilt thou now at this time reſtore the kingdome to Iſrael?* How long alſo after this it was ere *Peter* vnderſtood either the abrogation of the Law for diſtinction of meates, or the point of calling the Gentiles, that hiſtorie of Cornelius ſheweth; and yet how many things had been written thereof, by all the Prophets in former times? how plainely alſo had our Sauiour giuen all his Apoſtles commiſſion, power, authoritie and commandement, to preach the Goſpell to all nations as well to the Gentiles as to the Iewes?

Eph: 3.5.

Col: 1.26. 2 Tim: .?,10.

Act: 1.3. Luc: 24.45.

Act: 1.6.

Act: 10.14. to 34. and chap. 11.1.

Matt: 28.19.

In conſideration of the premiſſes our Sauiour ſaith to his Diſciples, *Bleſſed are your eyes for they ſee, and your eares for they heare:*

Matt: 13,16. 17.

heare: For verily I say vnto you, that many Prophets (Luke also putteth in *Kings and righteous men*) *haue desired to see those things which yee see, and haue not seene them, and to heare those things which you heare and haue not heard them*: that is, in such plaine and perspicuous manner as now they are declared and reuealed. Doth not our Sauiour in these words teach a great priuiledge of these times vnder the Gospell, aboue the times vnder the Law, both for seeing and also for hearing those things, that were not then to be so seen and heard, as now they may be? In this respect therefore is not the word of God now more worthy of loue, or worthy of more loue than it was in the time of *Dauid?* True indeed, I might before haue pleaded, as a generall argument for commendation of the word generally, and for prouocation of our loue therevnto, the generall perspicuitie of the Scriptures, and the rather becaufe the Papists do charge them with obscuritie, and to be therfore dangerous to the common people to read, therby the more to detaine and hold them in blindnesse and ignorance, that so they may not see their own misery by their wofull subiection and slauish thraldome to the Popish Clergie. But *Salomon* bringeth in wisdome directly confuting this their diuelish assertion, and saying, *that all her words are plaine to them that will vnderstand, and straight to them that would finde knowledge:* and if we consider some other of the former commendations of the word, how can it be otherwise? For how can the word giue wisdome to the simple, how can it reioyce the heart, how can it inlighten the eyes, how can it be sweeter than the hony and the hony-combe, if it be obscure, hard, and darke? Can obscure things make such as be simple to be wise? Is there any ioy in things that are hard and difficult? Can things that be darke enlighten the eyes? Is there any delight or sweetnesse in such things? nay rather they grieue the heart, and make men not to be pleased with these things that are in themselues pleasant. Moreouer how can that that is so obscure, difficult, and darke, as the Papists make the Scriptures to be: how (I say) can it *be profitable to teach, to improue, to correct, and to instruct in righteousnesse, that the man of God may be absolute, being made perfect to euery good worke?* Notwithstanding the former perspicuitie of the Scripture was nothing in respect of the present perspicuitie of the Gospell, by writing the same things in plainer words, and more familiarly, and by abroga-

Luc: 10.24.

The whole Scripture is perspicuous.

Prov: 8, 9.

tion

tion of all the former types and figures, whereby the doctrine of the word was not a little in former times obscured and darkned. The word before was *a light and a lanthorne* (as before wee haue heard) but dimme and darke in respect of that that now it is. It was as the light of a small candle, in respect of a great one, or of a torch: as the light of a starre in respect of the light of the Sunne. Yea but *Peter* saith, that in the writings of *Paul* there were *some things hard to be vnderstood, the which the vnlearned and vnstable doe pervert &c.* I grant it. But what though some things in *Paul* writings were hard to be vnderstood, yet the same may be and are plaine in other places, and by conference of such places may easily be vnderstood. Againe, the Apostle *Peter* is to be obserued to say *some things*, not *some words*. The matters indeed of the Scriptures may well be called hard, especially in respect of flesh and blood, that cannot vnderstand the least mysteries of saluation, without the reuelation of the spirit of God: yet the matters that are so hard are penned and written in as plaine a manner and in as plaine words as such matters can be written. Besides, that that is obscure in one place, is plaine in another: and God would haue some things, to be the more obscurely and darkly written, that men might cast off all sluggishnesse, and take the more paines in reading of the Scriptures, and in comparing Scriptures with Scriptures, and in prayers and supplications to God for the opening of the Scriptures vnto them: yea the Lord would also haue it so to be, the better thereby to maintaine the estimation of the Scriptures, because commonly through the corruption of man, the plainer things are, the more basely they are esteemed. Hereby also the Lord would represse the pride and insolencie of men, and make all men the more to acknowledge the weaknesse of their owne capacitie, and the great wisdome of God, and the excellencie of his word. Finally, though some things in the former respects be hard to be vnderstood, yet all things necessarie vnto saluation in one place or other, especially in the gospell are plaine and easie.

2 Pet: 3.16.

Matt: 16.17. 1 Cor: 2.14.

Let vs further consider, that as by the greater perspicuitie and plainenes of the Gospell before spoken of, God hath made his word more plaine and easie to our vnderstanding than before it was; so he hath otherwise also made it more easie for our practise and obedience thereof. For hath not the Lord now abrogated

30. *Argum.* 3. The word now more easie than in Dauids time.

and taken away all the Ceremoniall Law, for offring of manifold and chargeable sacrifices, of sheepe, lambes, oxen, goates, kidds, and the like, both necessarily imposed by the said Law, and also permitted to be voluntarily vowed, and yet after such vowes made, to be also of dutie performed? Hath hee not by abrogation of the said Law eased vs of many washings, purgings, and cleansings, as likewise of obseruation of daies, (the Lords day onely excepted) and of all such tædious iourneyes to one speciall place, as he required to be taken by all the males thrice euery yeare vnto Ierusalem, how farre soeuer they dwelt from Ierusalem? What a sweet and gracious libertie hath the same abrogation of the said Law brought vnto vs in our apparell without restraint of any touching the matter therof? as also in our dyet, not now forbidding any kinde either of fish, or of fowles, or of beasts, but giuing vs leaue to eat any thing good and wholesome? May not a poore Christian, Iew, or Gentile lawfully eat of many things in these daies, whereof *Salomon* in all his glory might not eat without sinne against God? All swines flesh howsoeuer vsed, either as bacon, or porke, or brawne, and the suckings piggs, were vnlawfull for any Iew to eat of. So also all blood, with all the fat of any thing that was to be sacrificed to God, as of beeues, sheepe, and goates. So likewise were many Fowles, as the Heron, the Lapwing &c. and beasts, as Hares, Conies, and diuers other now accounted daintie: so were many kindes of fishes: of all these the poore Christian may now eat without any sinne, whereof the greatest Kings among the Israelites might not eat. Is not this a great priuiledge by the word? If a man now in the time of any sicknesse, and in respect of his said sicknes by the Physitian be restrained but a while from some meat, which before he much delighted in, what a bondage doth he thinke this to be? how glad also is such a one, when hauing recouered health, hee may vse his former libertie without danger? Hereby wee may see how great a bondage, the former perpetuall restraint was from so many things as were till the comming of Christ forbidden. How great then in all the former respects was the burthen of the whole Ceremoniall Law? so great that Peter saith, *neither they nor their fathers were able to beare it.* The heauier this burthen was, the more sweet and acceptable is now our contrary libertie: how can we therefore sufficiently loue that word that doth

Leu: 3. 17. & 7. 23.

Leu: 11. 4. &c.

Act: 15. 10.

doth now discharge vs of all the former impositions?

Neither is the word easier now then in former times, for vnderstanding, and for practice in the former respects onely, but also because it is more plentifully and powerfully accompanied now with the holy Ghost, both for the better enlightning of our mindes, with more knowledge of the will of God, and also for the better enclining of our hearts and whole man to the obseruation and doing thereof: for this the Lord before promised, that all the true children of the Church should be taught of God: yea, this is a principall article of the new couenant, that God would *put his Law in their inward parts, and write it in their hearts, and that they should no more teach euery man his neighbour, and euery man his brother, saying, know yee the Lord, because they should all know the Lord, from the least of them to the greatest of them, saith the Lord*: our Sauior also doth alledge & apply to the like purpose, the former of those two testimonies. *Iohn* also telleth them to whō he wrote, that they needed *not that any man should teach them, but as the annoynting (that is, the holy Ghost) which they had receiued, and which dwelt in them, should teach them of all things.* *Paul* also seemeth not obscurely to allude to the former testimony of *Isaiah*, when hee commendeth the Thessalonians, for not needing to *be writ vnto of brotherly loue, because they were taught of God to loue one another, &c.* and this doth the Apostle insinuate, when he saith, that the *grace of God bringing saluation vnto all men* (that is, the Gospell) *teacheth vs to deny all vngodlinesse and worldly lusts, and to liue soberly (or wisely) righteously and godly in this present world.* For the matter of this teaching heere spoken of, beeing the some of the Law, it must needes be that he speaketh of another manner of teaching, then the Law it selfe affordeth, euen of such a teaching as is sutable to the former glorious and lightsom breaking forth of the Gospell, before signified by the word, *appearing: viz.* not of a bare imperatiue, and commanding, and outward teaching alone: but of an effectiue, and powerfull, and inward teaching, such as whereby the party taught, was enabled to vnderstand, embrace, and to doe the things that were outwardly taught: from hence is that ample comparison of the Apostle, betweene the Law and the Gospell in these tearmes, that he and other of the Apostles *were Ministers of the new Testament, not of the Letter, but of the Spirit: because the Letter killeth, but the Spirit giueth life.* And againe, that *if the administration of death,*

The word now more easie for vnderstanding & for practise then before, by the more plentifull and powerfull working of the Holy Ghost therewith.

Isa. 54. 13. Ier. 31. 33. 34.

Ioh. 6. 44.

1. Ioh. 2. 27.

1 Thess. 4. 9. 10

Tit. 2. 11. 12.

2 Cor 3. 6.

written with letters, and ingrauen in stones were glorious: so as the children of Israel could not behold the face of Moses *for the glorie of his countenance, which glory is done away: how should not the ministration of the Spirit be more glorious? For if the ministration of condemnation were glorious, much more doth the ministration of righteousnesse exceed in glory.* All this great and ample comparison betwixt the olde Testament and the new, in such variety of words is from the more powerfull working of the holy Ghost, with, and in the new, then with and in the olde. This seemeth also in part to be the meaning of *Peter*, when speaking of preaching the Gospell, and that by a secret opposition to the former ministery of the Prophets, he saith that they that preached the Gospell, *preached the same by the holy Ghost sent downe from heauen.* All this is but comparatiuely to be vnderstood, not as denying the word in former times to haue been accompanied with the holy Ghost, but only as auouching the ministerie of the word, in these daies to bee more plentifully and powerfully accompanied with the holy Ghost then the word was in former times, *viz.* before the comming of Christ: The word therefore being now so effectuall by the former promise of God in that behalfe, aboue that that it was in those former ages, who will not, or at least, who ought not the more to regard it? Meats and physicke, and other the like things, are esteemed the more, as they are more effectuall in working that for which they are taken. Shall wee not then in like manner and much more regard the word according to the more effectuall working thereof, since Christs comming in the flesh then before?

1.Pet.1.12.

CHAP. XI.

Containing sixe other speciall arguments, for our speciall loue towards the word, since Christs comming in the flesh.

31. *Arg.* 4. The word of the Gospell first preached by Christ himselfe. Heb.1.1.

TO proceede yet further, the word of the Gospell vnder which we now liue, and whereof wee are now partakers, is so much more excellent then in former times, because God hath communicated the same vnto vs, by his owne and onely sonne. *God who in sundry times, and in diuers places, spake vnto the Fathers by the Prophets, hath in these last daies spoken vnto vs by his Sonne, whom*

whom he hath appointed heire of all things, by whom also hee made the world. Doth not this Apostle plainely commend the excellency of the Gospell aboue the word spoken in former times, from the excellency of the person by whom it pleased the father first of all to reueale and communicate the same? doth hee not the like afterward, not onely giuing it the title of *great saluation*, but also saying more expressely, *that at the first it began to be spoken by the Lord?* So much therefore as the Sonne of God, heire of all things, the beginning of the brightnesse of the fathers glory, the expresse image of his person, and the onely Redeemer and Sauiour of the Church, is more excellent then all, by whom the word before had been preached or written (they hauing all been but his seruants:) so much is this Gospell (which is therefore as well as in other respects called the *word of Christ*) more excellent then the word that had beene before giuen to *Dauid*, or then all the doctrine of the old Testament. Is it not therfore to be loued accordingly? Coloss. 3. 16.

It is not also heere altogether to bee forgotten by how excellent Ministers (I meane the Apostles) the Gospell (so first preached by our Lord himselfe) was afterward propagated, diuulged and spred abroad in the world. Indeede *Moses* and all the other Prophets were very worthy and honourable persons: and therefore God himselfe to mooue *Abimeleech* King of Gerar, to restore *Sarah* vnto *Abraham*, vsed this argument as an argument (that he thought would much moue that heathenish King) *that Abraham was a Prophet. Now therefore* (saith he) *restore the man his wife, for he is a Prophet.* Therefore also is the sacred regard of the Prophets ioyned with the like regard of the Lords annoynted: *Touch not mine annoynted, and doe my Prophets no harme.* Our Sauiour also lamenting and bewailing the future wofull ruine of Ierusalem, setteth this downe in the forefront, as the maine and principall cause of the sayd most dolefull ruine, *that shee had killed the Prophets, and stoned them that had beene sent vnto her.* Notwithstanding, *Iohn* the Baptist is preferred before them, and yet *the least in the Kingdom of heauen*, is sayd by Christ himself, *to be greater then he.* What meaneth our Sauiour by the least in the Kingdome of heauen? euen the least Minister of the Gospell. How great then were the great Apostles, as also the Euangelists attendants vpon them further to raise vp the building of the Church, the foundation whereof they had layed, as also to wa-

32. *Argum.* 5. The Apostles more honourable then the Prophets.

Gen. 20. 7.

Psal. 105. 15.

Matth. 23. 27.

Matt. 11. 9. 10.

ter that seede which they had planted? *Balaack* thought the
Num.22.7.15 more to preuaile with *Balaam*, and the more to commend his message it selfe vnto him, by the honourable messengers that hee sent, and by sending the second time more honourable then the first time, which indeede preuailed more with *Balaam* then the first messengers did. Is not then the Gospell the more to be regarded aboue the Word that *Dauid* and other before Christs comming had, in respect that the Lord hath sent and conuayed it vnto vs by more honourable messengers? Euery ambassage of one King to another, and euery message of a Soueraigne to any of his Subiects ought to be so much the better accepted, receiued and embraced, by how much more honourable persons it pleaseth the King and Soueraigne, to employ in such seruices. Is there not the like reason in respect of the message of God to vs, most vnworthy, base, vile and miserable creatures?

33. *Argum.* 6. The word now graced with greater gifts then in Dauids time, as also many other waies confirmed & sealed vnto vs. &c.

Furthermore, as the Lord promised in the latter times, to poure out his Spirit (not vpon one nation onely, but also) *vpon all flesh*, so that *mens sonnes and daughters should propheſie, and olde men should dreame dreames, young men should see visions, and men-seruants and mayd-seruants should also receiue the Spirit plentifully*, not as sprinckled, but as powred out vpon them, as well as vpon other: so *Peter* sheweth this propheſie to haue beene fulfilled in
Ioel 2.28.29. Acts 2.2.16. these times of the Gospell, when the Lord sent downe his Spirit in the shape of fiery tongues, by vertue whereof the Apostles spake to diuers nations there assembled in the seuerall tongues of the sayd nations, and so they that neuer before had beene brought vp in any schooles of learning, were all furnished with the knowledge of the tongues, and thereby fitted and enabled to discharge that commission which before our Sauiour had giuen vnto them, to be executed by them, so soone as they should receiue the said gift of tongues. Afterward also, how many that
Acts { 4.31. 8.17. 10.44. 19.6. } embraced the Gospell, were likewise partakers of the extraordinary gifts of the holy Ghost, the acts of the Apostles doe plentifully shew.

Hath not the Lord also further graced the doctrine and word of the Gospell, with many other signes and wonders, that men might the more embrace the same, and doth not the Apostle by
Heb.2.2 3.4. this argument aggrauate the sinne of all those that shall not in that respect the more regard it? yes beloued, hee ioyneth the former, but one and this argument thus together: *If the word*

spoken

ſpoken by Angels (that is, the Law) *was ſtedfaſt, and euery tranſgreſſion and diſobedience receiued* a iuſt recompence of reward, how ſhall we eſcape if we neglect ſo great ſaluation, which at the firſt beganne to be ſpoken by the Lord, and was confirmed vnto vs by them that heard him, God alſo bearing them witneſſe with ſignes and wonders, and diuers miracles and gifts of the holy Ghoſt.

Neither (beloued brethren) hath the Lord by ſuch ſignes and wonders, and miracles, and gifts of the holy Ghoſt, ſo graced and commended the Goſpell vnto vs aboue that, that hee had before graced and commended the doctrine of the olde Teſtament, but he hath alſo confirmed, ratified and ſealed the ſame, by the great and broad ſeale of the Kingdome of Heauen, euen the bloud of our Lord Ieſus Chriſt himſelfe, whereas the doctrine of the olde Teſtament was confirmed onely with the bloud of Bulls, Goats, Rammes, Lambes, Sheepe and ſuch like, and that only as the blood of ſuch things were types and figures of the blood of Chriſt. So much therefore, as the bloud of Ieſus Chriſt is more precious then the bloud of ſuch things, ſo much more highly is the doctrine of the new Teſtament to bee eſteemed aboue the doctrine of the olde. This compariſon is the more to bee regarded, and ought the more to prouoke our loue to the word, becauſe it is the cheefe doctrine that is handled in all the 7. and 8. and 9. chapters of the Epiſtle to the Hebrewes. In reſpect alſo of this compariſon, he ſetteth forth the contempt of the Goſpell, as a farre greater ſinne then the contempt of the old Teſtament, ſaying: *He that deſpiſed Moſes Law died without mercy vnder two or three witneſſes* (that is, being accuſed by two or three witneſſes) *of how much ſorer puniſhment ſuppoſe yee, ſhall hee bee thought worthy, who hath troddē vnder foot the Sonne of God, and hath counted the bloud of the Couenant, wherwith he was ſanctified, an vnholy thing, and hath done deſpite to the Spirit of Grace?* yea, before alſo the doctrine of the new Teſtament had the ſeale of the blood of Chriſt ſet vnto it, or was confirmed by the former gifts of the holy Ghoſt, and ſignes and wonders &c. Our Sauiour ſending foorth his Diſciples by two and two, to prepare and make way onely for the Goſpell, ſpeaketh with great vehemency, and threatneth a moſt fearefull condemnation to all ſuch as ſhould not receiue them and heare their words, ſaying: *Verily I ſay vnto you, it ſhall be more tolerable*

34 *Argum.* 7. The word now ſealed with the blood of Chriſt himſelfe.

Heb. 10. 28. 29

Matt. 10. 15.

for Sodome and Gomorrah in the day of iudgement, then for that city: Oh then how heauie ſhall the condemnation of thoſe bee, that ſhall contemne the Goſpell of Chriſt it ſelfe now confirmed as it is?

Beſides all before ſpoken of ſuch things, as whereby God at the firſt graced, confirmed, and ſealed vnto vs the excellency of the Goſpell, aboue the excellency of the word in former times, I might alſo haue pleaded in that behalfe the great learning and other gifts, whereby the Lord hath in theſe late times, euen with vs now liuing, and the laſt age before, honoured the ſayd Goſpell: as alſo the gift of printing, not vnlike to the former gift of tongues, and the which was neuer heard of in the world, till within theſe 180. yeeres, at ſuch time, as when God began to ſcatter the darkeneſſe of Popery, and cauſed the light of the Goſpell glorioufly to breake thorow the ſame. But becauſe I haue ſhewed this in another place, to the view of all men, therefore I will here forbeare all further mention thereof. The ſcope of all now ſpoken by me hereof is this, that if the Lord himſelfe haue thus magnified the Goſpell, wee beware that wee doe not nullifie or vilifie, and contemne the ſame: yea, ſhall we not regard it according to the teſtimonies of Gods grace towards it? How therefore ſhall wee bee able to anſwer our great oppoſition to God in this behalfe? oh take heede, take heede of prouoking the Lord in this manner: for is it not a fearefull thing to fall into the hands of the liuing God?

Heb.10 31.

35. *Argum.* 8. The word now the accompliſhment of the word in the olde Teſtament.

In the next place forget wee not that the word now is the accompliſhment of all things ſhadowed out by the types and figures of the Law: yea, all promiſes (for the moſt part) eſpecially touching Chriſt to come, to ſuffer, to riſe againe, and to aſcend in our nature into heauen, and there to ſit at the right hand of his Father, and from thence to giue gifts vnto men, are now performed. As much therfore as things paſt and preſent, and alreadie done are to be preferred before things onely promiſed and to come; and as much as the truth and body are better then types, figures and ſhadowes; ſo much is the word now more excellent then the word was before the comming of Chriſt. The Church in thoſe daies had the promiſes of things to come, and in the meane time, types, figures and ſhadowes, the better to aſſure them that the things then promiſed, ſhould moſt certainly be performed: but we *(beloued)* haue ſuch a word, as is without

out all such types, figures and shadowes, and wherein all former promises are accomplished, and whereby wee enioy the truth, the substance and the body, no more needing any types and figures: how great then, how earnest, and how feruent ought our loue to be towards this word?

To passe by the communicating of the word now to vs Gentiles, that before *did alwaies sit in darknesse*, and who therefore are the more to loue the present light so long detained from vs; Let vs now for conclusion of all arguments for cõmendation of the word, consider this only, that the doctrine of the Gospell wch we now inioy, is such a word as doth not only concern men, but the wch also in respect of men, euẽ for our sakes that are Gẽtils, is extended to the blessed & glorious Angels in heauen: For how doth the Apostle magnifie his ministerie? euen by the end therof, namely, that *to him was that grace giuen to preach among the Gentils, the vnsearchable riches of Christ, & so to make all see what the fellowship of the mystery was, which frõ the beginning of the world had bin hidden in God.* And what more? *that now* (*ergo* not before) *vnto principalities and powers in the heauenly places* (what else by these can rightly be meant, but the glorious Angels?) *might bee known euẽ by the church the manifold wisdom of God?* what can more plainely and excellently set foorth the glory of the Gospell? what can be said more to magnifie it, then to say it is not giuen only for men, *that they might see the fellowship of the mystery therof:* but that also the holy Angels that daily attend vpon God, & be great in glory, might by the ministerie of the Church see the variety of Gods wisdome and goodnesse, *viz.* not more towards themselues then before, but towards the Gentiles, that euer before had *sat in darknesse, and in the shadow of death*: and whom before the generall body of the Church of the Iewes, yea, the Apostles themselues long after the resurrection of Christ (as wee haue heard) neuer thought should haue beene partakers of that grace, and honoured with such vnspeakable mercy?

3 6. *Argum.* 9. The word now extended to the Angels, and desired by them.

Eph. 3. 8. 9. 10.

Neither doth *Paul* only speake of this high point, and of our great dignitie by the Gospell in that behalfe, but *Peter* also. For speaking of the things that were then reported vnto the dispersed Iewes, by them that had preached the gospell vnto them by the Holy Ghost sent downe from heauen, hee addeth these words: *which things the Angels desire to behold.* What were those things that the Angels desired, and euen with great endeuour

1. Pet. 1. 12.

uour desired to behold? namely that glory of the Church both of the Iewes and also of the Gentiles, *that should follow the sufferings of Christ*, and the which the Prophets (before mentioned by *Peter*) vnderstood by reuelation of the spirit of Christ that was in them, that they should write of, not so much for their owne benefit, as for the benefit of them that liued in *Peters* time, and that should liue afterward, and should be partakers of those things that euen then began to be preached. Thus wee see *Paul* and *Peter* to accord herein, that the gospell now vouchsafed vnto vs, is that whereby is made knowne vnto the Angells in heauen, as well as vnto men in the earth, and that by the Church and Ministerie of the gospell in the Church, the varietie of the wisdome of God: and that the said holy Angells continually haue a longing and earnest desire more and more to behold the varietie of Gods wisdome for the further good of the Church. Oh great, oh admirable commendation of the gospell! Brethren, shall not this awaken our loue, though it be neuer so sleepie? yea, shall it not reviue it towards the gospell, though it were dead? Alas, what then will awaken it? what then will reuiue it? shall so excellent, so holy, so glorious, so blessed creatures highly regard the gospell, and shall not wee poore, sinfull, base and miserable creatures care for it? Oh who can expresse this haynous impietie, this extreame foolishnesse, this wofull madnes? Yee that are the blessed of the Lord, I beseech you, I beseech you, consider of these things. As I haue now enlarged my speech, in commendation generally of the word vnto all, and particularly in magnifying the gospell vnto vs, so labour yee to enlarge your owne hearts the more towards that word and gospell. Yea oh that my owne heart were so enlarged towards the word and gospell, as these large, ample, true, and high commendations thereof do require. Thus much for Reasons, why the word, heretofore was, and now is so to be loued, as here *Dauid* professed that he loued it.

CHAP.

CHAP. XII.

Contayning an entrance into a more large application of the former doctrine of the excellencie of the word.

NOw although to euery reason before vsed for proofe of the word to be worthy of loue, and that much more now than in *Dauids* time; although (I say) to euery such reason of the first and of the second sort, I haue annexed some short application, to prouoke vs to such loue of the word as the said reasons require; yet according to my former promise, let vs yet make some further vse of the said point of doctrine, then hitherto wee haue done.

The vse of the former doctrine.

Firſt of all therefore, the greater commendations wee haue hitherto heard of the word, and the more worthy, that thereby we see the same to be of all loue, the more lamentable and fearefull is the state and condition of all those, that are not moued either with any one of the former reasons, or with all, so to loue the said word, as it is worthy to be loued. Of these the Lord may renew that complaint that sometime hee made of the people of Israel, *I haue written to her the great things of my law, but they were counted as a strange thing.* For alas, say God what hee will, and wee from that that God hath said, what wee can, to set forth the worth, the excellencie, the maiestie, the depth, the benefit, the necessitie of the word, yet some doe account all that God or we doe speake in that behalfe, but as strange things, and such as either they cannot conceiue, or such as do not at all belong vnto them. Therefore they are nothing moued, they stand still and stirre not, they finde no more sauour in any thing spoken to commend the word, than is in the white of an egge: yea so farre are many from making that account of the word that God commandeth, the word it selfe deserueth, and our necessitie vrgeth, that they rather despise, contemne, and oppugne it. And indeed as *Iakob* is said to haue hated, or despised *Leah*, because he loued her not so well, as he loued *Rachel*: euen so may all be said, to hate or despise, and contemne the word, that doe not loue it as it ought to be loued. Is this a small trespasse against the diuine Maiestie? *Esau* for contemning

1. *Vse.* The fearefull state of all that contemn the word. Hosea 8. 12.

Ge. 29 30, 31.

ning his birth-right is noted for a prophane person, and is therfore propounded for an example to be taken heede of: and why is he so noted to haue beene prophane? becaufe he preferred a meffe of pottage before it, and therefore fold it for that meffe of pottage. And when did hee fo lightly fet by, and fell his faid birth-right? when hauing been all the day labouring and toyling in the field, hee came home at night fo weary, and fo hungry, and in fuch extremitie for want of prefent meat to refreſh him, that hee was ready to die. This extremitie notwithſtanding did not diſpenſe with or excuſe his prophaneneſſe. And why? becaufe hee reſpected his birth-right as a preſent benefit onely, and as that that would doe him no good in this life, nor in the life to come. For fo he faid, *Behold I am at the point to dye, and what profit ſhall this birth-right doe to me:* as if he had faid; If I ſhould refuſe the offer for my preſent refreſhing and fo die: what ſhall I be the better after death by my birth-right? Euen fo do ſuch as make light account of the word, thinke; namely, that they ſhall be neuer a whit the better by it, as before I noted of the wicked in *Iobs* time, and in the time of *Malachie*, in the former 20 commendations of the word. If therefore the ſtate of *Eſau* were fearefull, if hee were accounted prophane, for felling his birth-right in fo great a neceſſitie; alas, then how lamentable is the condition of all them, and how prophane may theybe iudged that without any extremitie reiect the word and ſell it euen for nothing? yea, this is further to be conſidered, cõcerning *Eſau* as ſeeming ſomwhat to leſſen his ſin, namely, that in thoſe daies, (by the iudgment of moſt Diuines) there was no word at all written, the bookes of *Moſes* being generally held to be the moſt ancient writing, and all men iudging that before then there was no word written, but that God ſpake onely from hand (as it were) to hand, by viſion, by reuelation, by dreames, &c. and that one receiued the word from another by tradition, as the former had receiued it by viſion or dreame &c. from God. If therefore *Eſau* were accounted ſo prophane for neglect of his birth-right, when there was no word at all written for his daily better inſtruction, touching the worth of his birth-right, and the greatneſſe of the ſinne in ſo little regard thereof: ſhall not they much more be accounted prophane, that contemne and deſpiſe ſo many, ſo excellent, and ſo heauenly books of Scripture as now wee haue? And what are prophane perſons?

Heb: 12. 16.

Gen: 25. 29. &c.

sons? Euen such as the Apostle reckoneth amongst other wicked ones, *lawlesse, disobedient, &c.* for the restraint and punish- 1 Tim: 1.9.
ment of whom the law is giuen. Prophane persons, especially liuing within the visible Church, and vnder the word, and other meanes of saluation (as *Esau* did) are no better than doggs that are without with *Sorcerers and whoremongers, and murderers, and* Reu: 22.15.
idolaters, &c: O fearefull state therefore of all such. When our Sauiour sent forth his Disciples, by preaching onely to prepare a way for that gospell that before I commended vnto you (as before also I haue noted) and which we do now enioy, hee biddeth them if they came to any place *that should not receiue them nor heare their words, they should at their departure out of that house,* Mat:10.14,15
or cittie, shake off the dust of their feete for a testimonie against them: Marc: 6.11.
and what he speaketh further with all earnestnesse, vehemencie, and authoritie of their great condemnation, by comparison with Sodom and Gomorrah, wee haue heard before. If Christ haue spoken it, who can vnspeake it? who can stay the execution of it? That iudgment of God vpon Sodom and Gomorrah, was one of the greatest and most extraordinary and remarkable iudgments, that euer we read of, and therefore doubtlesse their sinne was sutable: otherwise God should haue been vnrighteous, in not proportioning their punishment to their sin. Notwithstanding we see the Lord more heauily to threaten that house and cittie, that should not receiue the Apostles, nor heare their preparatiue doctrine for the gospell afterward to be preached. And when shall that which our Sauiour there threatneth be executed? In this life, as that fire and brimstone was wherewith Sodom and Gomorrha were consumed from heauen? No: but in the day of iudgment: his meaning therefore is that Sodom and Gomorrha, notwithstanding their former great iudgment in this world, and their great sins procuring the same, should not haue so great condemnation in the day of iudgement, as that house and cittie should then haue, that should not receiue, and heare the Apostles sent vnto them, to prepare them Deut: 29.32. & 32.32. Isa: 1.9,10. & 3.9. & 13.19 Ier: 23.14. & 49.18. & 50.40. Ezek: 16.48. Amos 4.11.
for the gospell afterward. Therefore also it followeth in respect of the iustice of God, that the sinne of such an house and cittie, should be greater, than were the sinnes of Sodom and Gomorrha; whereof notwithstanding there is so frequent and often mention in the scripture, and by comparison whereof hee doth so many times, amplifie and aggrauate the sinnes and the iudgment,

ment, both of his owne people, as also of other, namely of Ba-
Zeph: 2.9. bylon, of Edom, Moab, and Ammon &c. The Apostle like-
Heb: 2.2. wise to the Hebrewes, from the excellencie of him, by whom God spake in these last daies (which is but one of our former arguments) exhorting the said Hebrewes, to giue most earnest heede to the things which they had heard, *lest at any time they should let them slip*, enforceth the said exhortation of comparison, by the great punishment to be feared, if they should let slip the things which they had heard. For (saith he) *If the word spoken by Angells* (or by messengers) *were stedfast, and euery transgression, and disobedience receiued a iust recompence of reward; how shall we escape if we neglect so great saluation, which at the first began to be spoken by the Lord, and was confirmed by them that heard him, God himselfe bearing them witnes with signes and wonders* (here is another of our former arguments) *and with diuers miracles and gifts of the Holy Ghost?* By these two onely testimonies (without any other) wee see it to be a fearefull thing, not to receiue and heare them that were first sent forth to prepare men for the gospell; as also how dangerous the state of all those is, that neglect the great saluation that is offred vnto them by and in the gospell. Wee haue also heard *Esau* for a lesse matter to be branded out for a prophane person. Is it so? Is it so? And cannot any of the former things be denied? Woe, wo, & ten thousand woes then shall be vnto them (if repentance preuent not) that doe now contemne, scorne, and oppugne the gospell, and all that make any shew of the loue thereof: Let mee speake to them as the Prophet spake to some hypocrites in his time (oh that I could so speake to their heart, that I might throughly moue them)
Psal: 50.22. *Oh consider this yee that forget God, lest I* (that is, the Lord of hostes) *teare you in peeces and there be none to deliuer you.* Did the Lord so speake to such as professed his word in those times, and that offred sacrifices, but yet reformed not themselues according vnto it? How fearefull then and terrible shall his voice be to them that are open contemners, scorners, mockers, scoffers, and deriders of the word; as also malicious and spitefull enemies thereunto? I wish them in time to thinke of these things, *and*
Psal: 95.7,8. *while it is called to day not to harden their heart*: otherwise they will come to an ill market in the end: they will haue but an
Act: 9.5. hard match: they will finde it *hard to kicke against the prickes*: Will any contend with the Lord? Surely hee shall finde his match,

match, and more then his match: For, as if God be with vs, we neede not to feare who bee against vs: so if God bee against vs, what comfort shall we haue, though all the world should be with vs? yea, if the Lord should vouchsafe to send an Angell to goe with vs, and (as it were) to guard vs, yet should wee haue no more ioy (the Lord himselfe remaining displeased with vs for neglect of his word) then the Israelites had in the very like case, when for the like sin the Lord denied his owne presence, & yet offered them the conduct of his Angell, and that with prosperous successe against the Canaanites, Amorites, Hittites, &c. Certainely, if men would but seriously thinke of these things, they would quake and tremble, and the very haire of their head would stand vpright. Did not *Adam* and *Eue* quake, when hauing eaten the forbidden fruit, the Lord did but speake vnto them? Haue we not heard before of the trembling of *Felix* and *Belshazzar*? yea, how did *Saul* also feare, and would not almost bee comforted (and that for neglect of Gods word) when the Diuell appeared, and spake vnto him in the likenesse of *Samuel*? yet *Saul* had beene a great warriour, and would not therfore haue feared for a little. Bee not therefore such Fooles, oh yee wicked and sonnes of *Beliall*, as to thinke your selues so valiant, so stout and so couragious, as not to feare in like manner. Certainely, if God doe once lay the contempt of his word to your charge, yee will feare and tremble as well as other before haue done. Now perhaps ye thinke ye can bind beares. Now yee laugh at the Diuell, and at all that speake of him, and he laugheth at you, that he hath so fettered you: But ô fooles, ô mad-men, ô wretched men, when God shall but giue you a sight of your great sinne against his glorious Gospell, then will yee tell me another tale: then yee will sing another song. Sing? a poore song, a dolefull song: yea, yee will howle and cry, and gnash with your teeth, wishing yee had some bench-hole to creepe into, and that the hils would fall vpon you and couer you: yea, then yee will bee ready to hang your selues, as before we heard *Achitophel* and *Iudas* to haue done.

Rom. 8. 31.

Exo. 33. 1. &c.

1. Sam. 28. 20. &c.

Now as the state of all contemners of the word are very dangerous, so most dangerous, most fearefull is the state of obstinate Papists, that pretending themselues to be the onely Catholikes and religious men in the world, doe yet most wickedly contemne, and maliciously persecute that word that is the mo-

The dangerous state of obstinate Papists.

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ther of all religion. *As the deafe adder ſtoppeth her eare, and will not heare the voyce of the charmer be he neuer ſo expert in charming:* ſo thoſe obſtinate and wilfull Papiſts will not heare the word, be it neuer ſo learnedly, ſincerely and powerfully preached. Yea, the better the ſame is preached, the leſſe doe they loue it, the more doe they loath it. Who can expreſſe the danger wherein theſe ſtand? Pſal. 58. 5.

The danger of the Separatiſts.

Neither is their ſtate good, that vpon other quarrels withdraw themſelues from the word, becauſe they may not haue the ſame in all reſpects as they would: yea, becauſe they cannot haue other things with the word, that they would doe deſire. For do not ſome of theſe by this meanes become (in a maner) plaine Atheiſts? doe they not fall into all looſenes and licentiouſneſſe of life? doe not other of them ſlip into Anabaptiſme, and there ſticke faſt? doe not other fall to cheating and cooſening of their neighbors; borrowing & neuer reſtoring, buying and neuer paying: and ſo thinking anything well gotten, that is any wayes gotten: yet of all theſe the worſt is ſtill behinde. The more therefore yee ſee the wofull condition of ſuch men, both that regard not the word, and alſo that contemne it, ſcorne it and oppugne it, the more doe yee take heede of being companions with them in theſe ſinnes, leſt alſo ye partake with them in their iudgements. What iudgements? Such as often befell the Iſraelites, eſpecially the Iewes in their Babylonian captiuity, and afterward by *Antiochus* and the Romans: and ſuch as is yet vpon them, euen at this preſent for a while, whereby they are no better then vagabonds vpon the earth, & the moſt contemptible odious people of all other, till the time of their refreſhing come, according to the manifold, gracious, & rich promiſes of God, for their reſtoring and renewing: Such alſo as at theſe dayes, is vpon many of thoſe Greeke Churches, that in the Apoſtles times were moſt famous and renowned: and ſuch as before we heard (and much worſe) ſhall be of Sodome and Gomorrha, euen in the day iudgement: And finally, ſuch as is after threatned, once and long ſince prepared, and ſhall certainely (ere it be long) bee fully executed vpon that bloody and adulterous citie of Rome, and vpon all obſtinate Papiſts before mentioned, and other that will not come out of her. For ſhall not their citie be burnt with fire? ſhall it not be vtterly deſolated and ruinated, neuer to bee any more inhabited?

CHAP.

CHAP. XIII.

Containing a second vse of the former doctrine.

BVT is this enough? *viz.* to take heede onely of these sinnes, and not to be contemners, despisers, scorners and haters of the word? This rightly considered is indeede enough, because he that loueth not the word according to the worth (as before we heard, that *Iakob* was sayd to hate *Leah* in that he loued her not as he should haue done) euen hee hateth it, despiseth it and scorneth it. For, *Behold* (saith the Prophet *Ieremiah*) *the word of the Lord is a reproach vnto them.* Why so? How doest thou proue this *Ieremiah? Because they haue no delight in it.* This then is the reason of the holy Ghost: Shall we thinke lightly of it? As there is no meane betwixt loue and hatred of the brethren, neither betwixt an euill and good tree, and betwixt euill and good fruite: For *either make the tree good and the fruit good* (saith our Sauiour) *or the tree euill and the fruit euill*: As (I say) there is no meane betwixt these, so is there no meane in the sight of God, betwixt the loue of the word and the hatred of the word. *As he that is not with Christ is against him*: so he that loueth not the word may truely be sayd to hate it. All loue and hatred are not alike, but there are degrees both of loue and also of hatred: notwithstanding he that loueth not, certainely hateth that, or him, that he loueth not. As he that esteemeth not golde as golde, may be said to despise it: and as hee that honoreth not a King as a King (knowing him to be a King) doth contemne him: so he that loueth not the word, as it is worthy, is to bee accounted as an enemie vnto it. What then? shall I stay heere? shall I content my selfe with that onely before said? not so: For then should I leaue the matter and you somewhat rawly.

Ier. 6. 10.

1. Ioh. 2. 9. 10.

Matth. 12. 33.

Matth. 12. 30.

To make therefore some further vse of the former doctrine, and of all the former arguments, whereby the dignity, the excellency, the benefit and necessity of the word for vs, hath beene layd foorth before vs: Labour, labour, I beseech you with your selues, not onely to suppresse all contempt and base regard of the word in you, together with all enmitie against it, but also to prouoke your selues to such loue of the word, as the former

2. Vse. To loue the Word according to the excellency of it.

commendations thereof doe require, and as before yee haue heard, by the obſeruation of the ſeuerall words, *Danid* to haue had towards it: yea, ſo much the more prouoke your ſelues to a greater loue of it, by how much more cauſe yee haue to loue it now, then euer *Danid* or any other before the comming of Chriſt had.

The points of our loue to the Word.

1. Loue yee therfore the whole word of God, and not ſome part of it onely.

2. Loue it your ſelues, and commend it not to the loue only of other.

3. Loue it conſtantly, and not onely for a time.

4. Loue it vnfainedly, and ſo as yee may bee able boldly and truely to call God himſelfe to witneſſe of your loue.

5. Loue it ſo earneſtly, that yee may bee, as it were, ſicke of loue towards it, and not able in any words to expreſſe your ſaid loue.

6. Loue it aboue all other things, and ſo, that all other things in reſpect of it, may be odious and loathſome vnto you.

The whole word to be loued.

Touching our loue of the whole word of God, if yee loue one part aright, and as it is the word of God, then yee cannot but loue the other alſo: becauſe euery part is of God, as well as one: and heereby yee ſhall the better know whether ye loue any part aright or no. For, as if wee loue one of Gods children, and not another that is the childe of God as well as the other, yee may well ſuſpect your loue of that one not to be right, and that yee doe not loue him becauſe hee is the childe of God, but in ſome other reſpect: ſo if yee loue one part of the word and not the other, yee may well feare your loue of that one, not to bee ſound, and becauſe it is the word of God, but in ſome other reſpect, namely, in reſpect of the excellent hiſtorie, the eloquent ſtile and phraſe, the deepe and profound matter thereof, and ſuch like.

How the ceremoniall Law is now to be loued.

You will ſay, that the ceremoniall Law is wholly aboliſhed, and what therefore haue wee to doe with it? yet loue it, becauſe therby your may ſee your large and ſweet liberty by the Goſpell. Loue it, that yee may therby vnderſtand how all things therin, and thereby were prefigured of Chriſt: Loue it, that yee may the better ſee what Chriſt hath done for you, and how fully hee hath accompliſhed all things thereby ſignified. Loue it, that yee may bee the better perſwaded that Chriſt was that Meſ-

ſias

sias and Sauiour that God had promised from the beginning, and that the types and figures of the Law did before hand describe, and shew to be comming, and that yee may not with the Iewes looke for any other. Loue it, that yee may the better see both the difference, and also the harmony of the olde and new Testament, and how iust and true God is in all his sayings and doings.

Amongst other parts of the word, labour to loue the commanding part thereof, so shall yee better approue to your selues and to other, that yee doe rightly loue the whole word: *Blessed is the man that feareth the Lord, and delighteth greatly in his commandements.* It is an easie matter to delight in the history of the word, in the eloquent stile of it, in the profound matter of it, such as is alwayes deeper then any man can sound to the bottome; so also in the promises therof, & in such sentences, as declare the power, the maiestie, the wisdome, the mercy and goodnes of God; but the difficulty is to delight in Gods commandements still in force. Flesh and blood cannot brooke that: it shrinketh and (as it were) shucketh and repineth to heare of it. It can well endure to command: but to bee commanded, especially such things as are contrarie vnto it, or not pleasing, and that also under penaltie: oh this goeth hard: it peirceth to the very heart. Hard especially is it with them that haue authoritie ouer other: power to command other: such will bee ready to say with *Pharaoh* in the pride of heart, *Who is the Lord that I should obey his voyce? I know not the Lord*: and what hath hee to doe to command me? O therefore beloued, labour, labour euen with tooth and naile, to bring your hearts to the loue of Gods commandements, how contrary soeuer in your owne iudgements to reason, to your owne disposition, to your benefit. If yee loue not the commandements of God, it is a plaine argument, that yee loue not the word at all, nor any one part thereof, as yee ought to doe: If yee doe indeede and in truth loue the commandements of God, and bee glad that hee doth employ you in any seruice (as well yee may be, in respect of the great honour and other benefits thereof before declared) then may yee the more comfortably assure your selues that yee loue the rest of the word. As yee are to loue all Gods commandements, so especially loue them that doe most of all concerne your selues: yea, loue such commandements most, as seeme

The morall commandements to be loued. Psal. 112. 1.

Exod. 5. 2.

Such commandements to be most loued of vs, that do most concerne vs, and be naturally most vnsauory vnto vs.

most distastfull vnto you. Such certainely are most necessarie, most wholesome, most profitable for you. The best phy sicke is often-times most distastfull, and vnpleasant euen to the naturall man. As the more also any thing pleaseth our nature, the more dangerous, the more hurtfull it is: so the more distastfull and vnpleasant any thing is to our nature, the more wholesome, the more profitable it is to be accounted for the life to come. Our nature (such as now it is corrupted, since the fall and by the fall of our first parents) neuer desireth that which is good: it wholy inclineth to that that is euill. Be wise therefore (my good brethren) and make most of such commandements, as your flesh and blood do most dislike.

The Iudiciall commandements to be loued.

Neither loue yee onely the morall commandements of God, but also the iudiciall, as the which the Lord hath giuen, both the better to restraine you and yours from transgression of the morall, and from the punishment belonging to such transgression: and also to be a rule and a ground of all iustice and of all lawes, both for whole kingdomes, and also for Citties and particular families; wherin likewise yee may the better behold the admirable wisdome and iustice of God.

The threatnings of God to be loued.

Yea beloued, loue yee also the threatnings of God, as meanes ordeyned by him, not onely to keepe the wicked in some awe, but also the very best, yea to keep the very best from feeling the things that are threatned; there being none so in this life regenerated, or sanctified, and (as it were) made spirit, but that there remaineth some flesh in them, ready alwaies to breake out, and so to plucke the iudgments threatned vpon themselues: *For the flesh lusteth continually against the spirit, and the lusts thereof fight against the soule: and the law thereof in our members, warring against the law that is in our minde, and bringing vs into captiuitie to the law of sinne, the which is in our members; maketh vs not only not to do the good that we would, but also to do the euill that we would not.* In respect hereof, the comminations and threatnings of God, are necessarie for the most godly, to *worke out their saluation with feare and trembling, and so in a continuall holy feare, to passe their time of sojourning here, and daily to cleanse themselues from all filthinesse of the flesh and spirit, and in feare to make perfect their holinesse.* By the threatnings also of God, the best children of God may see the wofull state of all that liue in their sinnes, thereby the more to prouoke themselues, both to all humble thankfulnesse to God, for

Gal: 5. 17.
1. Pet: 2. 11.
Rom: 7. 28.
ver: 19.
Phil: 2. 12.
1 Pet: 1. 17.
2 Cor: 7. 1.

for deliuering them from the iudgments ſo threatned, and alſo to more earneſt prayers for keeping themſelues from the ſaid iudgments, and from the ſinnes whereto they be threatned: and for the conuerſion of ſuch as eſpecially belong vnto them, doe yet goe on in their euill waies without any conſideration of the perills belonging vnto them: yea not onely for ſuch ſo ſpecially belonging to themſelues, but alſo for all other in the ſame ſtate, that haue not yet fallen into that ſinne, that is not to be prayed for. If theſe parts of the word are to be loued, much more the promiſes and all ſuch things as tend to our comfort (and yet not onely to our comfort, but alſo to the keeping of vs from ſinne, and to the furthering of our ſanctification) yea, let theſe be loued in the ſecond place, and after yee haue made the ſecond vſe of the word. For then indeed, they do eſpecially belong vnto you; then yee may moſt boldly, moſt truly, and moſt ſafely apply them to your ſelues.

1 Ioh: 5. 16.

2 Cor: 7. 1.
2 Pet: 3. 14.

As the whole word muſt thus be loued, ſo ſee that yee your ſelues doe indeed loue it. Thinke not that it is loue enough to commend it onely to the loue of other: though we commend it neuer ſo much to the loue of other, yet if our ſelues doe not loue it, all our commendations of it ſhall doe vs no good: yea the more we commend it to other, and the more arguments that wee are able to ſhew for commendation of it, and why other ſhould loue it, the greater ſhall our ſinne be if we loue it not our ſelues, the more inexcuſable ſhall we make our ſelues: yea the greater iudgement and condemnation ſhall wee heape to our ſelues. It is not in this matter as it is in ſome things concerning this life. There are ſome things of this life, which we may commend to other, and yet neede not vſe them our ſelues: at leaſt ſo to vſe them, as we commend them to be vſed by other: yea the which we cannot ſo vſe, though wee would; yea which wee may not ſo vſe, without tranſgreſſion of Gods law, and breach of the law of the land wherein we doe liue. A man may commend many things to be eaten and drunken by others, and ſo by commendation and ſelling of them to others, he may make benefit to himſelfe; the which things notwithſtanding he cannot eat or drinke himſelfe without danger, in reſpect of ſome ſecret antipathie, betwixt his nature, and the nature of ſuch things, whereof neither himſelfe nor any other (at leaſt not many other) are able to giue any ſufficient reaſon. Such are

2. Point. The word to loued of our ſelues.

cheese, and diuers other kindes of meats; so also wine and beere, and all other kindes of drinke but water. Some doe so abhorre cheese, and some other meates, (and yet they can giue no reason thereof) that if a man would giue them a thousand pounds in the finest gold, they could not eat the weight of a twelue pence peece, yea though secretly grated into their broth or milke, without any danger of their life. Some cannot for any thing drinke wine or beere without the like danger: yea I haue heard of some that could not endure either the sight or the sauour, or the feeling of the sweet and pleasant rose, without great preiudice to themselues, yet might such persons commend such to others, and refraine from them themselues, without any sinne against God, or iust offence against any man: yea it were sinne in such persons against God and against men, especially against such as to whom they are specially obliged, to vse such things themselues to their owne danger, in such manner as they commend them to be vsed by other. Some things also are wholsome for some, that to some other of a different constitution of body, are little better than poyson. In like sort, men may commend rich and sumptuous plate, pearles, and other Iewels; as also cloth of gold, veluets, sattins, damaskes, and diuers other such things, to be vsed & worne by other, which notwithstanding themselues, neither need, nor may lawfully so vse, either in respect of their abilitie, or at least of their callings. But there is no such thing to be feared of the word of God generally considered, because the same is generally necessarie for all men, and worthy the loue of all men. Notwithstanding touching the practise of some particular precepts, the same may be commended to other, which yet are not to be practised by them
2 Chro: 19. 8. that commend the same. *Iehoshophat appointed Leuites & Priests for the iudgment of the Lord, and for controuersies:* that is, to teach the people to deale in sacrifices, to iudge of matters belonging to their office, and to performe other things appertayning to their callings, and hee charged them to be faithfull &c. which things notwithstanding himselfe neither did, neither might
2 Chro: 29. 5. meddle with all. The like did *Hezekiah* and *Iosiah*. The same
& 31. 2. & 35. ought all Kings and Princes in these daies to doe, because this
1, 2. is the end, why they are so aduanced; euen that their people
2 Tim: 2. 2. vnder them may not onely *lead a peaceable life* (in respect of all forraine enemies,) *nor quiet* (amongst themselues) but also *in all*

godlinesse

godlineſſe and honeſtie. They may and ought to enioyne all miniſters of the word to preach diligently and ſincerely, as alſo to adminiſter the Sacraments &c: and yet themſelues are no more now to deale with ſuch things in their owne perſons, then *Vzziah* King of Iuda might meddle with burning of incenſe: So miniſters of the word may and ought to teach the Ciuill Magiſtrates their duties, which notwithſtanding doe no more belong vnto them, than the duties of their callings, doe belong to the Ciuill Magiſtrate. 2 Chr: 26 17, 18.

CHAP. XIV.

Proceeding further into the application of the former doctrine, and ſhewing that we are to loue it both conſtantly, and alſo vnfeignedly.

The 3. point. The word to be loued conſtantly.

MOreouer, as yee muſt thus loue it your ſelues, and not commend it onely to the loue of other; ſo yee muſt alſo loue it conſtantly, not by fitts or brunts (as if your loue were the fitt of a burning Ague) nor at the firſt onely (as children loue things giuen vnto them) nor in time of proſperitie onely, and when yee gaine the things of this life by the loue and profeſſion of it, but continually and euen in aduerſitie, and when yee are perſecuted for it.

Dauid (as hath beene before noted) did not here ſpeake onely in the firſt perſon, and of his owne loue, but alſo in the preſent tenſe: not of his loue paſt, how he had loued the word, nor in the future how he would loue it, but how hee did euen then loue it, when he wrote this Pſalme, when he was in baniſhment, and the more purſued and perſecuted for his loue of the word, and for other things proceeding from the ſame loue, and whereby he declared his ſaid loue to the word: *The proud* (ſaith hee) *haue had me greatly in deriſion, yet haue I not declined from thy law:* And againe, *Thy ſtatutes haue beene my ſongs in the houſe of my pilgrimage.* Pſal: 119. 50. ver: 54.

So did *Paul* loue Chriſt: not onely at the firſt, but alſo afterward, when hee had paid full dearely, and endured many great afflictions for Chriſts ſake. Therefore as hee ſaith firſt in the time paſt, *what things were gaine to me, thoſe things I counted loſſe* Phil: 3. 7.

for Christ; so immediatly he speaketh in the time present, *yea*
ver: 8. *doubtlesse I account all things but losse for the excellencie of the know-*
ledge of Christ Iesus my Lord: for whom I haue suffered the losse of
all things, that I may winne Christ. Doe we not see how he ioyneth the time past, and the time present together? Yea, doe we not see for one time past a double time present? So let vs (beloued in the Lord) doe the like touching our loue towards the word. Some are very hot at the first, when they first heare the word: but alas how soone is their heate cooled? Sometime as soone as the red hot yron in the fire is cooled being taken out of the fire. Such were the hearers of the word, whom our Sauiour
Matt: 13.20. compareth to the stonie ground: *They heare the word, and anon*
&c. (that is, presently without delay, and as it were greedily, neuer
Marc: 4.16. casting their account, what it will cost them) *they receiue it.* How? with ioy. What followeth? *The word wanting roote in them, as soone as any heate of persecution commeth presently withereth and fadeth away.* Doe not these come to a good market trow yee? Doe they not make a faire reckoning? What are such the better for such loue to the word, and that so easily, so quickly, so greedily, and so ioyfully, at the first apprehend, and (as it were) snatch and katch it, and yet as soone lose it againe? Is hee any thing the better that buyeth a thing very eagerly, and with great ioy commeth to the possession of it, and yet presently wasteth or loseth it? The like may be said to those that are compared to thorny grounds, in whom the cares of the world, the deceitfulnesse of riches, the lusts of other things doe choke the word. *Herod* was one of these temporarie louers of the word: *He feared Iohn* (the Baptist) *as knowing that he was a iust and an holy*
Marc: 6.20. *man, and when he heard him hee did many things, and heard him gladly.*

Were not those many Disciples of Christ himselfe such, that a long time had followed him, and yet at the last taking offence at
Ioh: 6.66. *his words went backe, and walked no more with him:* that is, neuer returned againe vnto him? Were not they such in the Apostles times, that hauing had fellowship with the Apostles, and the rest
Heb: 10.25. of the Church, *forsooke the same fellowship*, and that hauing been
1 Ioh: 2.19. amongst the beleeuers, *went out from them?* Was not *Demas* such an one, of whom *Paul* himselfe thought so well, that hee doth not onely ioyne his Salutations with the Salutations of
Coll: 4.14. Philem: 24. *Luke* to the *Colossians*, but also calleth him his *Fellow labourer*,

as

as well as Marcus, Aristarcus and Luke: and yet afterward hee complaineth of him, that he had forsaken him & embraced this present world. The like may bee said of manie other: yea, the Angell of the Church of Ephesus, though in manie things worthily commended, is notwithstanding heerein taxed, that hee *had lost his first loue*, that is, was not so zealous as hee had beene. Let vs apply this to our selues: let vs not content our selues to say that we haue loued the word: but let vs striue to to be able to say with *Dauid*, that wee doe loue the word. As our Sauiour saith to the Angell of the Church of Sardi, *Remember how thou hast receiued and heard, and hold fast:* so I say to you, and to euery one heere present, *hold-fast, hold-fast*, whatsoeuer yee haue receiued and heard: remember what yee haue beene: consider what yee are: This is a slippery age, a colde age, a declining age: many flockt and flowed, thrust and thronged at the first to heare the word, would not a man haue thought, they had greatly loued the word? yet alas, what is now become of them? manie I confesse are gathered to the Saints in heauen, and to the Lord Iesus himselfe. But good Lord, how manie are declined and falne awaie, euen in the daies of peace without anie fiery trials? what would bee done if persecution should come? There appeared great loue, great zeale at the first towardes the Word: *viz.* in the beginning of Queene ELIZABETHS most happie and glorious raigne: yea, then the bare reading of diuine seruice in the English tongue, how welcome was it? How sweete? how esteemed? more then the best preaching is now. For where now is that loue, that zeale? It is gone, it is gone, it hath taken the wings of an Eagle, and is flowen out of sight. Either riches, or pleasures, or cares, or dignities haue eaten all vp: many in youth, very forward, very zealous, in age become either prophane and miserable worldlings and earth-wormes: or else loose, licencious, and giuen to all kinde of vanity, and other things contrary to the word of God: yea, haue not some suffered for the word in the time of Queene *Mary*, that are now or haue beene carnall enimies to the sincerity of the Gospell and little better then Atheists? Is not this an heauy change? from riches to be brought to great pouerty, is miserable pouerty: From great honour to fall into great reproach, is the greatest reproach. *It had beene better for such neuer to haue knowen the wayes of righteousnesse, neither euer to haue tasted the word of God,*

2. Tim. 4. 10.

Reu. 2. 4.

Reu. 3. 3.

2. Pet. 2. 21.

then

then so to vngorge themselues and turne from the holy commandements: I will not absolutely say, that it is impossible for such to be renewed, but this I say, that it is very hard, very rare.

Oh therefore so watch yee, so keepe whatsoeuer loue ye haue had of the word of God, or so (if it be possible) recouer the same being lost and decayed in you, that yee may bee able to say euerie one of you, *Oh how loue I thy Law!* Take heede yee bee not like the iron before mentioned, redde hot in the fire, but presently blacke, soone after stone-colde. Bee not yee affected onely with the word, whiles yee are in the fierie ministerie and hearing thereof, and so long as yee are in good company, that will blow the bellowes to keepe you hot: but so loue it, that whatsoeuer company or other cooling meanes ye meet with, yet yee may retaine your loue. Take heede therefore (I say once againe) that yee holde your owne in the loue of the word: if yee decline but a little, yee are in danger of declining more. We goe vp the hill slowly and heauily, but downe a pace. There is none that may be secure: they that loue most are in danger, as
Heb.3.12. well as they that loue but a little. Yea, is not the rich man in greater danger to be robbed then the poore man? *Take heede* (saith the Apostle) *least there be in any of you an euill and vnbeleeuing heart to fall away from the liuing God.*
Heb.12.15. Hee saith not in some, but in any: Againe, *Looke diligently least any* (not some) *faile* (or
Tit.2.11. goe backe) *of* (or from) *the grace of God.*
Acts 20.32. Doth not the grace of God signifie the Gospell with the profession & loue therof? Is not that that now I presse manifest by the example before mentioned of the Angell of the Church of Ephesus, who as worthy as he was, yet lost some of his first loue, and whom therfore our Sauiour exhorteth speedily to repent for feare of a further danger of a further iudgement? Security is the first step to falling.

But some happily will say, though I doe not, neither can for the present thus loue the word, as you teach and prouoke me to doe, yet I shall (I trust) hereafter: yea, I doe fully resolue with my selfe to loue it, and when I embrace it, nothing shall turne me from the loue thereof: I will goe through-stitch with it. Wilt thou doe thus? But when? when I am some few yeeres elder, and haue dispatched some businesse that now hinder me: and when I am better settled in my state, and haue things better about me, whereby I may haue more leasure to intend and attend the word, as also better meanes, whereby to expresse my

loue

loue to the word. Oh wilt thou indeede doe all this? O deceitfull heart, oh vaine imagination, oh foolish resolution. What doest thou know whether this night God shall say vnto thee, as he did to the great rich man, *O foole, this night shall thy soule be required of thee.* How doest thou know, whether thou shalt liue a yeere, a month, a day or howre? if thou doest liue, how knowest thou whether thou shalt in thine age haue the word to loue or no, or any means wherby to prouoke thee to the loue of it? yea, the longer thou puttest off the loue of the word, the further shalt thou be from it: thy heart will be more hardned against it. The more wealth also and honours or other things thou shalt haue about thee, whereby indeede thou shouldst be the more prouoked to loue the Word and God himselfe, that giueth all these things, the more thou wilt forget God and his Word, the more thy heart will bee lifted vp against God and his Word. How many examples of former times and of these daies doe testifie the truth heereof? As therefore the Prophet saith, *Seeke the Lord whiles hee may bee found,* so say I to thee, loue the word of God while now thou hast it. Besides, did the Lord reproue the Preists of the Law for despising his name, doth he charge them with this great sinne, *Because they had offered polluted bread vpon his Altar, the blinde, the lame and the sicke for sacrifice?* Doth hee amplifie this their sinne by this comparison, *Offer it now to thy gouernours, will he be pleased with thee, or accept thy person, saith the Lord of hoasts?* Oh therefore that any man should now in the time of the Gospel, when God hath so much inlarged his loue, & magnified his Word towards vs, oh (I say) that any man should now be so blockish, so impious, so prophane, so more then beastly minded, as to giue his best age, his best strength, his best wits, his best senses, and all that is anie thing beautifull and glorious in him to himselfe, to the world, to the diuell, and thinke that his olde and tough age, his lame age, his crooked age, his deafe and blinde age, his doting age, his sickly age, his nose-dropping age, his shaking age, his age ful of al maner of infirmities, & vnfit for any thing, but is rather a burthen to all with whō he liueth, and to the earth it selfe wheron he liueth, that I saie, he should thinke this age good enough for God. O great impietie!

Luc. 12. 20.

Isai. 55. 6.

Mal. 1. 6. 7.

But to proceede, all that hitherto I haue said, of loue towards the Word of God, must be vnderstood of vnfained not counterfet Loue, of Loue in the heart not of Loue in profession, or in

The fourth poynt.

The word to be loued vnfainedly.

in shew only. Ye will say, that I neede not tell you this, ye know it well inough, ye are not such fooles, as to thinke it inough only to make a shew of Loue: for ye know that Loue is onely in the heart: the heart onely is the seate and subiect of Loue, not the mouth or the tongue. Yea but for all that, remember that many deceiue themselues in this point, thinking faire words, smooth words, sweete words, to be Loue inough: and though (to speak properly) Loue be onely in the heart, yet commonly men are counted Louing men, that can speake fairely and kindely and curteously: and many things are called according to their ap-
Gen. 1. 16. pearance: the Sunne and the Moone are called, *The two great lights of the firmament*, and yet the learned shew by demonstration, that many starres are farre bigger, in themselues then the Moone. The Diuell appearing in the likenesse of *Samuel*, and
1. King. 28. 14 &c. seeming to be *Samuel* is called by the name of *Samuel*: yea the bare profession of Faith is called by the name of Faith: and they that haue made shew of beleeuing, are said for that shewes sake
Act. 8. 13. to haue beleeued: *Simon* himselfe (I meane the Sorcerer) is said to haue beleeued, and was (no doubt) so thought of by *Phillip* and therefore was baptized by him, yea when he bewraied
Vers. 20. his hypocrisie, by offering mony for the gifts of the holy Ghost, doth not *Peter* bid his mony and him perish together, and tell him that he was in the *gall of bitternesse and in the bond of iniquitie?* Could Faith and these things bee in one subiect. according
1. Ioh. 3. 18. thereunto also *Iohn* saith, *My little children, let vs not Loue in word, neither in tongue, but indeede and in truth*: As therefore *Iohn* exhorteth to such Loue of the brethren, so doe I say to you my deare brethren, touching the Loue of the Word, let vs not Loue the Word in word, and in tongue, but indeed and in truth. Euen so let vs Loue it, that we may be able to call God to witnes of our Loue towards it, as here *Dauid* doth, saying not, Oh how Loue I the Word, or the Law of God: *but oh how Loue I thy Law*. All shewes of Loue are nothing without this Loue indeed
2. King. 10. 16. and in truth, *Iehu said to Iehonadab the sonne of Rechab, Come with me and see my zeale for the Lord*: and indeed a man would haue thought *Iehu* to haue beene very zealous, not by that that hee spake, but by that which he did in executing the Commandement of God against the house of *Ahab*, against *Iezebel*, against the Priests of *Baal*: but alas poore *Iehu*, how didst thou deceiue thy selfe? how didst thou deceiue that *Iehonadab*? how didst thou

thou deceiue many other? If thou hadſt called God to witneſſe thy zeale for him, he would haue told thee that thou didſt but diſſemble in all thy words, in all thy workes; and that thou hadſt no zeale for the Lord at all, but that all thy zeale was for thy ſelfe and thy owne praiſe, and that therefore thou waſt but an Hypocrite. The Lord could haue told him before hand that that fell out afterward, whereby he diſcouered his hypocriſie: namely that after all done againſt the houſe of *Ahab*, againſt *Iezabel*, and againſt *Baal* and his Prieſts, yet he *would not take heed to walke in the Law of the Lord God of Iſrael, with all his heart, neither would depart from the ſinnes of Ieroboam, that made Iſrael to ſinne.* As *Iehu* did, ſo do many in theſe daies: they make great ſhew of zeale to God, to his Word, and to his houſe which yet in truth haue no zeale to any of all, but only they haue cunning hearts, by ſuch ſhewes to gull others, and to make them well perſwaded of them, and to deceiue themſelues. But, beloued, take yee heede of this great ſinne: a fowle thing is it to deceiue other, much fowler to deceiue and coozen our ſelues. It is a very hainous thing to make men beleeue that wee are rich in this world, when indeed we are but very Beggers, owing more then we are worth: for by ſuch ſhewes of wealth, by great buildings, by great trading, by great houſe-keeping, by great coſt in apparell (when all the while in all theſe things wee doe nothing of our ſelues, but ſpend other mens goods) we bring others to beggerie, and do vndoe many that vpon our ſhewes of great wealth, lent vs or betruſted vs with money or other commodities, and ſo we alſo bring our ſelues to great miſetie without pitty and compaſſion of any towards vs: yea all men crying out that it is well inough, and that we are well ſerued, whatſoeuer euill doth befall vs: yea all men laughing at vs in our ſaid miſerie, and being far from affording any mercy vnto vs. Euen to ſuch miſerie did the Prodigall-child bring himſelfe by laſhing out as long as he had any thing, ſo that when he had nothing of his owne, no man elſe would giue him any thing: *He deſired to fill his belly with the huskes that the ſwine did eate, and no man gaue vnto him*; that is, being ſet to keepe, and to ſerue and feede Swine, he neuer ſerued them but he deſired to eate with them; that is, was glad to eate of that meate himſelfe, which he gaue to them: why ſo? becauſe no man gaue him any thing elſe, all mens hearts were ſo hardened and ſhut vp againſt him, that no man

Verſ. 31.

Luk. 15. 16.

man respected him, no man had any compassion on him. So I doe by the way interpret this place, because it is very harsh to vnderstand it, as commonly it is taken, as though no man would giue him the huskes of the Swine: For what neede any man to giue him that which himselfe gaue daily to the swine? The word *And* doth also often signifie *For*: neither is the word *Them*, in the Greeke text, but *inserted* by some for explication sake: In the originall it is onely thus: *And no man gaue him*: viz. ought else: Therefore in this extremitie and being forlorne of all, hee did greedily and with a good appetite eate the swines meate. But to returne, if this be so great a sinne, to make shew of wealth when there is none, how great is their sinne, that make shew of loue to the Word, and so consequently of other graces wherewith such loue is alwaies accompanied, and yet haue no such loue at all thereunto? as they that before wee spake of, making shew of riches yet being poore, doe at the last breake in their outward state to the decay likewise of many other: so they that pretend loue to the Word and haue none, cannot alwaies hold out, but at the last they breake in that whereof they made shew, and become Banckrupts in their inward state, and shew themselues what they alwaies were, to the fall likewise of many other, to the great triumphing of the wicked, that are ready by their hypocrisie malitiously to charge all other with the like, and finally to the great dishonour of Almighty God, which is a matter of farre greater moment, then the breaking of all the Merchants in the whole world.

O therefore Beloued, let vs so consider of this point, that we feare all hypocrisie and all bare shewes, in wordes or in workes, of loue towards the Word of God. Though wee may be able to plead for our selues, much reading, much and painefull hearing, much charges for the Word, much obedience vnto it; yet alas, all this is nothing, without true Loue it selfe vnto the Word: yea though we could plead sufferings, yea great sufferings for the Word, yea that we had offered *our bodies to be burned for profession of it*, yet without inward and vnfained Loue vnto it, all this also were nothing. So to doe, and to go so farre
1. Cor: 13. 3. euen for the brethren, is nothing by the testimonie of the Apostle, without Loue vnto them: How much lesse are they with-
Gal. 6. 7. out Loue to the Word? Be not (I beseech you) *deceiued*, GOD *is not mocked*. By faire shewes mens eyes may be bleared, Gods cannot:

cannot: *God seeth not as man seeth, for man looketh at the outward appearance, but the Lord looketh on the heart*: Shall not many say *Lord, Lord, haue we not in thy name propheſied? haue wee not in thy name caſt out Deuills?* to whom notwithſtanding the ſame Lord ſhall anſwere, *I neuer knew you: depart from mee ye that worke iniquitie?* What good ſhall the outward pleading of any outward profeſſion in word or workes doe vs, when our hearts ſhall be produced as Witneſſes againſt vs, that we neuer in truth loued the Word? *For if our hearts condemne vs, God is greater then our hearts, and knoweth all things.* O Beloued, ye are many heere before mee this day: ye all attend vnto the words of my mouth, ye ſtand and ſit, as though yee would eate vp euery crumme that falleth from my mouth, as *Ezekiel* and *Iohn* were commanded to doe. But deare Brethren, both old and young, looke to your hearts, whether at this preſent ye haue that truth of Loue to the Word, which your outward behauiour, maketh ſhew of: and whether indeed ye haue brought with you, and haue in you that *good and honeſt heart*, that is commended to be in the good ground. If it be ſo with you, then bleſſed are yee, and bleſſed ſhall ye be, becauſe with your hearing ye will ioyne alſo that keeping of the word, which our Sauiour commendeth vnto the woman, that had ſo highly commended him, as to proclaime the *wombe that had borne him and the pappes that had giuen him ſucke, bleſſed.* But if ye haue not ſuch hearts, then alas take heede, leaſt all that I ſpeake be not only in vaine, but *alſo the ſauour of death vnto death vnto you.* And leaſt all thoſe words that our Sauiour denounceth againſt the Scribes and Phariſies, for their hypocriſie, do alſo come vpon you. But although this be ſo neceſſarie a point, that all alreadie ſpoken, and further to be ſpoken bee nothing without it, yet I will hold you no longer therein.

1. Sam: 16. 7.
Math: 7. 23.
1. Ioh. 30. 20.
Eze: 3. 2.
Reu: 10. 9.
Luk. 8. 15.
Luc: 11. 27, 28.
2. Cor. 2. 16.
Math. 23. 13.

CHAP. XV.

Of our ſo earneſt Loue to the Word, as that we be ſicke of Loue; and of our greater Loue to the Word, then to all other things.

The 5. Point. To loue the Word moſt earneſtly.

THE next point before propounded to my ſelfe, for further application of the generall doctrine of this place is this, that ye

ye loue the Word so earnestly, that yee be (as it were) sicke of Loue towards it, and not able in any words to expresse your said Loue: This must also bee as well as any former point. As the Word is so excellent (as we haue heard it to be) that no tongue of man or Angell is able fully to set foorth the excellency thereof: so certainely our Loue ought to be according, euen such towards it that our tongues may not bee able to expresse our said Loue, and that we be sicke of our Loue vnto it, and neuer able to speake of the Word, but that wee speake with deepe sighes.

In Chap. 2. As *Ammon* the sonne of *Dauid*, was so sicke (as we heard before) of vnchast loue, and filthy lust towards his sister *Thamar*, and as *Ahab* was so sicke of a couetous and greedie kinde of loue towards *Naboths* vineyard, that nothing else would content

1. King. 21. 4. him, and that vpon *Naboths* deniall thereof, *hee came home to his house very heauie and displeased, and casting himselfe vpon his bed, turned away his face, and would eate no meate*: euen so should we be affected towards the Word, and sicke of the Word that nothing should please vs, nothing should content vs but the Word: yea that for loue of the Word, wee should refuse all other comfort. Ought it to be thus with vs? should we as it were pine away for loue of the Word? oh wofull times then that we liue in, wherein this sickenesse is not to be found: for certainely this is a good sickenesse, a blessed sicknesse, yea a sicknesse that is a sound Symptom, and an euident signe of a sound minde, of an hearty soule, of a good inner man, such as the Apostle

2. Cor. 4. 16. speaketh of when he saith: *yet we faint not: for though our outward man perish, yet our inward man is renued daily.* Oh therefore that all ye that stand and sit here this day, were sicke of this sicknes: yea I would that the whole Land, and all states and degrees therein were sicke, of this sicknesse: that it might be said to euery one of them touching their outward states, in comparison of

Ioh: 1. their spirituall state, as *Iohn* speaketh to *Gaius*, *I wish thou maiest prosper, and be in good health, as thy soule prospereth.* It is a good season, and for which God is worthy of much praise, wherein many are not sick in bodie: but it is an euill season, and no good time, wherein few are sicke of this sicknesse of the Word: Oh wofull times then I say once againe, wherein as the Lord speak-

er. 5. 1. eth to *Ieremiah*: *Runne to and fro in the streetes of Ierusalem and see now and know, and seeke in the broad places thereof, if ye can finde a man, if there bee any that executeth iudgement, that seeketh the truth:*

truth: so we may say of this feruent and burning affection to the Word, that it is hard to be found at least in broad and great places, any that hath such an affection vnto it. If there be any (as some I hope there be) they be for the most part in corners, in secret places, hidden from the sight, not onely of most men, but euen of many of the best, as those seuen thousand left in Israel were, that hauing not bowed their knees vnto *Baal*, were notwithstanding vnknowne vnto, and hidden from *Eliah* himselfe. But as for men sicke of other things, spiritually sicke, sicke vnto death, good Lord how many are there in euery place? in Citie, in Towne, and in Countrey, in euery Village? yea in great mens houses? and in meane mens houses? of all degrees, of all sexes, of all ages? how many are sicke of the world, some of the wealth of the world? some of the honors of the world? some of the pleasures of the world? some of couetousnesse, some of pride and ambition, some of epicurisme, gluttonie, and drunkennes, some of other vaine and carnall delights? yea many are drunke sicke, yea dead drunke sicke of these euills, yea some accounted professors of the Word, and fauourers of the Word, are so dead drunke sicke of worldlinesse, and the desire of riches, that how rich soeuer they bee, yet they cannot stirre hand nor foote towards any worke of mercy: yea, that as *Noah* in his drunkennesse was *vncouered in his Tent*, so vncouered that his wicked son *Cham* saw his nakednesse and told his brethren (like inough laughing and gearing) thereof, and yet himselfe not seeing it vntill he awoake, so these men discouer their spiritual nakednes to all, (and are not ashamed thereof) to the godly with griefe, to the wicked with ioy, and yet themselues doe not see it: yea, so dead drunke sicke are these of this fowle disease of couetousnesse, and vnmercifulnesse, that (as *Lot* was made drunke by his two Daughters, one time after another, and lay with them both, and most incestuously got them both with childe, and yet knew not what he had done, when the one or the other of his Daughters lay downe or rose vp, so foule a sinne is drunkennesse) euen so these do againe and againe practice, yea continually liue in their couetousnesse, and yet know not what they do? Though all men else see it and speake of it, some with heauines of heart, for the dishonour that God and his word haue thereby, some with reioycing; yet themselues will acknowledge no such thing: yea though they see many other of far meaner state then themselues,

1. King. 19. 18. &c.

Many sicke of loue to other things, few sicke of loue to the word.

Gen. 9. 21. &c.

Gen. 19. 33.

selues, and that haue greater charges depending vpon them to be maintained by them: to be more mercifull to their Tenants, and to do more good in house-keeping and otherwise, then themselues do, yet are they so dead drunke sicke of the world, that either they cannot see any such thing, or seeing it do make no vse thereof, to prouoke themselues to do likewise: yea that sometimes they doe condemne others for fooles, that are mercifull and bountifull: or at least being prest by such examples, and by the necessitie of others, to shew kindnesse, doe churlishly and inhumanely answere, let them doe as they will: for their parts they will hold their former course: and whatsoeuer the necessities of others be, (euen of the Saints) yet they will say with
1. Sam: 25. 11. *Nabal: Shall I take my bread, my water, and my flesh that I haue to keepe my owne company and giue it vnto men, that I know not whence they be?* Are not these men sicke? spiritually sicke? oh beloued, they are sicke, dead sicke, most dangerously sicke: the more dangerously sicke, because they feele not their sicknesse: and do not onely not seeke out for helpe, but also helpe being offered they refuse the same. Many other are sicke of other things: yea some of Idolatrie and Poperie, and hatred of the Word: euen so sicke, that though they can go farre and neere to Masses, yet they cannot so much as set a foote out of their doores, to heare a godly Sermon. Some are sicke of blasphemie, some of Adulterie, some of crueltie and oppression: and of what sinnes not? for euen of euery sinne may we, and daily doe wee see many tumbling, and wallowing (as it were in the mire and dirt) in euery Channell, and gutter (almost) of euery streete. Yea (to leaue these in their sicknesse as men almost past hope, and to returne to that before spoken of) would God wee might not say that of the sinne of couetousnesse, (which the Apostle calleth
Coloss. 3. 5. 1. Tim: 6 10. *idolatrie, and the roote of all euill*, and which the Prophet opposeth to all Gods testimonies) would God (I say) we might not
Psal. 119. 36. say, that many of Gods children were so heart sicke thereof, that both their hands are close shut from doing any workes of mercie, and also their eies blinded, that though they daily meete with many obiects, that require mercie and compassion, yet they cannot see them. *Salomon* obserued, *this euill sicknesse* in
Eccles. 5. 13. Eccles 6. 1. his daies *to be vnder the sunne*, viz. *for a man to haue riches, and yet to keepe them for his owne hurt*, and againe for the *same euill to bee common among men*, namely for a man *hauing wealth, and riches,*

and

and honour, and wanting nothing for his soule that he desireth, and yet not having power to eate thereof (much lesse to distribute and communicate to others) but rather keeping the same for strangers: Oh that this euill were not in these daies much more common: yea amongst them that professe loue to the Word. But can they haue any loue to the Word, that so loue the world? It is impossible: *If any man loue the world the loue of the Father is not in him.* Can he loue the Word that loueth not the Lord himselfe the author of the word? this euill sicknesse is so much the more dangerous, because it is not felt. All other sinnes will bee acknowledged, but the couetous man will neuer acknowledge himselfe couetous, yea though his heart be eaten thorow with it, *and though his soule be pierced thorow with many sorrowes by it:* yet no man can perswade him, that he is couetous: what hope then is there of the recouerie of such a man? or can such a man truely challenge to himselfe the name of a professour and louer of the word? Now as many notwithstanding of them that account themselues professours, and louers of the word, and bee so accounted by other, are thus sicke of that euill sickenesse; so are many other much more dangerously sicke, both of that euill, and also of the other before named: yea they are as I said dead-sicke of them: *they haue a name to be aliue,* as the Angell of the Church of *Sardi,* and the greatest part of the same Church had, but they haue so defiled their garments with the former vncleannesses, that they may rather be said to be dead. If there be any life of God in them, it is so small, so weake, so feeble, that if a man hold his hand, or put his eare neuer so close to the nostrills of such, they shall perceiue no life in them: they haue no actions of life, they breathe not out any good words: they haue no appetite to any spirituall meate, but rather desire poyson, or at least all nocent and hurtfull things, they cannot so much as open their eyes to see the glorie of God, as wanting faith whereby to see the same: much lesse can they stirre hand or foote, least of all can they moue their whole body to any thing that good is: neither are these thus sicke, and thus dead sicke, but many also, are as dead sicke of the said sinnes, as *Lazarus* was dead of his sicknesse, and so dead that he was also buried. As hee being buried could not heare the voice of Christ, except he cried with a loude voice vnto him, yea except his humane voice were also accompanied with his diuine power, euen so dead are many, in these daies, of

1. Ioh. 2. 15.

1. Tim. 6. 10.

Reu. 3. 1.

Ioh. 11. 40.

Isa: 58. 1. Marc: 3. 17. Ioh: 5. 25. the former euills, that though *Isaiah* were here to *lift vp his voice like a trumpet*; or *Iames* or *Iohn* that were called *Boanerges*, should preach vnto them with the voice of thundering, yet they would not heare, vntill they heare the voice of the sonne of God himselfe.

But to leaue these that are thus sicke, and more than dead sicke spiritually of the former sinnes, some of them are also bodily sicke with the loue of the former wickednesses. For do not many by adulterie, fornication, and other like vncleannesse, bring vpon themselues that foule and loathsome disease that is not to be named, much lesse to be endured in any ciuill companie? Doe not many lye sicke and dead sicke of drunkennesse in the streets vpon stalles, vnder hedges, and in ditches? Yea haue not some so powred in strong drinke, till they haue Dan: 4. 33. become as mad for a time as *Nebuchadnezzar*, when hee was ejected out of his kingdome, and cast out of all societie of men, and made to feede, and to liue with the beasts, and as the beasts did? Yea haue not some drunke them-selues, and made other drunke to present death? Euery one of these may say, *Oh how loue I drinke or the euills before named?* But alas where is the man so farre in loue with the word, as to be sicke of the loue thereof, and to be able truly to say, *Oh how loue I thy word?* But beloued, the lesse other are sicke of this loue, the better sicknes this is, and the better signe it is of the health of the inward man: The more I beseech you let vs labour for it, neuer seeking release from it, but still cherishing it, and labouring more and more to increase it.

The 6. and last proposition before set downe, namely, that we are to loue the word aboue all other things.

The last point is that wee loue the word aboue all other things. Into this point I slipt (as it were) vnwares before in my last obseruation of the words, and spake somewhat largely thereof, and therfore I shall not neede much to presse the same at this time: onely remember, that the word being before proued to be better than all other things, must therefore be loued aboue all other things; otherwise it is not loued but despised, as hath also been before shewed. And who is so simple as to deny it? May not he that maketh as good reckning of bells, or counters, or rattles, as of siluer and gold, be iustly said to despise siluer and gold? And may not that man that loueth another woman as much as his wife, be said to despise his wife? as also that woman that loueth another man, yea or any childe, yea many children,

children, as well as shee loueth her husband, be said to despise her husband? For must they not both *forsake father and mother, and cleaue one to another?* And did not Elkana say to Hannah, *Am not I better to thee than ten sonnes?* Hath not Christ also the more commended this point vnto us by a double parable in that behalfe; one of a treasure hid in a field, the other of a pearle, for purchasing whereof a man sold all that he had? Did not *Salomon* teach the same often before, as we haue likewise in part before declared, & as is manifest by diuers other places, besides those that I haue already alleaged? Yea doth he not say, *Buy the truth, but sell it not:* as if hee had said, Giue any thing for the truth, but take nothing for it? Aboue all forget not that example of all examples, euen the example of our Sauiour before mentioned, who for the loue of the word, and of those things the word had foretold he must doe for our redemption, made no account of any thing else, no not of his life, though his life were more than the life and being of all other things, yea of all the glorious Angells. It is not therefore enough so to loue the word as to be sicke of the loue thereof, except also wee loue it aboue all other things: yea except we despise and hate all other things for the words sake. A man may be sicke of loue towards many things, and loue them all alike, and yet not so much as he loueth some other things: yea though he be sicke of loue towards many things, yet euen of those many things he may loue one thing better than another: but of all other things, we must not loue any better than the word; yea nothing so well. Search therefore your hearts throughly, sound them to the bottome, take (as it were) all your loue towards all other things, towards riches, towards honors and preferments, towards delights and pleasures, towards all kind of humane learning, towards kinred and other friends, towards wife and children, towards thine owne selfe; lay all in one ballance, and your loue towards the word in another, both in the ballances of the Sanctuary; If all your loue of all other things, weigh heauier than your loue towards the word, then is not your loue towards the word so much as it ought to be. Yea if all thy loue (whatsoeuer thou art) towards all other things, be not as light as the least feather in respect of thy loue towards the word of God, thou commest short, and farre short, in this thy loue towards the word.

Gen: 2.24. 1 Sam: 1.8. Matt: 13.44. Pro: 8.10,11. & 16.14. Prov: 23.23.

CHAP. XVI.

Wherein an entrance is made into ſuch things, as whereby men may examine their loue towards the word, and a diſtribution is made of ſuch things, and foure of the firſt ſort handled.

I But let me yet come a little neerer vnto you: for it may be ſome may ſay or thinke in his heart, you need not to haue ſpoken halfe ſo much as you haue done of this argument of our loue to the word, of the conſtancie of it, of the truth of it, of the manner and meaſure of it, &c: for wee acknowledge all to be true that you haue ſaid, and that the word is worthy and double worthy of all the loue, that you haue prouoked vs vnto towards it. And he is worſe than a beaſt that will not ſo loue it. It may be you will anſwer to all that I haue ſaid, as that Ruler
Marc: 10. 20. that had aſked, *What he ſhould doe that he might haue eternall life*, anſwered to our Sauiour hauing reckoned vp diuers of the commandements, *Loe* (ſaith he) *all theſe haue I kept from my youth*: ſo I ſay it may be, you will acknowledge the word to be worthy of all the loue that before hath been ſet forth vnto you, and wherewith *Dauid* himſelfe loued it, and that your ſelues haue alwaies ſo loued it. To this I anſwer as God anſwered Moſes, when the Iſraelites had made great promiſes for hearing and doing
Deut: 5. 29. whatſoeuer Moſes ſhould tell them from the Lord: *Oh* (ſaith the Lord) *that there were ſuch an heart in them that they would indeed feare me and keepe my commandements*: Euen ſo ſay I to you ſo ſpeaking or thinking of your loue towards the word, Oh that it were ſo or might be ſo indeed. But alas, I feare, I feare, yea I know that it is not thus with a great many that ſpeake thus gloriouſly, but euen as it was with the former Ruler that had ſo boaſted of keeping Gods commandements. Many (I ſay) that boaſt thus of their loue to the word come ſhort hereof: yea they haue no loue at all in truth towards it. Yea, if they ſhall examine their owne hearts ſeriouſly without flatterie, they ſhall finde that they hate it. O Sir will ſome ſay, you go now too far, you ought not ſo hardly and vncharitably to iudge of vs; wee know our own hearts, ſo do not you: I wiſh you did: I am ſure you may know them better than you doe. How will yee ſay?

By

By taking a better tryal of them than yet I feare yee haue taken. Therefore, in my loue towards God himselfe and our Lord Iesus Christ, and towards your soules, I will helpe you what I may, and shew you and my selfe also, how wee may all of vs know our owne hearts, touching this loue towards the word of God, and how also wee may shew to others how wee doe so in truth loue the same, as we say and thinke we do. Hearken vnto mee therefore, I beseech you, and diligently consider what I shall say vnto you in this behalfe, and the Lord guide our hearts, and giue vs vnderstanding that we may not be deceiued by any vaine words, by any vaine thoughts, and imaginations.

Now although herein I take vpon me two points: First, how wee our selues shall know our owne loue to the word; and secondly, how wee shall shew the same to other, yet I will not curiously and distinctly doe these things seuerally, but sometime with those things whereby wee may know our owne hearts, I will (as occasion by the former shall be offred) ioyne some things also whereby wee may shew our loue toward the word, vnto other. The meanes whereby wee may know our owne hearts are altogether inward. The meanes whereby wee are to shew them to others are outward: because no man can see our hearts but by outward things comming out of our hearts. The distribution of the tryalls of our loue to the word.

Touching our knowledge of our owne loue towards the word of God, let vs begin with our iudgment and estimation thereof. According to our loue of any thing or of any person, so is our estimation thereof: If we loue any thing or person better than other, we iudge and esteeme the same better; if not in it selfe, yet to our selues, and for our vse, else is our loue foolish as not being grounded vpon iudgment: yea this iudgment is or ought to be the cause, the ground, and the guide of our loue. Hee that loueth his wife and children better than the wife and children of other men (as indeed euery one ought to do) thinketh them better (at least to him) than the wife and children of other; wherfore doth a man loue gold better than siluer, & siluer better than lead? Is it not because he knoweth them to be better? Wherfore doth he loue gold better than some pearles or precious stones? Is it not because he thinketh (at least) his gold to be better, though perhaps it be worse? the like is to be said of other things. With this our estimation and iudgment of the word, ought to concurre all high and reuerent thoughts there- How wee our selues are to try our owne loue to the word. 1. *By our estimation of it.*

of: he that thinketh and iudgeth one man better than another, will accordingly conceiue and thinke more reuerently of him: at leaſt he will admit no baſe, no vile, & contumelious thoughts into his heart of ſuch a man; ſo is it with vs touching any thing, and therefore alſo touching the word. If wee eſteeme it better than all other things, then alſo will wee thinke moſt reuerently and honorably of it. If at any time through the corruption of our hearts, there ariſe any vile and baſe thoughts thereof, wee will preſently repreſſe the ſame; but if we do entertaine, foſter, and nouriſh them, then is this a manifeſt teſtimonie againſt our ſelues, that wee loue not the word, as here the Prophet did, and as indeed wee alſo ought to loue it. *Loue* to the brethren (ſaith
1 Cor: 13. 5. the Apoſtle) *thinketh no euill:* ſhall wee then thinke that we loue the word, when wee entertaine or receiue any baſe and vnreuerent thoughts thereof?

The 2. tryall of our loue by our great care to get, hide, & keep the word

But that we may not falſly boaſt of our loue to the word, and deceiue our ſelues therein, for better tryall thereof proceed wee yet further to ſome conſanguine matters in our mindes and in our hearts, to our loue, and to our iudgments. Doeſt thou indeed loue and eſteeme the word of God, ſo much more aboue all things, as it is better than all other things? Then examine thine owne heart further as before the Lord, and ſpeake as in his preſence, whether thou be accordingly more carefull, to get it, to hide it, and to keepe it, in that cloſſet and coffer of thy heart
Deut: 11. 18. that is fitteſt for it. For did not *Moſes* exhort the Iſraelites, and
Iob 22. 22. Eliphas *Iob*, and *Salomon* his ſonne ſo to do? And was not *Ma-*
Prov: 2. 1. *ry* an example hereof, concerning the ſayings of our Sauiour?
Luc: 2. 51. See therefore (I ſay) and tell me without diſſembling, whether thou be more carefull to get, to keepe, and to hide the word, then thou art to get, to keepe, and to hide riches and treaſures and other things of this life, which thou moſt loueſt and eſteemeſt? If there be not this care in thee, flatter not thy ſelfe, talke not of thy loue to the word; for certainly whatſoeuer thou pretendeſt and wouldeſt make men beleeue, there is no ſuch loue in thy heart to the word as there ought to be: yea if thou beeſt more carefull to get, to hide, and to keep other things, then thou art for the word, it is a manifeſt argument, that thou loueſt and eſteemeſt thoſe other things better than the word.
Gen: 31. 34. What was the cauſe that *Rachel* was ſo carefull to get, to hide, and to keepe her Fathers idolls, in that manner that ſhee did?

was

was it not becauſe ſhee loued them? What was the cauſe that *Achan* was more carefull to get, to hide, and to keepe the Babyloniſh garment, and the wedge of gold, than to keepe the word of God forbidding the ſame? certainely becauſe hee loued the ſaid Babyloniſh garment and wedge of gold, better than hee loued the former word of God. Ioſh: 7. 21.

Here alſo for better tryall of thy loue to the word, remember that thy care be for keeping thy iudgment vpright according to all the ſame hath beene informed in by the word, either for thy owne ſaluation, or for the good of any other: whatſoeuer thou haſt learned and art perſwaded of by the word to be good, that muſt thou hold, and hold faſt, (as I ſaid before) not being caried *about with diuers and ſtrange doctrines, becauſe it is good that our hearts be eſtabliſhed with grace: wee muſt try all things and keepe* (or hold faſt) *that that is good.* As the Apoſtle exhorteth the Corinthians touching the article of faith for the reſurrection of their bodies, (he hauing before ſubſtantially proued the truth, and plainely and plentifully ſhewed the manner thereof, as (I ſay) the Apoſtle exhorteth the Corinthians, *to be ſtedfaſt and vnmoueable in the ſaid doctrine*; ſo ſay I to you all beloued, and to all other concerning any thing whatſoeuer yee haue ſoundly learned out of the word, *be ſtedfaſt and vnmoueable therein.* The word *ſettled*, is very ſignificant, as borrowed from men, that either being wearied with labour or trauell, or being weake of body, doe betake themſelues to ſome ſeate there to reſt themſelues: So the Apoſtle noteth, that in ignorance of the word there is nothing but weakneſſe; and in errors againſt the word there is nothing but labour, toyle and wearineſſe; and that therfore men muſt take the knowledge and truth of Gods word, as a ſeate wherein to ſit downe, and to reſt their weake and wearied mindes. Neither muſt we onely ſo ſit downe, and reſt our ſelues for a while in this ſeate and chaire (as it were) of Gods word, but we muſt ſo ſit downe as that we be not by any meanes whatſoeuer, remoued and put out of this ſeate. That which the Lord ſaith to the Iſraelites touching idolatry, that *neither brother nor ſonne, nor daughter, nor wife, nor any other friend whatſoeuer*, ſhould turne their hearts therevnto from the Lord and his word, is generally to be applyed to the ſettling of our iudgements in the word of God, and truth thereof, and in euery part of the ſaid truth. yea our iudgments being ſo ſetled, and eſtabliſhed Reu: 3. 3. Heb: 13. 9. 1 Theſſ: 5. 22. 1 Cor: 15. 58. Deut: 13. 6.

bliſhed in the word, neither riches, nor honors, nor any other thing whatſoeuer is to withdraw our hearts, and to make vs recant and change our iudgements. Alas then what is to be ſaid of them, that for feare of perſecution in part or in whole, for feare of death, for loue of life, or of any thing pertayning to life, or by the perſwaſions, or inticements of any carnall friends, or by authoritie, or example of ſome great perſons, or whole multitudes, are made to recant or change their former iudgements, or at leaſt by their hand or tongue, and other practiſe to denie that truth that before they had learned, and were perſwaded of? So did many in Queene *Maries* time, and ſo doe many in theſe dayes, where either the word is perſecuted, or there bee preferments and aduancements offered and tendered for reuoking of that that ſometimes men held according to the word.

The ſame is to be ſaid of all Iudges, that in publike ſeats of Iuſtice ſhal by mony or friendſhip, or authority be ſwayed to giue wrong iudgement, eſpecially contrary to that that before they had giuen in the very like cauſe: ſo alſo of all, that by like means ſhall bee corrupted to giue falſe euidence, or to beare falſe witneſſe, whereby there may be ſuch wrong iudgement: yea, the ſame may be ſaid of many things more priuate: whoſoeuer for friends, money, life, or anie thing elſe, ſhall change their iudgment from the Word, and conforme the ſame to times or to menes pleaſures, contrarie to the word, doe certainely thereby bewray, that they loue and account ſuch things aboue the Word.

Let this therfore be another triall to your ſelues of your loue to the word, and neuer boaſt of your ſayd loue, if yee find your iudgements thus fickle and mutable: now *off*, now *on*: now *pro*, now *contra*: now this way, now that way: will anie of you think him your true louing friend of whom there is ſo little hold, and that is to day with you, to morrow againſt you? I dare ſay you will not; In like maner, iudge of your own harts affection to the Word, by the conſtancy & by the ficklenes of your iudgements therein. Be yee, I beſeech you, the more carefull heereof, becauſe heereupon dependeth all following. If in your Iudgements yee make ſhipwracke of faith, then will follow alſo the ſhipwracke of conſcience, and of all goodneſſe. This is euident, not onely by the examples of *Himeneus* and *Alexander*: but alſo

1 Tim. 1. 19 of *Bonner*, *Harding*, Doctor *Peudleton*, and diuers other. It is a

moſt

moſt dangerous thing to haue a ficklenesse of iudgement in Gods matters: It is, as it were, the cracking of the braines of a Christian. If the braines of the head be once throughly cracked, what hope is there of that man for the things of this life: So alas is it with men, whose braines are crazed touching their iudgments in matters of Gods word.

Neither if thou so loue and esteeme of the word aboue all things as it ought to bee, and as thou saiest thou doest loue and esteeme it, will there bee the former care, to get, to hide and to keepe it, but there will bee also a further care euen to encrease it in thee, & to be richer in whatsoeuer knowledge or other grace thou hast alreadie gotten by it: Oh remember the fearefull sentence against him that had receiued but one talent, and had neither wasted nor abused it, but onely hid it and kept it safe, yet had not had care for employment of it to aduantage and encrease. He that çareth not to encrease whatsoeuer he hath gotten by the word, doth all one as if he should spend and waste it: for hee shall bee neuer a whit the better for that which hee had. That which he hath shall be taken from him and giuen to another that hath most, as our Sauiour teacheth in the former parable of the talents, but heereof we shall haue occasion to speake more afterward. In the meane time let this bee applied to our care for recouerie of anie part of the word that we haue lost, either touching our right iudgement thereof, or our true affection thereunto. The more we loue or esteeme any thing concerning this life, pearle or anie iewell, horse or anie other such thing, if we haue lost it, either by our owne negligence, or by the lewdnes of any other, do we not with the more care, & griefe, and labour, by all meanes seeke for it, neuer leauing seeking till wee haue found it? The third triall by our care to encrease the word in vs. Matth 25.28.

Besides the former, proceede thou further to other trials, for the better knowledge of thine owne heart. If thou loueſt and esteemest the word of God, as thou sayest thou doest, thou wilt also accordingly desire the word, when thou wantest it, as also loue, esteeme and desire the verie place, where and whence God vseth to speake, when thou art absent from it: yea, thou wilt be as sicke of desire of the word in the want therof, and of loue and greefe towards the said place, where the word is to be had, as thy heart can holde: especiallie when thou art absent from it by banishment, by imprisonment, or by sickneſse, that thou canst not The fourth triall, by our greefe for want of the publike ministry of the word, and for our absence from the house of God, and desire thereof.

resort

resort vnto it. *Dauid* was so (I doe the oftner mention *Dauid*, the better to demonstrate the truth of his loue to the word of
Psal 26.8. God, testified in my present text) *Lord* (saith he) *I haue loued the habitation of thine house, and the place where thine honour dwelleth.* And againe, *One thing haue I desired of the Lord* (*that is aboue all*
Psal.27.4. *things else*) *that I may dwell in the house of the Lord all the dayes of my life, to beholde the beauty of the Lord: &c.* Where could hee so behold the beautie of the Lord, as in his word? And was not *Dauid* (thinke yee) sicke of the desire of the word, and of loue to
Psal.84.1.2. the house of God, when he cried out, *How amiable are thy Tabernacles ô Lord of hosts? my soule coueteth, yea, euen fainteth for the courts of the Lord: my heart and my flesh cry out for the liuing God?* How could he speake more pathetically? more passionately? yea, his desire after the house of God, and his word, and other testimonies of his presence therein was so great, that he compareth the same to the panting of *an Hart* (euen chased and hun-
Psal.42.1.2.3. ted) *after the water-brookes*, saying, *that euen so his soule panted after God, and thirsted for God, for the liuing God*, crying out (as it were) *when shall I come and appeare before the liuing God?* yea, to expresse this vehement desire and greefe the more, and to shew the same to haue beene as great as euer anie womans longing and lusting for anie kinde of meat when she is bigge with child; in the third verse hee mentioneth *his teares* to haue beene so aboundant, that he saith, *they had beene his meat day and night, because his enemies tooke occasion by* his long absence from the house God, to vpbraid him in triumphing sort, saying, not sometimes, but continuallie vnto him, *where is thy God?* and that hee meaneth, the house of God, euen heere vpon earth to haue beene the onely cause of his former great passion, the words next following doe declare, where hee saith, that therefore hee had so poured out his soule, as before he had said, *Because he remembred*
Vers 4. *how he had gone with the multitude to the house of God &c.* In other places he expresseth his feruent desire of the house of God, by another similitude taken from the earth, that in great droughts and hot Summers by gaping and coaning seeme greatly to thirst
Psal.63.1. for raine: For he saith, *O God, thou art my God: early will I seeke thee: My soule thirsteth for thee, my flesh longeth for thee in a dry and thirstie land, where no water is.* So are such places to bee accounted that haue no houses of God, or that are without the preaching of his word. And why did he so desire and thirst? Hee answereth

ſwereth in the next verſe adding, *to ſee thy power and thy glory, ſo as I haue ſeene thee in thy Sanctuarie.* No where elſe is the power and glorie of God to be ſeene, as in the houſe of Gods worſhip, by the ſincere preaching of the word: In another Pſalme hee ſpeaketh more plainelie, *I ſtretch foorth mine hands vnto thee, my ſoule thirſteth after thee as a thirſty land*: yea, ſo ſicke was the Prophet of his greefe for the want of his word, and for his abſence from the houſe of God, and of his deſire to bee reſtored againe thereunto, that feeling himſelfe to enter into a ſwoone for that cauſe, he is faine to rebuke, and yet alſo to comfort himſelfe in that behalfe: *Why art thou caſt downe, ô my ſoule, and why art thou diſquieted within me? hope thou in God, for I ſhall yet praiſe him for the helpe of his countenance*: yea, finding the ſame qualme, and *deliquium animæ*, the fainting of his ſoule to bee growing againe vpon him, he doth the ſecond time reproue and comfort himſelfe with the very ſaid former words: yea, the third time the ſame paſſion returning vpon the very ſame cauſe, he repreſſeth it no otherwiſe then with the former words. We haue likewiſe beforeheard the greefe of *Phineas* his wife, for the loſſe of the Arke to haue been greater then for the death of her husband or father in law. Be not therefore ſo vaine, bee not ſo ſimple, bee not ſo fooliſh, as to thinke thou loueſt and eſteemeſt the word aboue all other things, except thou finde in thine heart the like deſire vnto the word, and to the houſe of the word of God, that was in *Dauid*: yea, except thou beeſt as ſicke for thy want of the word, as he was in like caſe: yea, except thou bee much ſicker: euen ſo much ſicker, as both the word it ſelfe is before declared, to be now more excellent, more glorious, then it was in *Dauids* time, and alſo the houſe of God, for the words ſake is ſo likewiſe to be eſteemed. Did *Dauid* being a Prophet extraordinarily inſpired with the holy Ghoſt, and thereby hauing a priuiledge to write holy Scripture, and hauing a continuall feaſt within him of the graces of the word: did *Dauid* (I ſay) being ſuch an one, ſo deſire the word and houſe of God, and ſo greeue for his abſence from them? Oh then, how ſhould ſuch as wee are neither extraordinarily inſpired with the Spirit, and therefore not hauing any priuiledge to write Scripture, and being alſo poore and beggerly for inward graces, in reſpect of *Dauid*, how (I ſay) ſhould we, ſuch poore wretches, deſire the word and houſe of God, and be greeued for our abſence from them? without this

Verſe 2. Pſal. 143. 6. Pſal. 42. 5. Verſe 11. Pſal. 43. 5.

greefe

greefe, without this desire, as we often boast of our loue to the Word, we proclaime our selues liars to all, to whom wee doe so boast. Is it possible that we should earnestly loue anie thing, and yet wanting the same not desire it, neither care for the place where it is to bee had? Ransacke therefore thine owne heart (whosoeuer thou art) as narrowly and exactly as thou canst, for the said desire of the word and house of God: certainely without the same thou art empty, and voyd of all loue to the word: yea, thou hast no loue, or but weake loue to the word, if thou findest not in thy selfe so great a desire of the word, and of the house where the word is to bee had, and so vehement a greefe till thou obtaine thy desire, that nothing else will content thee: yea, without this earnest desire to the Word, and to the place of the Word, thou art vtterly vncapable of the Word. For who
Isa.55.1. are called to the Word? are not they that are thirsty? yea, only
Ioh.7.37. they, yea, they onely haue the promise of being satisfied, of being partakers of the Word, and of all the graces offered in the Word. As *Dauid* longed and said, *Oh that one would giue mee*
2.Sam.23.15. *drinke of the water of the well of Bethlehem, which is by the gate*: So must thou long for the word of God, and for the house of God,
Ioh.4.14. where is water which Christ Iesus will giue, *and whereof whosoeuer drinketh shall neuer thirst: but the sayd water shall be euen in him, a well of water springing vp into euerlasting life*, yea, so that *out of his*
Ioh.7.38. *bellie shall flow riuers of flowing water to the refreshing of many other.*
Gen.30.1. As *Rahel* longed for children, and sayd to *Iaakob, Giue me children or else I die*; so must thou long after the word, and after the house of the word, as being without them readie to die: yea, indeed how canst thou liue, the word being (as thou hast hard) *the word of life:* & the house of God, in respect of that word, hauing *a*
Ioel 3.18. *fountaine cõming forth therof to water the valley of Shittim* (that is) *the Church of God: and out of which fountain the liuing waters* (cleare as christall) *go forth, some one way, some another, as it were out of the*
Zach.14.8. Reuel.22.1. *throne of God and of the Lambe?* These things being so, & there being such a necessitie of the desire of Gods word, and of the house of God, whereso euer there is true loue of the said Word; what shall we say of such prophane persons, as are so farre from all such desire, that they loue ale-houses, carding, and dicing, and tabling-houses, play-houses, and such other houses of all vanitie and impietie, ten times more then they loue the houses of God? So long as they be in such houses, though it bee neuer

so

ſo long they are in their element, without anie wearineſſe, yea, with great delight: but at the word of God, and in the houſe of God, they ſit vpon thornes, euerie word is tedious vnto them, though neuer ſo excellent, neuer ſo profitable, neuer ſo neceſſarie, eſpecially after the Preacher hath ſtood his howre: Oh moſt lamentable, wofull, dangerous and fearefull eſtate of all ſuch: ye therefore, my brethren, partake not with them therein. All ſuch, whiles they continue ſuch, are in no better ſtate, then in the ſtate of condemnation.

CHAP. XVII.

Containing three other trials to our ſelues of our loue towards the Word.

AS we muſt be thus greeued for want of the Word, ſo great eſpecially muſt our greefe bee for the tranſgreſſion of the Word in anie thing: How *Dauid* was greeued for his great ſin againſt *Vriah*, doth appeare not onely by his humble confeſſion therof, as ſoone as he was charged therewith by *Nathan*, ſaying, *I haue ſinned againſt the Lord*, but alſo by the whole 51. Pſalme, which is nothing elſe but an heauie and a dolefull bewailing of his ſaid ſinne. *Peter* hauing denied his Lord and Maſter, when he came to the ſight of his ſinne, oh how bitterly did he weepe? How was the woman greeued, and how did ſhe weepe that had beene ſuch a ſinner, that ſhee was noted and knowen to bee a great ſinner? Euen ſo that ſhe did not onely waſh our Sauiours feete *with her teares*, but alſo to teſtifie her greefe the more, *ſhee wiped them with the haires of head, and kiſſed them with her mouth*, euen (as it ſeemeth) before ſhee had annoynted them with her precious oyntment? How were they pricked in their hearts, whom *Peter* had charged *with ſlaying and crucifying our Lord and Sauiour*, euen ſo that they cryed out (as not able to indure the prickes of their conſcience) *Men and brethren what ſhall wee doe?* doth any man loue his friend entirely, if hauing offended his ſaid friend, and done cleane contrarie to that which hee requeſted of him he be not greeued for it? It cannot bee: can wee then ſay we loue the word, and yet not be greeued for tranſgreſſion of the word? we doe fowly deceiue our ſelues if we dreame ſo:

The fift triall of our loue to the word, by our greefe for our owne tranſgreſſions thereof. 2. Sam. 12. 13.

Matth. 26. 75.

Luc. 7. 37.

Act. 2. 37.

so: I might heere shew the degrees of his greefe, according to the greatnesse of our transgression, of our knowledge, of our persons, of our former delights in any sinne &c. But hastening to other things, I omit these.

6. Triall. Greefe for the transgressions of other.

We must yet proceed further, if we will throughly know our loue to the word: for it is not enough to bee greeued for our owne offences, but we must also be troubled in our mindes with the transgression of the word by other, yea, and by outward signes testifie the same, if wee will approoue our selues to our selues, and to other that we doe truely loue the word: did not our Prophet so? yes, yes, aboundantly: for doth hee not afterwards say in this very Psalme: *Riuers of water runne downe mine eyes, because they keepe not thy Law.* This was the more in *Dauid*, because of his great dignitie and authoritie: Princes are often much greeued for transgression of their own Edicts and Lawes; but little touched with the transgression of Gods. How vehemently was *Saul* mooued against his owne sonne *Ionathan*, for tasting a little hony contrary to his proclamation, though not without great good to the whole people? but little was he mooued with the people for eating of bloud contrarie to Gods commandement, though his owne former proclamation had beene the cause of their sayd transgression of Gods commandement.

Verse 136. Verse 158.

1. Sam. 14. 33. 44.

Nehem 1. 4.

But to returne, how did *Nehemiah* also weepe and mourne, both for his owne sinnes, and also for the sinnes of the rest of the Iewes? did not *Ieremiah* write an whole book of Lamentations in that behalfe? vndoubtedly it is manifest that he did not so much lament and bewaile their outward afflictions, ruine & desolation of their Citie, Countrie and Temple, as their sinnes that had procured the same: did not *Ioel* call all to mourning in his daies for the sinnes one of another? and is there not neede and great neede of this testimonie of our loue to the word in these dayes? yes verily, the more neede is there of this greefe of this mourning, of this weeping and powring out of teares for our owne sinnes and for the sinnes of others, by how much the lesse wee doe thus weepe, and mourne, and shed teares: If wee loue a friend, are wee not greeued at any indignitie done vnto him, as well by other as by our selues? If wee haue any other thing that wee doe much loue, doth it not greeue vs if any doe hurt the same? shall wee not then much more greeue at anie indignitie done by any to the word of God? euerie indignitie to the word,

Ioel 1. 8. &c. 14. & 2. 12. 17.

is

is to God himſelfe the giuer of the word, as before wee heard. If therefore we regard not the word in this behalfe, if we be not mooued with the indignities done thereunto, but bee ſtill, and finde not our hearts troubled therewith, neither alſo doe we regard God himſelfe. What then ſhall wee ſay of them that make a ſport and a may-game of ſome great ſinnes of other? Such are they that make themſelues merrie with other mens drunkenneſſe: yea, that take delight in making men drunke: yea, that glory and laugh and geere when they haue ſo done: yet what ſinne more odious, more loathſome, more abominable then the ſinne of drunkenneſſe? Are there not ſome alſo that make but a ieſt of fornication, and doe acconnt it but a tricke of youth? yea, be there not ſome that glory in their moſt deteſtable adulteries: and that likewiſe reioyce when other (eſpecially their enemies or profeſſours of the Word) doe commit the ſame? may we not ſay the like of ſome other, that make the like May-game of the vniuſt and wicked cuſtome of ſome places in puniſhing againſt all equitie one for the ſinne of another? I meane the next neighbour-man towards the Church, for his next neighbour-woman her lifting vp her hand againſt her Husband, to whom ſhe ought not to giue an euill word. The more ancient this cuſtome hath beene without any controlement, the more wicked and diuiliſh it is.

To returne; our griefe for the ſins of other muſt be ſuch that it do worke alſo in vs an holy kinde of anger and indignation againſt thoſe that doe any waies wrong or diſgrace the word, by doing or ſpeaking any thing contrarie vnto it. This anger & indignation ariſing from a burning loue, is that which we chiefely call zeale: Though zeale in it ſelfe, be nothing elſe but a vehement, and boiling, and burning loue, yet (as I ſaid at the firſt of loue generally) according to the meaſure and heate thereof, it commandeth all the reſt of the affections, and ſheweth it ſelfe likewiſe by words and actions accordingly: and it appeareth chiefely, and eſpecially is called by the name of zeale, when it breaketh foorth into anger, and anger into words or actions: for anger is neuer in the word ſimply condemned, but onely as either the obiect, or the meaſure thereof is not right: yea, it is rather commanded and commended: *Be angrie but ſinne not.* But to return: our loue of the word hauing thus wrought our hearts, to be grieued with the tranſgreſſions thereof by others, and alſo

The 7. Triall of loue by an holy anger againſt ſinne.

Epheſ. 4. 26.

so prouoked them to an holy anger, and indignation, the same must be further testified by our wordes, and our actions, if wee will approue our said loue towards the word vnto other: Euerie one truely louing the word of God according to the worth thereof, must be able to say against the trangressors thereof as

Iob. 32. 18, 19, 20. *Elihu* said to the friends of *Iob*, *(his wrath being kindled against them) I am full of matter: the Spirit within me constraineth me: behold my belly is as wine which hath no vent, and is readie to burst, like new bottles: I will speake that I may be refreshed: I will open my lips and answere.* This anger, indignation, and zeale so abounded in our Prophet (whose loue towards the word, we doe now speake

Psal. 119. 139. of) that besides those things before noted hee testifieth further that it *had consumed him, because euen his enemies had forgotten Gods*

Vers. 158. *word.* And againe, *I beheld the transgressors and was greeued, because they kept not thy word:* where the word grieued, seemeth to signifie such a griefe as being ioyned with anger, did inwardly fret & torment him, yea also strike him with a great feare, as be-

Vers. 53. fore likewise he had said, *Horror hath taken hold vpon me, because of the wicked that haue forsaken thy Law.* Some also doe interpret the same word, as *though the Prophet had beene so wroth with such transgressours, that he could not containe himselfe, but did breake foorth into reprehension*, and a kinde of chiding. In another place, he proceedeth further in his indignation against such per-

Psal. 101. 8. sons, and like a most worthy King protesteth, that he *would early destroy all the wicked of the Land, that hee might cut off all wicked doers from the Citie of the Lord.*

Ieremiah expresseth his zeale for the word against such as had derided him, and made a scorne and reproch of the word, his zeale (I say) in this behalfe he expresseth by comparing it to fire. For hauing in respect of the former indignities done to himselfe and to the word of God, and in respect of the small successe of his ministerie determined & resolued with himselfe, to suspend himselfe from his ministerie, and to speake no more in Gods name, hee saith that his worde was in his heart as a burning fire,

Ier. 20. 9. shut vp in his bones, so that he was weary with forbearing and could not stay. &c.

Shall I reckon vp other examples of the like holy anger, indignation, and zeale? I should be too tedious largely to lay o-

Numb. 25. 7, 8, 9. &c. pen the extraordinarie zeale of *Phineas* the sonne of *Eleazar* against *Zimri and Cozbi* for their most audacious and open vncleanesse,

cleanesse. Whose zeale though it be not imitable by priuate persons, yet it is left written for an euerlasting commendation of the said *Phineas*: yea to be imitated also in the generall, by such as are in authoritie for punishing of such audacious impieties.

It were also too long to tell you at large, of the great zeale of *Iosias*, who finding the booke of the Law that had so long lien hidde in a corner, and perceiuing thereby the great sinnes of the people against the said Law, and the manifold iudgements of God hanging ouer their heades for the same, testified his exceeding griefe in that behalfe, by renting his clothes, and by sending diuers honourable Messengers to *Huldah* the Prophetesse, to enquire of the Lord by her, what was to be done, for the auoiding of the said wrath of God. 2. King. 22. 8.

So great also was the zeale of *Hezekiah*, hearing the blasphemie of *Rabshekeh* a wicked heathen, that *he rent his clothes and couered himselfe with sackcloth: &c.* Isa: 37. 1.

Such also was the zeale of *Paul*, and *Barnabas*, who for their miraculous restoring of a Creeple to his Limbes being by the people of *Lystra* and *Derbe* taken to *bee Gods come downe in the likenesse of men*, and perceiuing the people purposed to sacrifice vnto them, were so wounded and offended therewith, that they did rent their garments and runne in amongst them, to preuent a further sinne, and said, *Sirs why doe yee these things?* To omit many other examples, how great was the wrath, indignation, and zeale of *Moses* (otherwise the meekest man vpon the earth) when he saw how in his absence the people had made them a molten Calfe, to put them in remembrance of the Lord, because they were out of hope of the returne of *Moses*? verily hee was so moued, and his *anger waxed so hot* with the foresaid sinne, that he *cast the two tables of the Testimonie* written by God himself, out of his hands *and brake them in pieces, and afterward tooke the Calfe which they had made and burnt it in the fire, and ground it to pouder, and strewed it vpon the water, and made the children of Israel drinke thereof*: and last of all in his former wrath and zeale *hee commanded euerie man to gird his sword to his thigh and to runne through the hoast from gate to gate of the Campe, and to slay euery man his brother?* will any man charge *Moses* with a kinde of madnesse in the former respect? I dare boldly say of that man, that so chargeth *Moses*, that he is not farre from a kinde of madnesse himselfe. For doth not *Moses* afterwards boldly repeate Act: 14. 8. Num. 12. 3. Exod. 32. 19.

and report this againe of himselfe, as a thing well done by him
Deut:9.16.17 for their foresaid sinne? yes he saith, *when I looked and beheld how yee had sinned against the Lord, and made you a molten Calfe, and had turned aside quickely out of the way which the Lord had commanded you, then I tooke the two tables (as it were deliberately and not rashly) and cast them out of my hands and brake them before your eies.*

If *Moses* had done this rashly, vnaduisedly, and in a madde humour, how great had his sinne beene thus to haue boasted of that which he had done? It is certaine then that hee did it not in any such inconsiderate passion, but as rapt with a diuine furie & by the especiall instinct of the holy Ghost, the better thereby to shew them the hainousnesse of their horrible sinne, and how by breaking of Gods couenant, they had made themselues vtterly vnworthy of all communion either with God or with his couenant. Now is not the like holy anger, indignation, and zeale vpon like occasions as necessarie as it was then, thereby to testifie our like loue to the Law and Word of God, against all those that breake the same, at least wittingly, willingly and rebelliously? yea so much more necessarie is it, by how much more excellent we haue heard the Word to be now, aboue that that it was in those daies. Therefore as in the Law it is commanded,
Leuit:19.17. *thou shalt not hate thy brother in thy heart: Thou shalt in any wise rebuke thy neighbour, and not suffer sinnes vpon him:* So in the Gospell
Eph:5.11. it is said, *haue no fellowshippe with the vnfruitfull workes of darknesse, but rather reproue them, or reproue them the more*: this is not written to one particular person alone, as to *Timothy*, or *Titus*: neither for direction of some speciall calling onely, as of the ministers of the Word, or for Magistrates, or for both, but it is written to an whole Church, and therefore it is an instruction for all that professe themselues members of the Church.

Beloued, let vs further consider of the necessitie of this zeale and indignation for the transgression of the Word, as chiefly by our selues, so also by other, let vs I say, consider of the necessitie of this indignation vpon such causes, by our own wrath and anger against those that transgresse our word or crosse our wills. If our seruants, or children, or wiues do offend vs, by doing contrarie to that that we required to be done, how are we presently offended, mooued and prouoked to anger against them? *Saul*
1. Sam. 14.44. 45. was so offended with his owne sonne *Ionathan*, for taking onely of a little hony in a great extremity contrarie to his former edict

(though

(though vnknowne to *Ionathan*) that presently he vowed and sware no lesse punishment of the said offence then present death. The like oftentimes is our anger and wrath euen against them that ought to be as deare to vs as *Ionathan* to *Saul*, for as small offences, for as light transgressions of our commandements. If likewise riding by the way our horse doe but stumble, or at the most fall with vs, or be ristid, and will go backward, or an other way then we would haue him to go, or runne aside to endanger vs against a wall, or lie downe with vs, or doe but suddenly start at some sight, as *Balaams* Asse did with him: or if our other cattell break out of our grounds (though they know not ours from other mens) or when wee driue them doe runne into some by waies, and go not directly thither whither we would haue them to go, oh how are we mooued in all such cases, and in all other things, and with all matters that doe any waies crosse vs of our wills? From whence is this our wrath and anger, but from the loue of our selues, of our owne words, of our owne wills? Shall this our selfe loue worke in vs such an anger against all persons, and all things, that doe any waies offend vs, and do contrarie to our words and wills, and shall wee professe loue to the word of God, and to God himselfe, and yet not be mooued at all, or but lightly moued with the transgressions of the word of God? verily our such profession of loue to the word, and to God himselfe is altogether vaine, that worketh not anger and wrath against the transgressions of the word according to the quality of such transgressions. Let all therefore that professe such loue, trie the same by their wrath and anger in the former cases, sutable to their said profession of loue. As all that professe such loue to the word, must in like cases haue such anger, so great especially ought the anger, and indignation, and zeale in such cases bee of all Magistrates and Ministers of the word: But alas how rare is it to be found in either of both? Sinne and great sinne may bee committed, yea boldly and openly committed, and yet no man (almost) moued therewith: no man shedding a teare: no man saying, *why do you so?* At least no man so burning in zeale as we haue heard those before mentioned to haue burnt. All men crie for discretion, discretion, and zeale is almost banished. If any be zealous against Poperie or Papists, or against any other wickednesse or wicked men, oh how many shall he presently prouoke against himselfe? yea not onely to mutter and mur- Num. 22. 23.

mure against him, but also to plot mischiefe: haue we not daily experience thereof, against all sorts of men, without any exception of any such persons honourable or more then honourable? euen of the most noble Princes? who (almost) that is zealous, goeth not in the more danger, the more zealous hee sheweth himselfe to be? yea it were well if in encorporations and other places gouerned onely by Headboroughs, Magistrate did not enuy Magistrate, and one Headborough oppose himselfe to another, for his greater zeale, courage, and forwardnesse in punishing of sinne and wickednesse in such places. It were well (I say) if such gouernours did not by all vnkinde and vncurteous dealing with other of their ranke & order more zealous then themselues, labour either to breake their hearts, that they may of their owne accord giue vp their places, (though they cannot so leaue their places, without sinne, and for faintnesse of heart and want of courage) or so prouoke them, as that they sometimes ouershoote themselues, and do that which they ought not, (for Eccle: 7.7. *who is so wise whom much oppression maketh not in some sort mad?*) that thereby there may bee some colour of a iust eiection and casting them out, that other may altogether dominere, according to their owne pleasures, without controlment, or crossing of any. Verily this is not the disease of some one Corporation onely, but for the most part of all throughout the kingdome, it may bee also in other kingdomes. And do not Ministers also of the word that are more zealous then other, meete with the the like measure, at the hands sometimes of other their brethren in the ministrie that are lesse zealous? At least are not Ministers according to their greater zeale in reproouing of sinne and labouring to represse the same, the more hated and oppugned by their Parishioners? Oh that it were not so? who is of so little experience as not to haue obserued some Ministers at the first being bone companions (or rather male companions) ready to bowle, to carde, to dice, to drinke, or exercise any vanity with their people, vtterly neglecting their chiefe dutie, then to haue beene in great account with their said people, and to haue all ready at all times to runne and to ride, and to spend their mony for them, and to free them from any trouble, though neuer so iust? and yet afterward the same Ministers touched by Gods Spirit for their former course, and turning ouer a new leafe, and zealously labouring the good of their people: or some other

Ministers

Miniſters ſucceeding them, and making conſcience of their duties, to haue had all their ſaid Pariſhioners tooth and naile againſt them, and that becauſe *they ranne not (ſtill) with them to the ſame exceſſe of ryot?* Oh but for all that diſcretion is very good, and ſoft fire maketh ſweet malt: what then, muſt we not therefore be zealous? muſt we, or may wee be cold in Gods cauſes? no, no: *It is good to be zealouſly affected alwaies in a good thing:* for ſuch as are but lukwarme, the Lord Ieſus threatneth to *ſpue them out of his mouth*, exhorting them therefore to *be zealous and to repent.* Neither is there any true wiſdome without the word, as before wee haue heard: nor any good diſcretion without zeale: neither any true loue, but hatred of men without reproouing of their faults. Alas, alas, what ſhall wee then ſay of them, that being in place to repreſſe euill, can for all that endure to heare any thing, to ſee any thing, how foule, how beaſtly, how abominable ſoeuer the ſame bee? Yea what ſhall wee ſay of ſuch great perſons, as cannot at great feaſts make them-ſelues merry with any thing, but with hearing filthy, bawdy, and loathſome ſongs? ſuch as ſhould make any chriſtian and chaſte eares tingle to heare? Yea that are not onely content to heare the ſame, but do alſo call for the ſame and take delight in them? O wofull, ô dolefull mirth! The end of ſuch mirth will be bitterneſſe, weeping, and gnaſhing of teeth. Of ſuch feaſts alſo of our times I may ſay, as the Prophet ſpeaketh of the faſts of his time, *Is it ſuch a feaſt the Lord hath choſen?* Indeed the Lord alloweth his people to feaſt as well as to faſt: but is he delighted with ſuch feaſts? No, no: he abhorreth them. If hee ſaid of the Ceremoniall Feaſts that himſelfe had ordeyned (being abuſed by the Iewes) *Your new Moones and your appointed feaſts my ſoule hateth; they are a trouble vnto me, I am weary to beare them:* oh what may hee ſay of ſuch abominable feaſts as many of ours are? Surely ſuch feaſts of men do not onely keepe the Lord faſting from ſuch praiſes, as are his due for his mercies vouchſafed in ſuch feaſts, but they doe alſo cloy him, and are moſt diſhonorable vnto him; as hee may ſay as he ſaid of the former faſts of the Iewes, *Behold ye faſt for ſtrife and debate and to ſmite with the fiſts of wickedneſſe, &c:* As I ſay the Lord may thus ſpeake of our feaſts, euen in reſpect of men, becauſe ſuch feaſts are turned into fraies, into quarrellings, and fightings, and bickerings one with another, eſpecially

Gal: 4. 18. Reu: 3. 16. Leu. 19. 17. Iſa: 58. 5. Iſa: 1. 14. Iſa: 58. 4.

with such as shall any waies reproue or distast such prophane mirth, so also doe such feasts tend chiefly to fighting, and striuing, and contending with the Lord, by abusing his name and all his mercies, whereof in such feasts men are plentifully partakers. The Lord pronounceth a woe to them, in *whose feasts there were the harpe, the viol, and the tabret, and the pipe, and wine, but they regarded not the worke of the Lord, neither considered the operation of his hands: they chanted to the sound of the viol, and inuented to themselues instruments of musicke like Dauid: they dranke wine in bowles, and annoynted themselues with chiefe ointment, but they were not grieued for the affliction of Ioseph.* What then belongeth to them in whose feasts Gods workes are horribly abused, and his poore afflicted Saints haue songs made of them, and are many waies vilified, disgraced and reproched? Oh that such feasters would remember that *Nabal* one day *made a feast like a King and his heart was merry within him, because he was very drunke*, but yet the next day *Abigail* telling onely what *Dauid* (a man as himselfe was) had determined against him, though shee by her wisdome had preuented the danger, *his heart died within him, and he became like a stone, and died within ten daies after.* Oh that such feasters would also consider the sudden change in the great feast of *Belshazzar*, and the fearefull euent afterward, viz: *that the very next night Belshazzar himselfe was slaine, and his kingdome taken from his posteritie*, and whole nation, and translated to the Medes and Persians. Yee will say, I am too hot, too sharpe, too bitter against such feasts; will you not giue vs leaue to be merry? yes that I will, but according to the old saying, *Be merry and wise.* Dare you in your merriments dishonour the King? Feare yee to dishonor the King (and yet all Kings are but mortall men) and feare yee not to dishonor the Eternall & Almighty GOD, the King of Kings? Can yee not be merry amongst your selues, but yee must grieue the Spirit of God, and God himselfe? That verily is a cursed kinde of mirth, and such as without great repentance will bee turned into bitter heauinesse, as the mirth of *Nabal* and *Belshazzar* before mentioned. Oh Sir (will some say) you are an odd man, and a strange man indeed. What? I haue beene in such feasts, where haue beene many pleasant songs, and other merriments, such as you now condemne, and there haue beene Ministers of the word there present, as good as your selfe for learning, and euery way, that haue

Isa: 5. 12.

Amos 6. 5.

1 Sam: 25. 36.

Dan: 5. 5.

haue either beene as merry as the reſt, or haue not once opened their mouthes to finde any fault. Alas if you ſpeake truth herein, I am ſorry to heare ſuch truth, and of ſuch Miniſters: For can there be any loue to the word in ſuch miniſters of the word as can ſit at ſuch feaſts, and heare ſuch ſongs, without a word of reproofe? May they not with *Ieremie* rather wiſh, *they had a lodging place in the wildernesse of way-faring men, to leaue ſuch company and to goe from them*? Ier: 9. 2. Yea (if the former obiection be true) may wee not all complaine with the ſame Prophet in the ſame place, that all (that is, the greateſt part) are *adulterers*, (for certainly ſuch eares (as well as eyes) as are delighted with adulterous ſongs, argue adulterous and vnchaſt hearts) *and an aſſembly of treacherous men, and that they bend their tongues like their bowes for lyes* (that is, for all vanitie) *but they are not valiant* (or haue no courage) *for the truth*. 2 Pet: 2. 14. Oh my Brethren, my Brethren, my very ſpeaking of theſe things, and your owne experience of this coldneſſe and cowardlineſſe in the matters of God, and for vpholding of his word, ſhould make euery one to cry out, *My belly, my belly, I am pained at the very heart*. If *Ieremiah* ſo cryed out, to thinke onely vpon the future fruit of the ſinne of his people, how was hee (as it were) in his inward parts tormented to ſee their preſent iniquities? yea but they are great perſons (may ſuch Miniſters ſay) in whoſe company we are, and by reprouing of them, wee may prouoke them againſt vs. How know you that? Certainly if thoſe great perſons be alſo wiſe, they will thankfully take ſuch reprehenſions: *For the wiſe in heart will receiue commandements*. Prov: 10. 8. Will hee then ſtorme at reprehenſions? And *he that rebuketh a man, afterward ſhall finde more fauour than he that flattereth with the tongue*. Pro: 28. 23. If they be fooles, whom yee do reproue, what neede yee care for their diſpleaſure? eſpecially, if by diſpleaſing them, yee pleaſe God; and by pleaſing of them, yee purchaſe to your ſelues the wrath of God? Had yee rather prouoke God than man? If it be better to pleaſe GOD than Men, then is it leſſe dangerous to diſpleaſe men than to diſpleaſe GOD? Act: 4. 19. If yee be aſhamed of Chriſt and his words here, will not Chriſt be aſhamed of you before his Father, and before his Holy Angels? Marc: 8. 38. Men can but kill your bodies, but God can and will without repentance *deſtroy both body and ſoule in hell*. Matth: 10. 28. Notwithſtanding I condemne not diſcretion, but commend due regard of perſons, of time, and of place, of the qualitie

tie of the offence, and of the manner of reprouing, discretion is good and necessarie, being taken from the word, and not from the corrupt braine of man. It must also be alwaies ruled, guided, and directed by the word, it must neuer ouer-rule and ouertop the word, that were, as if the hand-maide should vsurpe ouer the mistris; it must be for the word, not against the word; it must be for the aduancing of Gods glory, not for the hindering thereof; it must be for the saluation of our brethren, not for their destruction. To be breife, for zeale and discretion obserue these rules.

1. Certaine rules for zeale and discretion.

For zeale: Beware, lest by thy silence thou betray the word of God, and preiudice the saluation of thy brother.

For discretion; Take heede that by thy speech thou disgrace not the word, neither iustly giue occasion to thy brother, to be the more auerse and further from the word. These two first rules are necessarie, because often-times wee doe greatly faile by not obseruing of them: either by our silence wee betray Gods cause, and neglect the saluation of our brethren: or by speaking otherwise than wee ought to doe, we disgrace the cause of God, for which we doe speake, or so prouoke our brethren, to whom we speake, that our said speech rather tendeth to their destruction then maketh to their saluation. 2.

Thirdly; Be not hastie to speake in presence of thy betters (I meane better able to speake than thy selfe) but *be swift to heare*, and giue thy betters the first place of speaking, as *Elihu* did to other more ancient than himselfe: if they altogether hold their peace, or be drawne dry with speaking, or speake not to the purpose, then speake thou with good respect to the matter whereof thou speakest, as also to the persons to whom thou speakest, that there be no iust exception by any taken against thee. 3. Iam: 1. 19. Iob 32. 4.

Fourthly: Remember the rule of our Sauiour, for *not giuing holy things to doggs, neither casting pearles before swine.* As also of *Salomon* to the same purpose, for not reprouing of *a scorner.* These rules obserued, feare no colours, feare no danger: As our Prophet said before in this Psalme, *I will speake of thy testimonies before Kings, and will not be ashamed*; so say thou, so doe thou. Did *Abishai* so loue *Dauid*, that when *Shimei cursed him, and railed on him, and threw stones at him*, hee said with great indignation, *why should this dead dogge curse my Lord the King?* 4. Matt: 7. 6. Prov: 9 8. Psal: 119. 46. 2 Sam: 16. 9.

King? Let me goe ouer, I pray thee, and take off his head? and wilt thou be patient when thou either heareſt the word reproched, by words ſpoken, or ſung, or ſeeſt it by deed defaced? O euill, ô wicked patience, euen ſuch as the Lord (though a moſt patient and long-ſuffering God) will not alwaies beare. Yea but *Paul* preſcribeth the *man of God to be gentle to all men, apt to teach,* 2 Tim: 2.24. *ſuffering the euill.* I anſwer, 1. that *Timothie* was employed among the Gentiles newly converted, towards whom the more gentleneſſe and meekneſſe was to be vſed, the better to confirme, ſtrengthen, and ſettle them in the faith according to the example of Chriſt, *who did not breake a bruiſed reede, nor quench* Mat: 12.20. *the ſmoaking flax*; & this is alwaies neceſſarie. For as ſcienes, newly grafted into another ſtocke, muſt be tenderly handled; ſo muſt ſuch as by the engrafted word are newly converted to Chriſt, and engrafted into him: notwithſtanding this hindreth not but that other that are obſtinate and prophane in a Church long eſtabliſhed, may be otherwiſe dealt with; euen *rebuked with all authoritie,* as we ſee our Sauiour, and the Apoſtles, and before them the Prophets to haue done. Tit: 2.15. Secondly, to the former place I anſwer, that the word in ſome books tranſlated, *ſuffering euill men,* is better tranſlated in the new tranſlation only for *patient*, and may be taken as well for ſuffering of euill in the Neuter Gender, as in the Maſculine: for *malum pœnæ*, rather than *malum culpæ*. I meane for ſuffering of wrongs and indignities at the hands of other men, which all Miniſters of the word faithfully diſcharging their duties, muſt prepare themſelues for, and the which they ſhall certainely meet with: yea this is the portion of all the hearers of the word that will alſo be doers thereof. And therefore the good ground is ſaid to bee thoſe hearers of the word, that do *bring forth fruit with patience:* Luc: 8.15. Notwithſtanding though we muſt haue patience to beare with wrongs done to our ſelues, yet muſt we not be ſo patient, and without any word of reproofe, as to beare indignities done to the word, and thereby alſo to God himſelfe. Oh then let vs beware of that fooliſh loue towards men, (no better indeed than hatred, as hath been ſhewed) that is ſo much in theſe daies by many extolled, as that we muſt not onely not reprooue them that deſerue reproofe, but alſo whatſoeuer we heare or ſee, yet not to iudge them, but to hope well and charitably of them. And why? becauſe forſooth it is ſaid, *Iudge not &c*: and againe, Matt: 7.1.

Loue

1.Cor 13.7. *Loue thinketh no euill, it beareth all things, beleeueth all things, hopeth all things.* But alas, thus to take away all iudgement: &c. what is it elſe but to make loue to bee fooliſh and without vnderſtanding: If a tree beare crabs, may we not ſay it is a crab-tree: yea, if ground well husbanded bring foorth nothing that good is, may we not ſay that it is bad ground? may wee iudge thus of other things by their fruit, yea, by their barrenneſſe, and may we not iudge the like of men? Doth not our Sauiour alſo ſay in the ſame chapter, *Yee ſhall know them by their fruits, &c. Doe men gather grapes of thornes or figs of thiſtles:* away therfore with ſuch fooliſh and ſenſeleſſe ſpeeches, yea, which are likewiſe moſt vncharitable, and euen ſo groſſe that they neede no confuration: and therefore I ſpeake no more thereof. Thus much of this triall of our loue to the Word, by our holy anger againſt the tranſgreſſions of the Word by other.

Matth.7 16. and 20.

CHAP. XVIII.

Containing three other Trials of our loue to the word.

WIth the former Triall of our loue towards the word, by our greeuing at the tranſgreſſion thereof in others, as well as in our ſelues, and by our reprehenſion of them that ſo tranſgreſſe accordingly, let vs ioyne another triall of our loue towards the word, to our ſelues, and for declaration thereof to other, by our loue of all goodneſſe, euen of whatſoeuer the Lord commandeth or commendeth vnto vs. Certainly, if we loue the word as *Dauid* loued it, as we haue much more cauſe to loue it then he had, then will wee loue alſo whatſoeuer the word commendeth vnto vs. The more any man loueth a friend, the more hee will loue any thing that ſuch a freind commendeth vnto him. Thou wilt yeeld to this and readily ſay, that thou loueſt any thing that the word commendeth vnto thee. Then to trie the generall by one particular; What ſayeſt thou to admonitions and reprehenſions of thee for thine owne faults and tranſgreſſions againſt the word? For *as an eare-ring of golde, and as an ornament of fine golde, ſo is a wiſe reproouer vpon an obedient eare.* And againe: *the eare that heareth the reproofe of life, abideth among the wiſe.* And againe: *It is better to heare the rebuke of the wiſe,*

The eighth Triall of our loue to the Word, by our loue of all goodneſſe generally, ſpecially of admonitions, &c.

Prou.25.12.

Prou.15.31. Eccleſ.7.5.

wise, then for a man to heare the song of fooles. Doth not the Holy Ghost also in many other places straightly command and highly commend admonitions and reprehensions? how doest thou take such admonitions and reprehensions? how art thou mooued with them? offended or pleased? As *Dauid* knew his heart not to deceiue him in that loue of the word that heere hee speaketh of, & partly declared the same to other by the testimonies therof before mentioned (as already we haue heard) so he knew it likewise by this triall that now we speake of. He so loued admonition and reprehension, when at anie time, in respect of his slips he needed them, that he prayed they might not bee neglected towards him: *Let the righteous* (saith he) *smite mee: it shall bee a kindnesse: let him reproue me, it shall be an excellent oyle which shall not breake my head: for yet my prayer also shall bee in their calamitie*: neither did *Dauid* vtter any more in word, then hee did performe in deede: for how did he take the admonition and reprehension by the Prophet *Nathan*, of his great sinne against *Vriah*? with a full heauie, and sorrowfull, and penitent heart, he answered most meekely, most mildely, most graciously, confessing his sinne: *I haue sinned against the Lord*: Before that also, though he had vowed and sworne the death of *Nabal* and of all his, and had caused all his souldiers to arme themselues to the sayd intended slaughter, and hee with them were going to the execution thereof, yet no sooner came *Abigail* vnto him with the words of grace to dissuade him from that massacre, but presently he relented, and with as gracious words answered: *Blessed be the Lord God of Israel, that sent thee out this day to meete mee, and blessed be thy aduise, and blessed be thou which hast kept mee this day from comming to shed bloud, &c.* When *Isaiah* the Prophet rebuked *Hezekiah* for shewing his treasures to *Merodash Baladan*, and denounced a fearefull iudgement of God against the whole land, in that behalfe: how did *Hezekiah* take the sayd reprehension and commination? did hee storme against it? did he fret and chafe? was he offended with the Prophet for his hard and rough message? did he so much as make any excuse or Apologie in his owne behalfe? no: no: hee answered most humbly, acknowledging *the word of the Lord to be good which he had spoken*: Wherefore did *Dauid* and *Hezekiah* and diuers other of Gods children, thus graciously entertaine admonitions and reprehensions? euen because they loued the word of God. Wherefore did

Psal. 141. 5.

2. Sam. 12. 13.

1. Sam. 25. 32. 33.

Isa. 39. 8.

1. King. 13. 4. did *Ieroboam* storme at the reprehension of his sinne and denunciation of Gods iudgement against his altar at Bethell, by a Prophet sent in that behalfe? why did *Ioash* King of Iuda rage against the like reprehension and exhortation to repentance by *Zechariah* the sonne of *Ieboïadah*, and commanded him to bee stoned to death? and why did many other such wicked men do the like? euen because they loued not the word God: if they had loued the word as the other before mentioned did, they would likewise as patiently, mildly and humbly haue accepted admonitions and reprehensions as the other did: In like manner, if thou (whatsoeuer thou art) doest truely and vnfainedly loue the word, according to the worth thereof, and as (perhaps) thou pretendest, thou wilt also kindely and louingly accept of admonitions and reprehensions: If thou doest not, but fretteſt at them, and spurnest and kickest against them, swelling also and raging against them by whom the same are deliuered vnto thee, then certainely thou bewrayest to thy selfe and to other, that there is no such loue in thee towards the word, as thou makest shew and boastest of. Is anie man so vnwise as to bee angry with the Physician that prescribeth him any physicke (though vnpleasant and bitter) against a dangerous sickenesse? or to bee offended with anie other, that offereth him anie medicine for the tooth-ake, gowte, or anie other the like greife? or will anie being weake or feeble of bodie, and in his said weakenesse taking a great fall, bee displeased with anie that shall put foorth his hand to helpe him vp againe. Is not sinne as dangerous, as anie sickenesse, or paine, or fall of the bodie? Take therfore good heede vnto this point: if thou bee angrie with the word for such admonitions and reprehensions of thee thereby, if thou fall out with it, and wrangle with the messenger thereof, beware least the word bee more angrie, and fall further out with thee, then thou shalt bee able to pacifie it. If the Word fall out with thee, God himselfe also will take his words part against thee: and then thou wilt come but to an ill banquet: yea, it had beene better thou hadst gone a thousand miles on thy bare feete of the Words and Gods errand, then to come to such a banquet as then thou shalt come vnto. For certainly, all the iudgements of God threatned in his Word, will bee readie so to set, and to seise vpon thee, as thou shalt not be able to make thy part good against them. Remember how soon *Ieroboams* hand dried vp, so

that

that he was glad to craue the praier of the Prophet for restoring therof. Remember how *Ahab* & all his house were destroyed for making no better vse of the Prophet *Elijah* his reprehension, then onely to humble himselfe for a time, and put on sackecloth, &c. Remember how many iudgements followed *Ioash* for his former dealing, with *Zechariah*. All these and diuers other the like, had beene better to haue eaten their fingers to the bones, then so to haue quarrelled and wrangled with the reprehension of the word as they did: yee therefore, (my beloued) beware of the like, as ye loue the word of God, and would approue your selues to your selues, and to other so to doe, so loue ye also whatsoeuer the word commendeth vnto you: as yee patiently take any thing at your friends hand whom ye do loue, so also take euery thing patiently at the words hands, if yee loue the Word as ye loue your friend. For indeede if yee doe well consider all the commendations of the Word before handled, ye shall finde that ye haue not a better friend then the Word: if yee will haue Testimonie from your owne hearts of your loue towards it, humble your selues vnto it, and meekely receiue any reprehension from it. If by falling out with the Word yee shall sinne also against God, who (as *Eli* saith to his sonnes) shall *entreat for you? who shall vmpire betwixt him and you?*

1. King. 13. 14.

1. King. 21. 27. & 22. 37. 38. 2. King. 9. 36. and 10. 7. 2. Chro. 24. 20

1. Sam. 2. 25.

For further triall of your vnfained loue to the word, examine your selues how yee stand affected towards them that loue the Word, that is, towards the godly and them in whom the word hath wrough a worke of grace; for certainly if ye doe truly loue the word, ye cannot but loue all that loue, and walke according vnto it. As *Welshmen* haue heretofore beene commended for cleauing one to another as burres do hange together, so it were well if all that loue the Word, would thus cleaue one to another, and be *Welshmen* in this behalfe to helpe one another what they can. Are there not many reasons why they should thus do? hath not God commanded them so to doe? are they not the children of God? are they not liuing Images of God? in most liuely manner representing God? and putting downe all dead Images of him inuented by men? are they not members of Christ, so that whatsoeuer is done against them is done against Christ, and whatsoeuer is done for them is done for Christ himselfe? Is it not for our owne great benefit and comfort so to do? do we not thereby know *that we are translated from death to life?*

The 9. triall of our loue to the word, viz. By our loue to them that loue the word.

Act. 9. 4. Math. 25. 35. & 42. &c.

1. Ioh. 3. 14.

and

and that we are not onely for the present time of the truth, but that also hereafter both in all afflictions of this life, and also in the great
Vers. 19. day of iudgement *we shall assure our hearts, and appeare before Christ with boldnesse and confidence*, when all other shall be full of
Heb. 6. 10. feare, terrour and confusion? and is it not in this respect made a point not only of Gods mercy, but also of his righteousnesse, not to forget our said loue? As *Dauid* testified his loue to the word by the former things, so did hee also testifie the same by this, euen by his loue towards them that were begotten againe
Iam: 1. 18. vnto God by the word of truth: For doth not himselfe say, that
Psal. 16. 3. *all his delight was in them that were excellent vpon the earth?* who are excellent but *the Saints* (as there hee speaketh) and such as
Psal: 112. 1. being begotten to God by the Word cannot therefore but loue the word, and greatly delight in Gods commandements. Such
Pro: 12. 26. are the *righteous that are more excellent then their neighbours:* but the wicked, how honourable or worshipfull soeuer in the world,
Psal: 37. 35. yea how mighty soeuer and flourishing like the Bay tree, spreading out their branches neuer so farre and wide, (so that other
Dan: 4. 12. 21. haue *shaddow vnder them* as it is said of *Nebuchadnezzar*) are but base, vile, and abiect. This is plaine (without any further proofe) by that opposition, that the Psalme maketh betwixt the
Psal. 15. 4. *vile person and them that feare the Lord.* This our loue towardes
Our loue towards the louers of the word, how to be testified. the louers of the word must be testified, by our society and fell lowship with them; by our good countenance towards them, and kinde and amiable words vnto them, and by such other offices of loue, as either their necessities, in respect of their sicknesse, pouerty, disgrace with great persons or other, imprisonment or affliction of minde, or their speciall loue and kindnes to our selues, or to ours, or their good deserts of the Church or Common-wealth, or finally their sufferings for the word of truth
1. By our society with them. which they loue, shall require of vs. Touching our society and fellowship with them, doth not the word it selfe often commend
Pro. 2. 20. and 13. 20. it vnto vs by that great good, that wee may further learne thereby? and is it not especially true of such that *two are better then*
Eccles. 4. 9. 12. *one, and a threefold cord is not easily broken?* verily great good may all haue that keepe company and are acquainted with them that loue the word, by their gracious words, and good example of life in presence, and by their godly prayers in absence: doth not this our Prophet (as great a person as he was) testifie, himselfe
Psal. 119. 63. *to haue beene a companion of all them that feared the Lord, and that*

kept

kept his precepts? of all such (how poore and meane soeuer) was this our Kingly Prophet a Companion, and not of the rich and honourable onely: they therefore that shunne the company of the godly and of such as loue the Word for their outward basenesse, and meanesse, especially they that contemne and scorne them, how can they say they loue the word it selfe?

2. By good words and amiable countenance towards them.

Touching good wordes and amiable countenances, it is that which the Apostle comprehendeth when he biddeth the Saints of *Ephesus* to be *courteous*, or kinde *one to another*: so also when he commendeth the like *kindnesse, humblenes of minde, and meeknesse to the Colossians*: when *Iohn* exhorteth vs not to loue in word and in tongue, his meaning is no more to forbid louing and kind words, then our Sauiours meaning is to forbid labouring for the meate that perisheth, when he saith: *Labour not for the meate that perisheth*: but his meaning is that wee should not onely loue in word and in tongue but also in deede, and in truth: It is therefore rather a commandement of louing words & kind speeches then any prohibition thereof. As *Nabal* is branded with an euerlasting marke of infamie for his clowniſh, harsh, and curriſh speaking to the Messengers of *Dauid* and to other, yea for being such a sonne of *Belial* in that respect, *that a man could not speake vnto him*: So *Dauid* is commended to all ages for his most kinde speeches and gracious words to *Mephibosheth*, to all the men of *Iuda willing Zadocke and Abiathar the Priests to tell them from him, and in his name, that he accounted them his brethren, his bone and his flesh*, and last of all to good old *Barzillai*. This doth not a little taxe the strangenesse and sowrenesse of many in these daies, that hauing great knowledge of the word, and hauing beene long Professours thereof (to say no more) and I hope louers of it, yet are as strange to their brethren that haue many waies testified their loue to the Word: yea that also at their meeting of them after long absence, though they know them neuer so well, are so sterne towards them, and either speake not at all, but onely stirre their hats with a finger or two, and speake so aloofe, and with so few words of loue and kindnesse, as if they neuer had knowne them, and cared not for them, or at least had seene them but an houre before. To excuse this, by their nature different from the nature of other, is to accuse them that they haue laboured no more to reforme their nature in that behalfe: They are no more exempted and priuiledged from

Eph: 4. 32. Coloss: 3. 12. 1. Ioh: 3. 18. Ioh: 6. 27. 1. Sam. 25. 10. & 17. 2. Sam: 9. 7. 2. Sam. 19. 11. 12. Vers: 33.

louing and courteous words to the louers of the Word, then others are: Neither doe they know, how they preiudice themselues thereby, with those whom they account but ciuill men: yea they doe not a little blemish their profession of loue to the word: and much oftentimes doe they grieue them towardes whom they are so strange, and whom they might much comfort by a more cheerefull countenance, and louing wordes towards them: as also much encourage to bee bolder with them, in asking their counsell in some things whereof they doubt, and in craving comfort and other helpe in some things wherein they might do them much good: and most certaine it is, that by their such harsh carriage, towards such their brethren (louers of the same word, that themselues professe) they doe not testifie such loue to the word it selfe as otherwise they might and ought to testifie: Touching other workes and offices of Loue, doth not *Iohn* exhort vs in the place before alledged, *to loue one another not onely in word and in tongue, but also in deede and in truth?* Doth not *Iames* say: *If a brother or sister be naked and destitute of daily food, and one of you say vnto them, depart in peace, be you warmed and filled, notwithstanding ye giue them not those things which are needfull to the bodie, what doth it profit?* and are not loue and works ioyned together elsewhere? *God is not vnrighteous that hee should forget the worke and labour of your loue, &c.* And, *let vs consider one another to prouoke to loue and to good workes: what things God hath ioyned together let no man put a sunder:* But hereof more afterward. Furthermore, as if we loue the word, for our better triall thereof, we must loue all them that loue the same, so also let vs know that the more any hath testified his loue to the word, the more the same person is to bee in the bookes of our such loue as before I haue spoken of: The more also such an one is hated of other, for his loue to the Word, the more must our loue abounde towards him for the better cherishing of his loue to the word, least by the hatred of other his said loue bee either extinguished, or much abated, as also his heart much broken to see himself for his loue to the word so much hated on the one side, and so little respected on the other. The more the Iewes hated the blinde man restored to his sight by our Sauiour, and cast him out from among them, for his constant loue to Christ, and to the word of God, the more our Sauiour loued him, and expresst his loue toward him being so excommunicated by them,

3. By other workes and offices of loue.
Iam. 2. 15. 16.
Heb. 6. 10.
Heb. 10. 24.
Math. 19. 6.
Ioh. 9. 30. &c.

them, seeking him vp, and shewing himselfe the more plainely vnto him, *to be the sonne of God.*

As all that loue the word must be thus loued of them that will appoue themselues to loue the word, so especially must Ministers of the word. Doth not *Paul* exhort the *Thessalonians* so to do? As all elders that rule well *are worthy of double honour, so especially are they that labour in the word and doctrine: yea the very feete of them that preach the Gospell of peace, and that bring glad tidings of good things* (that is, that are comming towards vs, not going from vs) ought to be so desired and esteemed of vs, that we, as not able to expresse our desire should by way of admiration say: *How beautifull are their feete.* Now the former loue towards them that loue the Word must not bee for any other respect, then only for that their loue to the Word, and for the worke of the Word in them: So also the Ministers of the Word must bee loued and esteemed *very highly in loue, for their workes sake in preaching of the word.* If this bee not the cause of our loue, both generally to them that loue the word, and also particularly to the Ministers of the Word, our said loue to them cannot be any testimonie, either to our selues, or to other that we loue the Word. *Potiphar* loued *Ioseph*, not because of *Iosephs* loue to the Word, but because of his faithfull seruice to him, and because himselfe thriued, & prospered, and gained by his seruice. *Saul* did *greatly loue Dauid*, not because *Dauid* loued the Word, but because he was skilfull in playing on the Harpe. *Assuerus* loued *Hester* not for her loue of the Word, but because she was very faire and beautifull: *Darius* loued *Daniel* with a very extraordinary loue, not because he was a Prophet, but because he was a worthy Counseller and great States-man: Yet *Saul* was a wicked man and an hater of the word, and the other three were heathen men, and altogether ignorant of the word. Let vs therfore looke well to our selues in this behalfe: If we doe not generally loue all them that loue the word, because of this their loue to the Word, if we doe not particularly loue the Ministers of the word, with a speciall, and singular, and high degree of loue for their workes sake in preaching of the Word, then certainely are we farre wide from all loue of the word: at least from such loue as this loue of *Dauid* was, whereof all this while wee haue spoken: Oh then what is to be said of most men in these daies? For doe most men so loue either all the godly generally, or all

A tenth triall of our loue to the word by loue to the Ministers of the word. 1. Thess. 5. 12. 1. Tim. 5. 17. Rom. 10. 15.

Gen. 39. 2. 3.

1. Sam. 16. 21.

Hest. 2. 17.

Dan. 6. 14.

the Miniſters, and ſincere Preachers of the word more particularly? Nothing leſſe: Is not the tree to be knowne by the fruit? hereby therefore iudge accordingly of them. Try we their loue by the fruits and workes thereof before mentioned (as *Iames* would haue faith to be tryed) and then wee ſhall pronounce their loue to be vaine and dead, as hee pronounceth the like of faith that hath no workes: For as faith is knowne by workes, ſo alſo is loue · No workes therefore of loue, no loue it ſelfe, either to louers, or to preachers of the word: no loue to theſe, no loue alſo to the word: no loue to the word, no loue to God: no loue to God, no loue to Chriſt Ieſus. Are not all ſuch men (thinke ye) in a good plight? Haue they not ſpun a faire thread, to liue ſo long vnder the word, and yet neither to loue the word, nor God nor Chriſt? For what is then their condition? The Apoſtle hath written their doome, yea the Holy Ghoſt by the Apoſtle hath pronounced ſentence againſt them, and ſaid, *If any man loue not the Lord Ieſus Chriſt, let him be Anathema maranatha.* The Apoſtle *Paul* hauing commanded that euery one (without exception of any) *that is taught in the word, ſhould communicate vnto him that teacheth, in all good things,* preſently addeth (as fore-ſeeing the cauills of the wit of man) *be not deceiued God is not mocked,* and therevpon taketh occaſion, as before hee had commanded good reſpect to be had of the miniſters of the word, ſo alſo to exhort, *that no man ſhould be weary of well-doing, but according to opportunitie doe good vnto all men, eſpecially to them that are of the houſhold of faith.* All they therfore that loue the word, being of the houſhold of faith, eſpecially Miniſters of the word, being (as it were) principall pillars therof, euen the Lords ſtewards to giue euery one of Gods childrē their portion in due ſeaſon. Let no man be deceiued, or thinke that God will be mocked with a few words (ſuch as whereby he may ſtop the mouthes of men) but let him examine his loue to the word, by the foreſaid rule of works, & doing good to the one & to the other. Neither let any man think euery thing to be inough either for the louers of the word generally, or for the miniſters therof more ſpecially. Some mans ſtate in diuers reſpects requireth more than another; yea ſome haue more neede of more than other in reſpect of their education. What then ſhall wee ſay of ſome that do more reſpect ſome fine doggs daintily before kept, and therefore will ſtill giue them the daintyer meat, than they

Matt: 7.17. Luc: 6.43. Iam: 2.14. 1 Cor: 16.22. Gal: 6.6.

ought to haue a ſpecial portion

will

will respect the ancientest and the best ministers of the word, how well soeuer in their childhood brought vp, and how plentifully soeuer from their childhood they haue liued. If they haue any thing of their owne (be the same neuer so small a pittance) and haue nothing else, then they can read them a Lecture, *of learning to be abased, and to want, and to be hungry, & to suffer need,* Phil: 4. 12. them selues neuer hauing taken forth the other part of the lesson, viz: *of learning to abound and to be full*; then they can plead to such Ministers as also to other good Christians in necessitie, that euery man must cut his coat according to his cloth: but what is this but to say, If a man haue nothing let him starue. What if they haue cloth but to make one sleeue? they must weare one sleeue onely. If they haue no more then will make the bodies without skirts, then their buttocks must bee bare. O beloued, were not this a harsh saying? How harsh then is it, so to deale with the seruants of God? It was accounted a most barbarous part of *Hanun* the sonne of *Nahash* to cut 2 Sam: 10. 4. off halfe the beards & the nether parts or skirts of the garments of *Dauids* messengers, in loue sent to comfort the said *Hanun* for the death of his father *Nahash*; and the reuenge of the said indignitie cost exceeding much blood. Is their sinne then a small, a light, and a veniall sinne, that care not how short the garments be of Gods messengers, sent with glad tidings of euerlasting saluation? Beloued, beloued, it cannot bee but an haynous sinne, to deale thus vnkindly either with any of Gods children that loue the word, or especially with any of his Ministers that preach the word. Yea it cannot but be a very grieuous sinne to speake thus harshly to the one or to the other, and by such speeches to wound their hearts, before too much wounded, and oppressed with care and sorrow by their want and necessitie; as also (perhaps) by some other domesticall crosses and afflictions not knowne, neither meete to be knowne to any other than to themselues. Yea, but what if Ministers bee rich and able to liue of them-selues? Thou maist euen moue the same: What; of the Tiller of thy ground, of the Carpenter that buildeth thy house, of thy Taylor, or of any other worke man, whose labour thou vsest. Shall the wealth of any of these depriue him of the fruit of his labour? *Thou shalt not mooseli the* 1 Tim: 5. 18. *oxe that treadeth out the corne*, whether he be fat or leane; *and the labourer* (whether poore or rich) *is worthy of his hire.* If then

louers of the word, and especially Ministers thereof, must thus in loue be respected, how wofull and fearefull is the condition of all those, that hate both the louers of the word, and also the Preachers thereof? Surely such are most in these daies. Their hatred may be knowne by their raylings and reuilings to their faces, by their reproches and slanders behinde their backes, by all actuall wrongs, indignities and iniuries against them: yea by persecuting of them in their name, in their liberties, in their goods; sometimes also in their liues. Oh how many are there that are glad if they can get any thing by the end for the disgrace of the professors and preachers of the word, be they neuer so ancient, learned, godly, painefull &c? yea it were well if some professors also themselues were not sicke of this maladie, and were not too apprehensiue of euery thing they heare, against both other professors, and also preachers, how well soeuer such professors and preachers haue acquitted and approued themselues, *by doctrine, life, faith, long-suffering, loue, patience &c:* especially if such reports come by them that are of some credit, and may seeme to know such professors and preachers somewhat neerely, then are the said reports receiued without all further examination; and then all such receiuers thinke they haue warrant inough to spread the same further. *But doth our Law* (euen that word, whereof we now speake) *iudge any man before it heare him* (to speake for himselfe) *and know what he doth?* It is a true saying, that ill-will neuer speaketh well. Is this to loue the word, so by the sides of the professors and preachers thereof to disgrace the word? Oh that such professors, as to whom such things are meat and drinke, would so consider hereof, that neither vpon any priuate spleene to some particular professors or preachers of the word, nor in any malicious, or at least peeuish minde against sinceritie it selfe, they might not so wound the word, and preiudice themselues as they doe. As the state of all these is lamentable that professe the loue of the word, and yet shew such hatred thereof; so most heauy is the state of those, that being by any speciall bond, specially linked one to another, doe yet for all that hate those to whom they are so specially linked, because they loue the word, and are forward, both in the exercises, and also in the practise thereof. As for example; It is a very heauy thing, when the Minister shall hate the people for their loue to the word: or the people shall hate the Minister for his

1 Tim: 3. 10.

Ioh: 7. 51.

zeale

zeale to the word, and for his great paines to bring them to the like loue thereof: where the husband shall hate his wife, the wife hir husband, the father his childe, the childe his father, or one brother or kinsman another, or the master and seruant one another for the same cause: yet so often-times it hath been, and so daily and in all places it is. We neede not produce examples of the hatred of the people, either in former times, to Prophets and Apostles; or in latter times to other Ministers of the word that haue most loued the word. So likewise all persecution of the people that haue beene more forward than other in zeale for the word, in the time of the Law, and in the time of the Gospell, hath commonly begun at the Priests. Touching other couples before mentioned, *Naball* (no doubt) did the lesse loue *Abigail* for hir goodnesse sake? The wife of *Iob*, did the more (no doubt) prouoke him to impatience, and withdraw hir-selfe from him in his distresse, not comming within the *sauour of his breath, though he entreated comfort from her by the children of hir owne body*, euen because of that his patience, whereby he shewed his loue vnto the word. *Saul* hated *Ionathan*, and would haue killed him because of his loue to *Dauid*, wherby appeared his loue vnto the word. *Absolon* most wickedly rebelled against his owne father, and in his pride hated him, because of *Dauids* great loue to the word, and to all duties required by the same. *Ismael* for the same cause hated and persecuted *Isaac*, and *Esau* his brother *Iacob*; and did not the wife of *Potiphar* hate *Ioseph* for his goodnes sake, that declared his loue to gods word? And are there not many such vnequall matches in these daies, of minister and people, of man and wife, of father and childe, of brother and brother? &c. Oh it were well if it were not: but alas there are too many. It is an heauy thing for hatred to be betwixt such for any cause, much more for hatred, or at least the lesse loue to be betwixt such for the words sake. And yet our Sauiour hath foretold that so it should be. A heauy thing it is for one that is good to be so yoked with one that is contrary minded, that the good part cannot goe so fast forward and vpward, as the other part draweth backward and downeward, euen to hell it selfe: (and yet such also (in a manner) is the match of euery regenerate person within himselfe, *the law in the members warring against the law of the minde, and the flesh lusting against the spirit:*) notwithstanding much more heauy is the state

Iob 2. 9. & 19. 17.
1 Sam. 20. 31, 32, 33.
Gen: 21. 9.
Gal: 4. 29.
Gen: 39. 17.
Matt: 10. 21. Luc: 21. 16.
Ro: 7. 19. &c. Gal: 5. 17.

of the euill part that oppugneth the good part. For certainely, all that the euill part can do shall not preiudice, but rather further the saluation of the good part, because it is a certaine truth, Rom: 8.28. *that all things worke together for good for them that loue God:* but the more the said euill part laboureth to hinder the good part, the more still he increaseth his owne condemnation. I cannot stand vpon these things as I would, but must onely touch them by the way, as they are tryals of our loue to the word.

CHAP. XIX.

Containing another tryall of our loue to the word, from our hatred both of euill things, and also of euill persons.

The 11. tryall of our loue to the word by our hatred of euill.

I Proceede therefore to another tryall, and in the next place I commend vnto you the hatred of euill, as another euidence of our loue to the word, and without which wee cannot truly perswade our selues, or say to other, that we doe loue the word. This tryall hath two branches; one the hatred of euill things contrary to the word, and condemned in the word: the other as a consequent of the former, the hatred of euill persons, so farre forth as they are euill, and because they are euill.

The hatred of euill things.

Touching the hatred of euill things it is more necessarie to be considered, because it is the ground and the reason of the hatred of euill persons: for therefore are we to hate the wicked because of their wickednes, not otherwise. For as the wicked be men and reasonable creatures, as well as our selues, or men of this or that calling, or thus and thus by naturall kinred, or legall affinitie allyed vnto vs, or as they are of excellent gifts, and therefore of good vse for Church or Common-wealth by writing, or otherwise seruiceable for defence, and maintenance of the truth against the aduersaries thereof, or fit to be imployed for strength, or policie, or courage in the warre &c: or as they haue shewed any speciall kindnesse vnto vs, and thereby haue deserued well of vs, some may and must loue the wicked, and such as by their life shew themselues haters of the word. But to returne to hatred of euill in the neuter gender, that is of euery euill thing (for which also euill men, as wee shall heare, are to be hated) thereby we meane euery thing contrary to the word,

word, and forbidden and condemned in the word. To hate this euill is a ſpeciall point of the feare of the Lord, and therefore all that loue the Lord are exhorted to *hate euill:* and amongſt many points of repentance commended by *Amos*, theſe are two, *to hate euill, and to loue the good.* The like doth the Apoſtle Paul, *Abhorre that which is euill, cleaue to that which is good.* we cannot loue both good and euill. Our Prophet *Dauid* alſo maketh it a note of a wicked man, and therefore of him that loueth not the word, *not to abhorre euill.* Now, that this is a teſtimonie of loue to the word, our Prophet alſo by his owne example ſheweth. For hauing in this my preſent text, proteſted his loue to the word, in the very laſt verſe of this part of this Pſalme thus he writeth, *Through thy precepts I get vnderſtanding, therefore I hate euery falſe way:* who ſeeth not hereby that whoſoeuer getteth vnderſtanding by the word, doth alſo hate all falſhood or euill. Afterward likewiſe, hee oppoſeth his hatred of all *vaine inventions* (eſpecially for and in the worſhip of God) *to his loue of Gods law.* The third time alſo hauing teſtified that he loued the *commandements of God aboue gold, yea aboue fine gold, and that therefore he eſteemed all his precepts to be moſt right,* he addeth as an euidence or conſequence thereof, that *he hated* (not ſome, but) *euery falſe way.* And againe the fourth time, *I hate and abhorre lying, but thy law doe I loue.* By this plaine oppoſition of his *hatred of euill to his loue of the word,* is it not plaine to euery one, that whoſoeuer vnfeignedly loueth the word, hateth that that is euill; and that whoſoeuer therefore hateth not that that is euill, cannot truly ſay that he truly loueth the word? Neither is this to be vnderſtood onely of ſome great or groſſe euill, but of euery euill great or ſmall, as appeareth by the former generall word, *euery falſe way, all vaine imaginations.* The wickedeſt that is, will in ſome ſort & in ſome reſpect hate ſome thing that is euill.

Pro: 8.13. Iob 1.1. Pſal: 97.10. Amos 5.15. Rom: 12.9. Pſal: 36.4. ver: 104. verſ. 113. ver: 127. ver: 128. verſ: 163.

The couetous man in ſome ſort hateth prodigalitie and ryotouſnes: Prodigall and riotous perſons hate couetouſnes & too much ſparing: ſo likewiſe ſome meere ciuill men, altogether voyd both of the feare, and alſo of the knowledge of God, doe hate cruelty, and eſpecially ſhedding of bloud, as likewiſe adulterie, vncleanneſſe, and all intemperancie: the like may bee ſaid of other euils odious vnto other men, euen vnregenerate. Notwithſtanding this is but a kinde of hatred improperly not-properly

perly so called: for the truth is, that such men do not hate such euils as they bee euils indeede, and repugnant to Gods Law, and thereby condemned, but onely as they agree not with their humour, make not for their profit, stand not for their pleasure, accord not with their honour, or in such other respects. Of sins also there being great difference, and one sinne being greater then another in respect of the order of the commandements in respect of knowledge, in respect of persons, by whom and against whom they be committed, in respect of circumstance of time and place, in respect of the manner of committing them, the greater any sinne is in such or other respects, the more the same is to be hated and will be hated by all that truely loue the Word. The more also that anie sinne pleaseth our naturall constitution and disposition, and the more in that respect, or by custome, or by education wee are proane vnto any sinne, the more we are to hate and abhorre the same: for is it not the more dangerous? yea, such a sinne loued and harboured by vs, will bring other sinnes into loue and fauour with vs. The more also in former time we haue loued any sinne and dishonoured God, offended his Church, beene greeuous to such as wee haue most liued with, and wounded our owne consciences thereby: the more we are after the entertainment of the loue of the Word into our hearts to hate and detest the said sinne. Againe, the greater place we haue in Church or Common-wealth, or priuate families, the more mercy by speciall, heauenly and spirituall gifts, or otherwise touching this life we haue receiued from God, the more God hath exercised vs with any afflictions and chastisements, the longer time wee haue liued vnder the Word and professed the loue thereof, the more must wee hate euery euill condemned thereby, and contrary thereunto. Especially, we must with most hatred hate that that is most condemned by the word, and that therefore also is most contrarie vnto it. In this respect we must hate Poperie, aboue all other wickednesses.

Popery most of all to bee hated.

For Popery from the beginning to the end, from the first point to the last point therof, is wholly and altogether repugnant and contrary to the Word. As the Pope being manifested by the Word, to be the man of sinne, and great Antichrist, is the cheifest aduersarie in earth to God and to his sonne Iesus Christ, and therefore hath the name of Antichrist, as being against Christ in a singular manner, oppugning, resisting ond withstanding of Christ

Christ aboue all other, so the religion of Poperie is most contrary and contradictorie to the Word, and therefore ought to bee most odious, most detestable and most abominable to all that loue the Lord Iesus and his Word: otherwise certainely they cannot truely professe themselues to be louers of Christ and of his Word. The more God hath by his seruants, and by his works of grace and mercy to his seruants professing themselues enemies vnto Popery, and by his iudgements vpon all them that haue most laboured to vphold Popery: The more (I say) that God in these times, by those means & by other hath discouered the mystery of the popish iniquity, to be that that his soule hateth, the more also are all that loue God and his Word, to hate, detest and abhorre Poperie. Yea, doe not the fruites of Popery, especially the horrible and most impious attempts against Kings and Kingdomes, and daily against all worthy persons, without any respect of any, doe not these things (I say) require the greater hatred against all Poperie at the hands of all that loue the Word? Oh fearefull and damnable state then of all them, whom the Lord hath giuen ouer to such a reprobate mind, as yet, because *they haue not heretofore receiued the loue of the truth, that they might haue beene saued, to beleeue lies*: yea, so many lies as whereof Popery is compact; that *so at last they may bee cast vtterly out with dogs, and sorcerers, and whore-mongers, and murtherers, and idolaters, and makers of lies, and haue their portion in the lake which burneth with fire and brimstone, together with other their consorts, euen the fearefull and vnbeleeuers*: &c. Such (I say) as themselues are. This most certainely must bee their portion if they doe not speedily repent. Let all therefore that loue the Word of God, hate their religion aboue all other things, as whereof there shall be this reward. This hatred of euil must beginne at our selues: we can neuer hate euill perfectly in others, except we first hate it in our selues. The more wee hate euill in our selues, the better wee shall hate it in other: and the more testimonies we shall haue to our own hearts that we loue the word. Neither must our hatred of euill bee for a brunt onely, but wee must hate euill constantly and alwaies. As we must in this manner loue the word, so must wee in like manner hate euerie thing contrary to the word, and any waies disagreeing from it. When *Elisha* wept to fore-see by the spirit of prophesie, what wickednesse *Hazael* should commit, and fore-tolde vnto him the euils

2. Thess. 2. 11. 12.

Reu. 22. 15.

Reu. 21. 8.

2. Kin. 8. 11 13

that

that he ſhould do to the children of Iſrael, *ſetting their ſtong holds on fire, ſlaying their young men, daſhing their children, and ripping vp their women with childe,* hee ſo abhorred theſe things, that with great deteſtation, and not without ſhew of ſome indignation, he anſwered, *But what? is thy ſeruant a dogge that he ſhould do this great thing?* Notwithſtanding afterwards he made the Prophets words good, and did commit all the aforeſaid outrages, not with a minde to performe the word of the Lord in that behalfe, but onely to ſatisfie his owne cruell and mercileſſe heart. As therefore we loue the word, ſo let vs hate that which is euill, not for a time, but continually, and with a conſtant hatred neuer to be reconciled thereunto. Oh how neceſſary is this point for the triall of our loue to the word? Are there not many ſeuere againſt the ſame ſinnes of other, which they maintaine and nouriſh in themſelues? did not *Iuda* quickly and ſeuerely pronounce ſentence of death, yea of burning againſt *Thamar*, for the ſame ſin wherein himſelfe had as deepe an hand as ſhe? yea, doth not our Sauiour ſay that there bee many hypocrites that ſee euery *little moat in the eye of another*, that cannot *ſee the great beame in their owne?* did euer any time affoord more ſuch hypocrites then this wherein we liue? How many are there now that cry out vpon other for ſmall things, and moſt ſeuerely cenſure and condemne them: which notwithſtanding let great treſpaſſes againſt God and man goe either altogether vnpuniſhed, or doe but lightly touch them? can they that hate not blaſpemie, profanation of the Lords daies, whoredome, adultery, drunkenneſſe and ſuch like, according to the quality of them, and yet ſpeake againſt leſſe matters, can ſuch (I ſay) ſo truely make proteſtation of their loue to the word of God, as the Prophet heere doth, and ſay, *Oh how loue we thy Law?* I feare, yea, I need not to ſpeake doubtfully, but I may confidently ſay, that ſuch are not heartily ſicke of any ſuch loue. God giue vs all grace to looke to our ſelues in this behalfe, that we may not deceiue our ſelues with the ſhew of that whereof wee haue not the truth. Thus much of this branch of the Triall of our loue to the word, by our hatred of that that is euill.

1. King. 10. 32. 33. and 12. 17. and 13. 3. 4.

Geneſ. 38. 24.

Matth. 7. 3.

The hatred of euill perſons.

The ſecond branch of this Triall is our hatred of euill perſons, and that (as I ſayd before) not as they are men, &c. but as they be euill, wicked and vngodly, hating this word, the loue whereof I doe commend vnto you. As they bee men in any

place

place or calling, whiles they continue in such places and callings, and haue gifts to doe good in Church or Commonwealth, and as they be thus and thus allied, &c. they are so far to be loued, as either they may doe vs any good, or wee may doe any good to them: But so farre foorth as they be euill, and may doe hurt vnto vs by their euill, they are to bee hated, their company, their familiarity, yea, their friendship, though offered in the things of this life, is to be shunned and auoyded. Yea, euen in ciuill matters, wherein we may deale with other, aud benefit our selues by other, that are godly and louers of the word, as well as by dealing with the vngodly and such as loue not the word: yea, a little gaine by trading with the godly, is better then great riches gotten by cōmunion with the wicked: for the company of the wicked being to be auoyded (as wee shall presently heare) riches gotten by their company, are to bee accounted as euill gotten riches, and therefore are vnprofitable, neither can we hope for any blessing by them: *The treasures of wickednesse* (saith *Salomon*) *profit nothing.* And againe, *Wealth gotten by vanity shall be diminished.* And againe, *Better is a little with the feare of the Lord, then great treasures and trouble therewith.* Prou. 10. 2. Prou. 13. 11. Pro 15. 16. 17. &c. 17.

Now that we are to hate the wicked as they be wicked, appeareth by many testimonies of this our Prophet, whereby he hath the better testified this his loue to the word that wee speake of: in this present Psalme with great indignation hee saith, *Depart from me yee euill doers, for I will keepe the commandents of my God*: Behold his speech to the wicked, *Depart, get yee hence, auant yee euill doers*; behold his reason, *for I will keepe the commandements of my God.* As he loued the commandements of God, so hee was fully purposed to keepe them: now hee teacheth that hee could not keepe them, if hee should haue familiar society with the transgressours of them: the like also vpon certaine knowledge that God would slay the wicked, he saith elsewhere, *Depart therefore from me yee bloudy men*: Then further describing the wicked to be such as *spake wickedly against the Lord, & took his name in vaine*: (oh how many such wicked ones do in these daies swarme euery where?) he saith againe with great vehemency, calling God himselfe to witnesse of the truth of his heart, touching that which he speaketh, *Do I not hate them, oh Lord, that hate thee? and am I not greeued with them that rise vp against thee? I hate them with a perfect hatred, I count them mine enemies.* Let all that Psal. 119. 115. Psal. 139. 19. Verse 20. Verse 21. 22.

speake

ſpeake wickedly againſt God, and take his name in vaine, heere note, that they are no better then *haters of God, and ſuch as riſe vp againſt him.* If I ſhould tell them ſo, they would be ready perhaps with a wicked oath to giue me the lie: But hee hath ſayd it that
Tit.1.2. *cannot lie*: Let vs alſo and all other that loue God and his Word count ſuch wicked perſons our owne enemies, as well as Gods enemies. That he may the better commend the like auoyding of the company of the wicked, and teach vs the more to hate them, he ſpeaketh in the ſame manner in another Pſalme, *I haue*
Pſal.26.4.5. *not ſit with vaine perſons, neither will I goe with diſſemblers, I haue hated the company of euill doers, and will not ſit with the wicked.* Behold here how he had auoided all communion with the wicked, and how fully alſo hee was reſolued and purpoſed ſo to doe for
Rom.15.4. the time to come: are not theſe things *written for our inſtruction?* vndoubtedly they bee: let vs therefore doe the like, at leaſt for the time to come: The holy Ghoſt doth now require it of vs, as
Epheſ.5.6.7. well as in thoſe daies. The Apoſtle hauing commanded ſuch hatred of fornication, all vnclenneſſe, couetouſneſſe, filthineſſe, fooliſh talking & ieſting, that he would not haue them ſo much as named (with delight) amongſt Chriſtians, giueth a ſtraight charge to the Epheſians, *not to be ſo deceiued with vaine words, as to be companions with any defiled with the ſaid euils.* That which *Salomon* ſaith againſt *making friendſhip with an angry man, and againſt*
Prou.22.24. *going with a furious man*, is likewiſe to bee practiſed touching all
Prou.1.10. other the wicked and vngodly: therfore he had before charged his ſonne, *though ſinners ſhould entice him* neuer ſo much to be of their company, *yet for all that not to conſent.*

Why the godly muſt not be familiar with the wicked.

But why muſt the ſociety of the wicked bee thus auoyded. 1. In reſpect of God. 2. In reſpect of our ſelues. In reſpect of God, becauſe all the wicked are the enemies of God, as before wee heard out of Pſalme 139. In which reſpect alſo thoſe
Pſal.92.2. whom the Prophet had firſt called *the Lords enemies*, thoſe in
Pſal.37.20.& 68.1.2 21. the next words he calles, *the workers of iniquity*, therby noting all the workers of iniquity to be the Lords enemies, elſewhere alſo the wicked are called the Lords enemies: if they bee the Lords enemies then alſo bee they traytours and rebels againſt the Lord: the Lord hauing made all, and being King and Soueraigne of all. Is it not then fit, that all the good ſubiects of God ſhould hate them and ſhunne them? may any good ſubiect haue familiarity with knowen traitours and rebels againſt his Soueraigne

raigne and not be partaker with them (as an accessary at least) of their treason and rebellion ? hath the Lord also by his speciall couenant, bound himselfe to curse them that shall curse any godly man (that is to be enemie, to them that shall be enemies to the said godly man) and is not the said godly man by the said Couenant bound to be enemy to all that are enemies to the Lord, and therefore to shunne and auoide them, and to haue no society with them ? Gen. 12. 3.

As we must (if we loue the Lord and his word thus shunne and auoide all familiarity with the wicked in respect of the Lord himselfe, because otherwise wee cannot approue our selues loyall subiects to his diuine Maiesty : so also must wee auoide their societie and familiaritie in respect of our selues, euen because of the great danger thereby vnto vs. This danger is twofold. 1. Concerning our outward state. 2. Concerning our inward state and the life to come. Concerning our outward state, because thereby we expose our selues to the same outward euills, that belong to such wicked ones, as with whom wee doe so conuerse. When the King of *Sodom* and the other *Sodomites* were taken and led away captiue by other Kings, was not *Lot* taken amongst them ; when afterward the Citie of *Sodom*, and other Cities with their inhabitants were all fearefully consumed with fire from heauen had not *Lot* (for all his former danger, abiding still with them) beene taken in the same trappe, if the Lord had not beene mercifull vnto him ? *Iehoshaphat* was in so great danger, by ioyning in warre with *Ahab* against the *Aramites*, that all the *Aramites* bent themselues against him (as supposing him to be *Ahab*) and that if he had not in his extremity cried vnto the Lord, he had beene slaine in that battell. How also did the Lord reproue him in that behalfe, as also for his like society with another like King, *Ahaziah* in sending his shippes with his shippes to *Tarshish* for gold ; for the same cause both threatning to breake his said shippes, and also indeede breaking them, accordingly ? yea euen those that haue but professed the word, and worshippe of God, and yet in life and conuersation denied the power thereof, haue full sweetely, and dearely paide for their familiaritie with them that haue been more wicked then themselues : For *Ahaziah* King of *Iuda* (himselfe being wicked) did but go to visite *Ioram* King of Israell (more wicked then himselfe) lying sicke of the woundes, which the *Syrians* had giuen him, Double danger to the godly by their society with the vngodly. Gen. 14. 12. Gen. 19. 16. 1. King. 22. 32. 2. Chro. 19. 2. 2. Chro. 20. 37 2. King. 9. 15. 16.

Verſ. 27. Verſ. 24. him, and yet this his viſiting of him coſt himſelfe his owne life, the ſword of *Iehu* ſmiting and wounding him to death, as well as his bow had before ſmitten *Ioram* betweene the armes, that the arrow came out at his heart. But to omit theſe things, and to returne to the former, when moſt worthy King *Hezekiah*, would needes be courteous to the Ambaſſadors of *Merodach* 2.King.20.12. *Baladan* (in ſhew of kindneſſe, ſent to congratulate his late mi- Eſa.38.1.&c. raculous recouerie of health) when (I ſay) he would be more courteous to theſe, then mindfull of the word of God to the contrarie, how did wrath preſently breake forth from the Lord, 2.Chro:32.25 againſt him and againſt all *Iuda*, and Ieruſalem for the ſame cauſe? To omit further examples in reſpect of the former outward danger, the Apoſtle in the place before alledged, hauing forbidden the *Epheſians* all communion with ſuch wicked ones Epheſ.5.6. as before he had mentioned, annexeth this reaſon, *For becauſe of ſuch things* (ſaith the Apoſtle) *commeth the wrath of God vpon the children of diſobedience.* Touching our inward danger by ſuch fellowſhippe with the wicked, it is the infection of vs with their 1.Cor.15.33, wickednesſe: *For euill words* (ſaith the Apoſtle) *or euill communications*) that is often familiar conuerſation noted by the plurall number) *corrupt good manners.* Yea the Apoſtles are ſo ſtrict and ſeuere in this point, that they will not haue one notorious, wicked perſon ſuffered in a whole congregation. *Paul* writing againſt the inceſtuous perſon among the *Corinthians*, and commanding him to be caſt out by the cenſure of excommunicati- 1.Cor.5.5.6. on, and deliuered vp to Sathan, giueth the former reaſon, *know ye not that a little leauen leaueneth the whole lumpe?* ſignifying thereby that one euill perſon ſuffred, might corrupt that whole Church. The Apoſtle alſo to the Hebrewes inſinuateth that Heb.12.15. one roote of bitternesſe *ſuffred to ſpring vp, may trouble and defile many.* And is not it a common ſaying, that one ill hearbe marreth a whole pot of pottage: yea, did not ſome wilde gourdes in a whole great pot of pottage, ſo marre all the pottage, that the children of the Prophets eating thereof, *cried out to Eliſha, ô* 2.King:4.39. *thou man of God there is death in the pot.* Is it not alſo a common 40. ſaying that one ſcabbed ſheepe infecteth a whole flocke. Doth not experience teach vs, that one man ſicke of the plague, not in time remoued, may endanger both the houſe and alſo the whole *Towne*, where he dwelleth, what likewiſe might I ſay of the infection of the leproſie in former times? Is not ſinne as con-

tagious

tagious as such bodily diseases? or bee not we as apt to take the contagion of sinne, as of a bodily disease? our Prophet saw that in respect of his place, which either alreadie he had, or whereof he was in certaine hope, many of the wicked would resort, and (as it were) creepe and crouch vnto him, by whom his loue might either be quenched or cooled, (as we see the loue and affection of *Ioash* was both to the house of *Iehoiadah*, and also to the house of the Lord, and to the word of the Lord, by the flattering nobles of his kingdome) our Prophet (I say) did see that such would seeke and creepe and crouch vnto him, and he knew how dangerous and preiudiciall that might bee to his loue and zeale towards the word, and therfore as though they had been alreadie in his sight, he saith, and (as it were) crieth aloude vnto them, à farre of, and ere they came neere him, (as already I haue shewed) *Depart from me ye euill doers* (keepe a looffe, *come not* neere me, to infect my royall person) *for* (I tell you plainly) *I will keepe the commandements of my God.* This beloued appertaineth to vs all: If we will indeed approue our loue to the word wee must hate the wicked and beware of their company: wee must crie a farre of vnto them not to come neere to vs: If they will intrude themselues into our company, we must looke sowerly and angerly vpon them. *As the northwinde driueth away the raine so our angrie countenance must driue away the wicked from vs.* For comming at vs, and conuersing with vs, if by their stinking breath they can do vs no other hurt in presence, yet they will in absence raise some slander or other against vs. It is not possible for vs to iustifie our loue to the Word if we do not thus abhorre and shunne the wicked, either wee haue no loue at all to the word, or else our loue is very weake and slender, if wee can brooke the societie of them that *hate to be reformed and cast Gods word behinde them.*

2. Chr: 24.17.

Pro.25.23.

Psal. 50. 17.

This is especially to be practized against the Papists, as being the chiefe sonnes of *Belial*, and the principall haters and disgracers of the word, by their owne doctrines and traditions, contrary thereunto, and being most wicked against God and man sutable to their head the man of sinne, the childe of perdition. As the sicker any man is of the plague, or of any other dangerous, contagious, or loathsome disease, the more we feare to come neere the very house where he dwelleth, so Papists being the most wicked men, and greatest haters of the word of all

Papists especially to be shunned by all true louers of the word.

2. Thess. 2. 3.

other, we ſhould muſt feare all communion with them, and comming neere vnto them. That which is ſpoken generally for the ſhunning and declining of the company of all wicked men, in reſpect of the iudgements of God hanging quer their heades,

Iſa: 52. 11. Ier: 50. 8. and 51. 45. 2. Cor: 6. 17. 18. *Come out from among them, and be ye ſeparate ſaith the Lord, and touch no vncleane thing, and I will receiue you, and I will be a father vnto you, and ye ſhall be my ſonnes and daughters ſaith the Lord almightie,* (thereby noting that wee cannot bee receiued of God, neither haue any communion with him, nor be aſſured that hee is our Father, and that we are his children, till we haue renounced all ſociety of the wicked) euen this may bee and muſt bee particularly applyed to the forſaking and abiuring of the viperous and venemous brood of Romane Catholikes: yea the holy

Ier: 31. 1. Reu: 18. 4. Ghoſt hath already applied the ſame to this purpoſe, *by a voice from heauen crying to all Gods people in the name of God, and ſaying, come out of her my people, that ye be not partakers of her ſinnes, and that ye receiue not of her plague.* Can yee be ignorant (my brethren) what is threatned againſt all that haue receiued the marke

Reu: 14. 10. and 16. 2. and 19. 20. of the beaſt, (that is of the Romane Pope or Antichriſt) either in their forehead or in their hand, that is, which haue little or much acquaintance with him, and be little or much tainted and poiſoned by his corrupt doctrine, can ye (I ſay) after ſo long teaching be ignorant hereof? If ye be ignorant, then heare and

Act: 2. 40. learne now, namely, that *ſuch ſhall drinke of the wine of the wrath of God, which is poured out without mixture into the cuppe of his in-*

Reu. 22. 11. *dignation, and that they ſhall be tormented with fire and brimſtone.* Oh the madneſſe therefore of all Papiſts themſelues, that yet will be Papiſts, refuſing to loue the word of God, to embrace it and beleeue it, that they may be deliuered, from the great damnation of their whoriſh mother of Rome. But whether they will or no, yet be ye wiſe, haue nothing to doe with them, *ſaue your ſelues from that wicked generation: he that is vniuſt let him bee vniuſt ſtill: he that is filthy let him be filthy ſtill: and he that is righteous, let him be righteous ſtill: and he that is holy let him be holy ſtill.*

The wicked to be hated for their euill as it is euill. Moreouer touching the hatred of wicked men as wee muſt hate them for their euill, ſo we muſt take heede, that our hatred of them for their euill be right, and ſuch as it ought to bee: namely as it is euill becauſe Gods word hath forbidden and condemned it generally, and not as the euill any way concerneth vs, and doth in our name, or in our ſtate, or any otherwiſe damnifie vs,

or

or tend to the damnifying of vs; for herein we may greatly erre: we may hate the wicked for their wickednesse, and yet haue no assurance by our said hatred of them, of our true and sincere loue of the word: for our said hatred of them for their euill, may originally spring from respect of our selues, and of some detriment, we haue or may haue thereby, and not from a simple consideration of the word of God, against the said euill and the dishonour of God by the said euill: *Simeon* and *Leui* hated the *Shechemits for the sinne of Shechem in deflowring their sister Dinah*, but this their hatred sprung not from a simple regard of the sin it selfe as the same was a transgression of Gods word, but from a regard of themselues as by the said sinne they might receiue disgrace, and perhaps also, as by reuenge thereof in such manner as they reuenged it, they hoped of enriching themselues with the spoile of the Citie of the *Shechemites?* which thing also they did: So *Absolon* is said to haue *hated his brother Ammon, because he had forced his sister Tamar*, and this his hatred hee did secretly beare in his minde two yeares, and then murthered his brother *Ammon* for that fact. This hatred of *Absolon* against *Ammon* though it were for *Ammons* wickednes, yet it was not good, but wicked, carnall, and diuilish, as not principally and chiefely arising from the sinne of *Ammon* as it had beene commited against God and his word, but from the flesh, and as *Absolon* had a speciall disgrace thereby, because *Tamar* was borne to *Dauid* of the same woman that was mother also to *Absolon*. So a Magistrate in these daies may put a man to death, and another may complaine of the man, before to the said Magistrate, of some great offence, committed by the person complained of worthy of death, and yet both the Magistrate and the Complainant may be guilty of murther before God, because they proceeded not against the said Offendant for his offence simply as it was a sinne against God, but in a priuate respect of themselues, and as they had a priuate quarrell against the said partie, or were to haue some benefit by his death. This is therefore a necessarie caueat that we may not deceiue our selues, but that we may hate euill simply as Gods word forbiddeth it, and so shun such committers of euill, as that wee may haue the better testimonie thereby of our true loue to the word of God.

Gen. 34. 25. &c.

2. Sam. 13. 22.

The wicked not so to bee hated as that we our selues by our hatred of them runne into any sin.

Againe, touching the hatred and auoyding the societie of the wicked for their wickednesse: let vs beware that we doe not so

hate them and auoide them, that neither we our selues do thereby also runne into some sinne, and wickednesse against God, as before we heard the sonnes of *Iaakob*, and *Absolon* to haue done, (This is the more worthy of our consideration, because of that before noted) or that by our hatred and shunning of their companie, we doe any waies preiudice them, in respect of their place, alliance, kindnesse, gifts and graces, or otherwise. For the husband must not leaue the wife, nor the wife her husband, for any other wickednes than for adulterie. Neither must they neg-
1 Cor: 7. 14, 15, 16. lect any dutie one towards another, but the more carefully performe euery dutie, that the good and beleeuing part may be the better meanes either for conuersion of the other part not beleeuing, or for strengthning thereof being weake in faith. If the childe haue obtained grace of sanctification (the parents remaining still meerely carnall and vnregenerate) such children must not therefore forsake their Parents, but rather be the more carefull of all dutie vnto them, and pray the more for them, that they also may be conuerted. The like is to be said of ser-
1 Tim: 6. 1. uants, *Let as many seruants as are vnder the yoke*, (that is as dwell with vnbeleeuing and wicked masters) *count their owne masters worthy of all honour, that the name of God and his gospell be not blas-*
1 Pet: 2.18. *phemed*. Peter also commandeth all seruants to *be subiect to their masters, not only to the good and gentle, but also to the froward*. Though *Nebuchadnezzar* were an heathen, and as wicked a King as might be, and the rest of the *Babylonians* as wicked as
Prou. 29. 12. he, (according to that of Salomon, *If a Prince hearken vnto lyes, all his seruants are wicked*) yet the Lord commanded the Iewes, and all other nations most cruelly vsed by him, to submit themselues vnto him, threatning that *whosoeuer would not put their*
Ierem: 27. 8. *necke vnder his yoke should be punished with the sword, and with the famine, and with the pestilence, till the Lord should consume them*. Yea hee commandeth the Iewes further, to seeke the peace of
Ierem: 29. 7. that Cittie whither *they were caried away captiue, and to pray vnto the Lord for it* (that is for Babylon and all the Babylonians) because *in the peace therof they should haue peace*. Who more wicked than *Saul* euen against *Dauid*, yet who more loyall than *Dauid*? Although also there were no Christian Princes in the Apostles daies, but all were heathen and enemies to the word, and to all professors therof, yet do not the Apostles command subiection
Rom: 13. 1. and obedience vnto them, *and prayers and supplications and intercessions*,

ceſſions and giuing of thanks for them? How damnable therefore is the religion of Poperie, that alloweth inſurrection and rebellion againſt Princes, and diſchargeth all ſubiects of their allegeance to their Soueraignes, that are not of the ſame religion? yea that inioyneth murdering of Princes, as meritorious and deſeruing heauen? And how fearefull is the ſtate of all Papiſts, whom yet God hath giuen ouer to ſuch a reprobate ſenſe, as yet to be of that damnable and diueliſh religion? and for all that to thinke they be in the right way? And ſo indeed they be in the right way, euen in the broad way and beaten path, *that leadeth to deſtruction*, wherein there be many that goe on and on (neuer bethinking themſelues where they are) till at laſt they come to hell it ſelfe. That which I haue ſaid of the former perſons by ſpeciall bond obliged to other their correlatiues, is to be vnderſtood of miniſter and people. If *Scribes and Phariſies ſit in the ſeate of Moſes, whatſoeuer they bid* (by the authoritie of Moſes) *to be obſerued, that the people muſt obſerue and doe: but they muſt not doe after their worke, for they ſay and doe not.* Their precepts and their practiſe, their doctrines and their life doe not agree: and indeed by a reuerend regard of the true and ſound doctrine deliuered by ſuch miniſters as do not themſelues liue according to ſuch doctrine, wee doe better teſtifie our loue to the word, than by regarding the doctrine of them, whoſe liues and conuerſation are agreeable therevnto. For ſo wee approue our ſelues to regard them for their workes ſake, not for their owne: when wee doe well reſpect Miniſters whoſe life and doctrine doe agree, wee may ſeeme ſo to doe, more for their life, than for their doctrine, and more becauſe we cannot take any exception againſt themſelues, without euery mans verdict againſt our ſelues, than for the words ſake which they preach vnto vs. But if their doctrine be good and their life euill, and yet we performe all dutifull reſpect vnto them, this cannot but teſtifie that we loue the word by them preached, more than wee loue the perſons that preach the ſame.

1 Pet: 2.13. 1 Tim: 2.1,2. Matth: 7.13. Matt: 23.2.

Whereas ſome do interpret the former place of *Moſes chaire*, of the chaire of the Ciuill Magiſtrate, not of the miniſteriall ſeate, becauſe *Moſes* after *Aaron* was annointed Prieſt, was only a Ciuill Magiſtrate, and did neuer execute any propheticall office, this is a moſt abſurd interpretation, and without all iudgment. Firſt becauſe the ground therof is vtterly falſe, for *Aaron*

Moſes ſeate not the ſeate of ciuill authoritie.

and his ſonnes being annointed Lev: 8. 4. &c, wee ſhall ſee in that booke following, and in Numbers, that *Moſes* after that, not as a Ciuill Magiſtrate commanded *Aaron*, but as a Prophet inſtructed him in many things concerning his prieſtly office. It were too long to alledge all the places, therefore I leaue them to be priuately read by your ſelues: for after the ſaid thing the Lord gaue many Ceremoniall and Ciuill Lawes vnto *Moſes*, and alſo did interpret many of the Moralls more largely. When
Num: 11. 26. Ioſhua complained to Moſes, *that Eldad and Medad did prophecie enuying them for Moſes ſake*, did not this argue that *Moſes* did then ſtill execute the office of a Prophet?

Secondly, the word *Scribe* in all the New Teſtament doth neuer ſignifie a Ciuill Magiſtrate, but is alwaies taken for a Miniſter of the word: *Euery Scribe that is inſtructed vnto the king-*
Matt: 13. 52. *dome of heauen, is like vnto a man that is an houſholder, that bringeth forth things new and old.* Doe not all the woes alſo threatned in the 23 of Mathew againſt the Scribes and Phariſies, with the reaſons of the ſaid woes, manifeſtly ſhew them to haue beene miniſters of the word?

Finally, it is certaine that the Iewes then had no ciuill authoritie in their hands, but that all was in the hands of the Romans, therefore I conclude that he ſpeaketh here onely of the Scribes and Phariſies, as they tooke vpon them to be Miniſters of the word, and interpreters of the Law of *Moſes*, and not in reſpect of any ciuill authoritie then exerciſed by them. If any ſhall obiect that in that place the originall there is the firſt *Aoriſt*, which ſignifieth the time paſt, and ſhould be tranſlated as it is in the old Latin tranſlation, *haue ſit*, not *do ſit*. I anſwer that the *Aoriſt* is vſuall for the preſent Tenſe, as Matt: 14. 19. *hauing looked vp*, for *looking vp*: ſo Matt: 3. 17. *This is my beloued ſonne in whom I haue beene well pleaſed*, for, *in whom I am well pleaſed*: yea ſometime the preter tenſe is vſed for the preſent, as Phil: 1. 11. *hauing been filled with the fruits of righteouſneſſe*, for, *being filled*, or *full*: and that this *Aoriſt* in this place is to be taken for the preſent tenſe, appeareth by other words of the preſent tenſe ioyned with it: *obſerue and doe: and according to their workes doe not*; and *they binde heauy burdens &c.* All theſe words are in the preſent tenſe. It may be our Sauiour vſed the *Aoriſt* to note a former ancient, and a preſent continued ſitting in the ſeate of *Moſes*, as in the third chap: ver: 17. *in whom I haue alwaies, and ſtill*

am

am well pleased. Moreouer touching all the former particulars (Ministers of the word onely excepted) no excommunication, how lawfull, iust, and good soeuer, doth discharge any by any of the foresaid bonds obliged to the parties excommunicated, from those speciall duties that otherwise are to be performed. Neither Father must neglect the childe being excommunicated, nor the childe the father, nor husband the wife, nor the wife the husband, nor the master the seruant, nor the seruant the master, nor the magistrate the subiect, nor the subiect the magistrate. For excommunication maketh not men any worse than heathen and infidels: but all duties are to be performed to heathen and infidells, as before wee heard, therefore also to excommunicate persons. Shall wee then say that the Popes excommunication of Princes doth discharge their subiects of all alleageance? It is the doctrine of deuills. For what power at all hath the Pope to excommunicate any? Excommunication must be to reclaime men to Christ: is this to be expected at the hands of Antichrist? If the Pope haue power to excommunicate any, can he haue power to excommunicate Princes? Ministers notwithstanding are to be excepted, because their function being chiefly to be exercised in the Church, men are discharged from hearing the word and receiuing the Sacraments at their hands so long as they be rightly excommunicated, and excluded from the Church.

Matth: 18. 17.

1 Cor: 5. 5.

Last of all, for a finall caution touching the former point of hating and auoiding all communion with the wicked, it is not to be vnderstood as if it were lawfull (much lesse necessarie) for one priuate person to withdraw himselfe from the ecclesiasticall publike assemblies, of the people of God, in the exercises of the Word and Sacraments, and publike prayer, because the said priuate person knoweth some that are wicked, and notoriously (perhaps) scandalous in their life and conversation, to hold communion with the said congregation, and to be admitted to the Word and Sacraments with other. For no one man can make this separation without great danger, and preiudice to himselfe. What if a man could haue no meate for his body, but there where he knew some wicked man shall and must eate in his company? Shall hee rather starue than eat meate in the company of such an one? No man found of his wit will so say. Much lesse are the meanes of eternall life to be refused for the

Heb: 10. 25.

company of one admitted vnto them that is vnworthy of them, if no where elſe the ſaid meanes may be had. The obiections to the contrary are anſwered by diuers others, and therefore in this place I may not ſtand vpon them.

Now although we muſt not ſo hate and auoide the ſocietie of the wicked, but that we muſt for all that performe any duty vnto them in reſpect of any ſpeciall bond betwixt them and vs, yet this caution muſt nothing hinder our producing of the neereſt and deareſt friends wee haue vnto the ciuill magiſtrate, for ſuch haynous and capitall ſinnes, as for which the Lord hath commanded all ſeueritie againſt them. For the Lord by his Law requireth, *that if our brother, or our ſonne, or our daughter, or our wife that ſleepeth in our boſome, or our freind which is as our owne ſoule ſhall entice vs to idolatry, then we ſhall not onely not harken nor conſent vnto them, but that alſo our eye ſhall not pitty them, & ſpare them, neither that we conceale them, but that we ſurely kill them* (by authoritie, notwithſtanding of the magiſtrate) *and that our hand ſhall be firſt vpon them to put them to death; and afterward the hand of all the people to ſtone them with ſtones &c.* Therefore is *Aſa* commended for his zeale in remouing his mother *Maacha* from being Queene, (ſhee was indeed his grandmother, and owne mother to his father *Abiah*) and this hee did for her idolatrie, *becauſe ſhee had made an idoll in a groue:* albeit we read not that ſhee enticed any other to idolatry with her. The like commandement there is to father and mother for their *ſtubborne and rebellious ſonne, that will not obey their voice, and that when they haue chaſtned him* (marke how many things are here to goe before in the parents) *will not hearken vnto them, but ſtill continue ſtubborne and rebellious, a glutton (or a riotous perſon) and a drunkard* (alas how many ſuch ſonnes haue many good Parents in theſe daies?) The like commandement (I ſay) there is for ſuch a ſonne, to be produced by his owne Parents, and complained of to the Elders of his Cittie, to be ſtoned with ſtones that he die, to put *euill away from among them, and that all may heare and feare.* The former caution therefore doth not diſpenſe with vs, but that in ſuch caſes as may be, and are dangerous vnto other, we doe euen hate the beſt freinds we haue, vnto death it ſelfe: much more then are men to produce ſeruants that are ſo wicked. If we haue children or ſeruants otherwiſe ſo prophane (and yet not guilty of any ſuch offences as

Deut: 13.6. &c.

2 Chr: 15.16.

1 King: 15.2.

Deut: 21.18. &c.

are

are to bee capitally punished, that neither by instructions nor by reprehensions, nor by kindnesse, nor by correction (such as is in the power of the gouernours of priuate families to inflict) nor by our good example wee can reclaime, neither for whom wee can by all our prayers and supplications, obtaine grace at the throne and fountaine of grace, let it not bee greeuous vnto vs, to cast such out as *Abraham* was commanded to cast out both *Ismael* and also his mother *Hagar*. The like to all before sayd, wee may doe and must doe if our such friends shall endeauour to draw vs from Christ: therefore our Sauiour telleth vs, *that if any come vnto him, and hate not his father, and mother, and wife, and children, and brother, and sister,* (namely that shall hinder his comming or cleauing vnto Christ) *hee cannot bee his disciple.* Luc. 14.26.

As all familiar communion with the wicked must bee auoyded, so especially wee must not make any marriage matches with them, for our selues or for our children: For this is but to be *vnequally yoaked* with them. For Christians so to match, is worse then to *plough with an oxe and an asse together, and then to weare a garment of diuers sorts of woollen and linnen together,* which things notwithstanding the Lord forbad the Israelites. *What fellowship* (saith the Apostle) *hath righteousnes with vnrighteousnes? and what communion hath light with darknesse? and what concord hath Christ with Beliall? or what part hath he that beleeueth with an Infidell? and what agreement hath the Temple of God with Idols?* certainly all that truely loue the Word are the Temples of the liuing God. For them that loue the Word to marry themselues or their children, liuing in the Church of God, with the wicked, is worse then *to sow their vinyards with diuers seedes,* which things also the Lord forbad, lest *the fruit of their seede and of their vine-yard should be defiled*: they that make such matches, doe what they can to sow, not their owne, but the Lords vineyard with diuers seedes, euen with wheat, and tares, or darnell, did not the Lord forbid the Israelites to make such marriages with other nations that knew not God, nor feared him? were not such marriages dissolued by publike authority, after their returne from the Babylonian captiuity? did they not afterward by an oath and a curse bind themselues from such marriages? Is not the marriage of *the sonnes of God with the daughters* of men (that is, of the professours of the Word, with them that knew not the word, neither regarded it)

No marriages to be made with the knowen wicked. Deu. 21.10.11. 2. Cor. 6.14, 15, 16. Deut. 22.9. Gen. 34.14. Deut. 7.3. Ezra 10.3. Nehe. 10.30. and 13.25. Gen. 6.2.

set

ſet downe as the mother-cauſe of all the ſinnes which brought the wrath of God vpon the whole world to the drowning thereof wholly but eight perſons? was not the heart of moſt wiſe king *Salomon* by marrying of ſuch turned away from the Lord his God to other Gods? are not the ſinnes of *Ahab* imputed vnto, or aggrauated by his marriage with *Iezabell the daughter of Ethbaal King of the Zidonians*? That *Iehoram* the ſonne of *Iehoſhaphat* King of Iuda walked in the wayes of the Kings of Iſrael and did euill in the ſight of the Lord as did the houſe of *Ahab*, is it not aſcribed to his marriage with the daughter of *Ahab*? Is not the like ſayd of *Ahaziah* the ſonne of the aforeſaid *Iehoram*, becauſe he was *ſonne in Law alſo to the houſe of Ahab*.

1.King.11.4. Nehe.13.26. 1.King.16.31. 2.King.8.18.

Verſe 27. Anſwer to ſome obiections taken from ſome examples of the contrary practiſe.

That *Iſaacke* married with *Rebecca* the daughter of *Bethuel*, and *Iaakob* with *Rahell* and *Lea*, the daughters of *Laban* (all brought vp in idolatry) was becauſe there were no better then to be had, and becauſe of all other Idolaters, theſe came neereſt to the true worſhip of God: beſides, there was alſo a ſpeciall and extraordinary hand of God therein. The ſame is to bee ſayd of the marriage of *Ioſeph* with *Aſenah* the daughter of *Potiphar*, Prieſt or Prince of On: there being no better in all Ægypt for him to marry with: and *Pharaoh* himſelfe hauing a principall hand therin, and ouer-ruling the matter: So alſo of *Moſes* with the daughter of *Iethro*, or *Hobab*, or *Keni*, (for *Iethro* had theſe three names, and was himſelfe the ſonne of *Reuell* called alſo *Raguell*) and yet by the excellent counſell of *Iethro* to *Moſes*, Exod. 18. 19. &c. it appeareth that hee was no common or ordinary Heathen. The marriage of *Sampſon* with a daughter of the Philiſtims is either not to be excuſed, or was by the extraordinary & ſecret direction of God, for the plaguing of the Philiſtims by *Sampſon*: As for *Mahlon* and *Chilion* marrying with *Ruth* and *Orpha* both Moabiteſſes, that was partly becauſe they had no other, & partly by the ſpeciall hand of God alſo, to bring *Ruth* to be of the Iſraelites. The death alſo of both them in ſo ſhort a time, may ſeem to inſinuate, that the Lord did not greatly approoue of that their action, though in his great mercy hee vſed it to the great good of *Ruth*. The marriage of *Eſter* with *Ahaſuerus* was likewiſe by the extraordinary prouidence of God for the future good of his Church. *Dauids* marriage with *Maachah* the daughter of *Talmai* King of Geſhur ſeemeth to be inexcuſable, or at leaſt extraordinarily warranted by the Lord. *Salo-*

Exod.18 1. Num. 10. 24. Iudg.1.16. Exod.2.18. Num.10.29. Iudg.14 1.&c.

Verſe 4. Ruth 1.4.

2.Sam.3.3.

mons

mons marriage with the King of Ægypts daughter, by moſt is made an extraordinary matter, to repreſent and foreſignifie the marriage of the Gentiles to Chriſt Ieſus. None of theſe examples therefore might then be drawen to a generall rule to priuiledge other to make the like marriages, neither may (as I take it) in theſe dayes be applyed to the ſame purpoſe. Neither is it at any time ſafe, but very dangerous from bare examples to take liberty for doing any thing contrary to plaine and expreſſe commandements, ſuch as the commandement is, againſt marriages of the godly with the vngodly. For ſo alſo might men take liberty for hauing many wiues at once in theſe dayes: The time of the Law affording vs many examples therof, euen of the beſt and moſt worthy ſeruants of God.

To proceede therefore, were ſuch marriages then ſo hainous among the Iſraelites vnder the Law, and ſhall they bee more tolerable amongſt Chriſtians in the time of the Goſpell, when God hath plentifully powred out his ſpirit with the gifts thereof, and many other mercies vpon the ſonnes of men? and when the Lord hath for euery one of his ſons a daughter, and for euery one of his daughters a ſonne to match with? would the Lord then haue the Iſraelites & Iewes a more holy people then he will haue Chriſtians in theſe dayes to be: moſt lamentable therefore is it, that now louers of the word (at leſt ſuch as profeſſe the loue of the word) do make no conſcience of matching themſelues & their childrē with profeſt Papiſts, or ſuch as are burnt too in that religion, & wth Atheiſts, prophane perſons, & other the wicked traine: can theſe ſay they loue the Word, that in the loue of the world, & of the things that are in the world, (riches, greatnes of birth according to the fleſh, beauty and ſuch like) do make ſuch matches? They cannot ſay ſo in truth. If they dare ſo ſpeak with their tongue, their hearts may ſay, Tongue thou lieſt. For they cannot denie but that they loue the world more then they loue the Word. Money, money is now the man, yea, money is the maſter of euery mans affection, yea, money is the Queene that commandeth profeſſours, as well as prophane perſons: and ſo the true Etymology or notation of matrimonie is, that it is a matter of money. Alas, that the loue of money, *the roote of all euill, the which while men couet, they erre from the faith, and peirce themſelues through with many ſorrowes.* Alas (I ſay) that the loue of this mirie money ſhould now bee greater, euen in them that call

call God their Father, then the loue of their said Father and of his Word : O deare brethren, deare brethren, as yee loue your selues and your posterity, and desire to haue an holy seede, that may be the blessed of the Lord, so looke heereunto. Bee not so madde as to make your selues and your posteritie rich in this worlds riches, and beggers in heauenly. Be not so eager of earthly inheritances for your selues and them, as thereby to disinherit your selues of that inheritance, which is *incorruptible, vndefiled, not fading, heauenly.* What is this but the sinne of prophane
Heb.12.16. *Esau* (before spoken of) *that for one morsell of meat solde his birthright*?
Marc.8.36. Oh what shall it profit you or yours, *to get the whole world, if yee and they lose your soules*? Can yee redeeme your or their soules, with corruptible things, as siluer and golde ? no, no : Christ the heire of all things could not easily redeeme them, but was faine to pay his most precious blood for their redemption. Is any among you of any reputation, & great state in the world, so foolish as for money to match himselfe or his childe with another that is base borne, and that of base parents also ? All wicked ones are worse then base borne: they are the children of the
Ioh.8.44. Diuell. The Diuell they haue to their Father, to their Lord and
Ephes.2.2. Master, to their Prince, and Ruler, and Gouernour. All such (I say) as so loue the world and the things therin, not regarding God and his Word, haue no other Father, Lord and Master, Prince, Ruler and Gouernour then the Diuell himselfe. Fie, fie therefore vpon the world and the things that are in the world, which worldlings make their god : and yet in worshipping the world, they worship the Diuell, who hath made the world (as it were) his picture or image, that hee thereby and therein may be worshipped. Leaue therefore the world and the
1.Cor.10.20. things therin to worldlings, except God himselfe cast them vpon you, with the loue of his word, & as a part of reward for your loue of the Word. Let the worldlings bee choaked with them, let them not choake the Word in any of you: match your selues and your children, (how great, how honourable, how worshipfull soeuer yee bee in the world) rather with beggers brats that loue the word, and thereby shew themselues to bee beloued of the Lord, and to come of his blood royall : yea, to bee borne of him, and to be his sonnes and daughters, heires of his kingdom, euen hauing *an inheritance with his Saints* : match your selues (I say) and your children, with such as with your peeres, rather then

then with the children of worldly Princes and Nobles, that are without all loue of the Word, wicked and vngodly Papists or any other the like presume not so much of your owne or your childrens doing good to them, as feare their doing hurt to you and yours, by bringing you *into tentation and a snare, and into many foolish and hurtfull lusts which may drowne you and yours in destruction and perdition*: What, are yee wiser then *Salomon?* They that thinke so of themselues, or of their children, may bee begged not for concealed fooles, but for apparant fooles and heirs apparant to him that by his serpentine subtilties maketh all fooles that hearken vnto him. If any marriages of the wicked be offered and earnestly offered vnto you or yours, reiect them with contempt, and with an holy scorne and disdaine: yea, stop your noses against such offers, as against fowle, loathsom, odious & stinking sauors of an infectious nature: turne away speedily from them, bid them depart, get them hence and auoyd from you and yours (as our Sauiour spake to *Peter*, yea, as hee spake to the Diuell himselfe, making the like great offers vnto him) as men *not sauouring the things of God, but the things that bee of men*: yea, though they pretend well, and so indeede intend (in their simplicitie) as *Peter* pretended and intended to our Sauiour, when in a carnall, and ignorant, and foolish goodwill hee gaue like counsell (carnall, ignorant and foolish) *to sauour himselfe*: yea, so reiect all such great offers, as being with this our Prophet fully resolued for thy selfe and thine (as much as in thee lieth) to keep the commandements of thy God, yea, so loue these commandements of thy God, as in like manner to abandon the companie of all the wicked, that either speake wickedly against the Lord, and take his name in vaine, or that otherwise transgresse that Word which thou professest to loue: and for marriage of thy selfe or thine, match rather into the meanest family (how great soeuer thou art) without portion, and with the feare of God, then into the greatest with many thousands where there is no goodnesse: I speake this but comparatiuely: If God offer other things, with pietie thankfully accept thereof. But if thou takest delight in the wicked, if thou makest marriages with them, or otherwise entrest into couenant or contract with them for such things, as for which thou mayest as well deale with them that loue the Word, then certainely thou plainely bewrayest thy heart to bee voyde of this loue of the word, that

1. Tim. 6. 9.

Marc. 8. 33. Matth 4. 10.

was

was in *Dauid*. So much of the hatred both of euill things, and also of euill persons, in respect of the said euill things.

CHAP. XX.

Containing another triall of our Loue to the Word, by our ioy therein.

The 11. triall of our loue to the word by our ioy therin.

Let another Triall (especially to our selues) of our Loue towards the Word of God bee our ioy and delight therein. For this being an effect of the Word whereseoeuer it taketh roote (as before we haue heard) *to reioyce the heart*, and that with greater ioy then all the world besides can giue: yea with such ioy as shall neuer be taken away, it cannot be, but that all that vnfainedly loue the Word, should also finde this ioy thereby: And this is one note of the man that *is blessed, that his delight is in the Law of the Lord*: And againe that *he feareth the Lord, and delighteth greatly in his commandements*. How greatly? So much more then in all other things, as before we haue heard them to bee better then all other things? This is also to be noted by the two parables before likewise alledged, *of the hid treasure, and of the pearle, which a man finding* for ioy *thereof goeth and selleth all that he hath to purchase them*. Is it not a great ioy, that maketh a man to sell all that he hath to purchase that wherein he ioyeth?

Pſal. 1. 2.
Pſal. 112. 1.
Math. 13. 44.

Twofold ioy in the word.

1. Ioy in the outward ministrie of the word.

This ioy is first in the outward ministrie of the Word: Secondly in the inward operation thereof in the heart. Hee that truely loueth the Word, cannot but greatly reioyce in the outward preaching of it. For why? It biddeth vs not to feare, either the wrath of God, or our enemies, or want, or any affliction, or any fearefull sight &c. It biddeth vs not to *mourne*, but onely for our sinnes, that we may the more reioyce: it bringeth vs good *tidings of good things: of peace and saluation*; it biddeth vs, *to reioyce in the Lord alway*, yea it saith, *againe reioyce*: It telleth vs not onely that our *Sauiour is borne*, neither onely that hee *shall saue his people from their sinnes, and is come to saue sinners*, but also that he hath already performed all things that belong to our saluation, *and hath saued vs, and redeemed vs from all iniquitie, and purged vs &c.* and that *by one offering once made, euen of no other sacrifice then of him selfe*. The daies are past wherein it was said: *Re-*

1. Sam. 12. 20.
Mat. 10. 26. 31
Luc. 12. 32.
Luc. 1. 30.
Isa. 52 7.
Rom. 10. 15.
Pſa. 32. 11.
Phil. 4. 4.
Luc. 2. 11.
Math. 1. 21.
1. Tim. 1. 15.
2. Tim. 1. 9.
Tit. 3. 5. Tit 2. 14. Heb. 9. 26. and 10. 14.

ioyce

ioyce greatly oh daughter Zion, ſhout ô daughter Ieruſalem, bee hold thy King commeth vnto thee meeke and ſitting vpon an Aſſe, and vpon a Colt the foale of an Aſſe: But the daies are now come wherein we heare that he hath *ſpoiled principalities and powers, and made a ſhew of them openly, triumphing ouer them in his croſſe, and that he is aſcended vp into the heauens, and there ſitteth at the right hand of God: euen on the right hand of the Maieſtie on high: there making interceſſion for vs: and hauing Angells, and authorities, and powers ſubiect vnto him*: And from thence, hauing long ſince *giuen*, and daily giuing *gifts vnto men &c.* Sith therefore theſe things and many other the like are made known vnto vs by the publike miniſtrie of the word, is there not great cauſe, why all that loue the Word or themſelues, ſhould reioyce in the publike miniſtrie; thereof? of this ioy our Prophet that in this place calleth God himſelfe to witneſſe of his loue towards the word, is a moſt pregnant example. Certainly, as before we heard, that he was much grieued, when he wanted the publicke miniſtrie of the word, yea ſo greeued that he fainted for greife: ſo alſo it cannot be, but he did greatly reioyce, when he enioyed the publicke miniſtrie yea his griefe in the want and for the want of the word, was the greater by his remembring how and with what great ioy, yea, *with what voice of ioy and praiſe he had ſometime gone with the multitude to the houſe of God*: doth he not alſo ſay, that hee was glad when they ſaid vnto him, *Let vs go into the houſe of the Lord?* when the word was preached and confirmed with miracles by *Philip* in *Samaria*, it is expreſly ſaid that *there was great ioy in that City*. When our Sauiour ſaid vnto *Zacheus* in the figge tree, *make haſt and come downe, for to day I muſt dine at thy houſe*, oh how did this word cheare the heart of *Zacheus*? euen ſo that it is ſaid, *he made haſt and came downe, and receiued him ioyfully*. So muſt it be, ſo will it be with all that in truth doe loue the word. They that are not glad and doe not reioyce in the publicke miniſtrie of the word, it cannot bee poſſible that they ſhould truely loue the word. Alas then, what is to be ſaid of them that grieue, and fret and rage, and ſtorme at the publicke miniſtrie of the word? as alſo that oppoſe themſelues what they can thereunto? and by all meanes labour either to repell it from the places where they dwell, or to expell it when by authoritie of other it is planted there? or that if they can do neither of both theſe, doe labour their vttermoſt, to diſgrace and diſcountenance the Miniſters thereof,

Zechar. 9. 9. Math. 21. 5.
Coloſſ. 2. 15.
Luc. 24. 51. Act. 1. 9. Rom. 8. 34. Col. 3. 2. Heb. 1. 3. Pet. 3. 22. Eph: 4. 8.
Pſal. 42. 4.
Pſal. 122. 1.
Act. 8. 8.
Luc. 19. 5. &c.

thereof, and to discourage all that seeme to embrace the same? are not these worse then the *Gadarens* that vpon the drowning of their swine did not driue away our Sauiour, but onely gently *intreated him to depart out of their coasts.*

Math: 8. 34. Marc: 5. 17. Luc: 8. 37.

To reioyce in the inward operation therof in our selues.

As men must thus reioyce in the outward ministrie of the word: so, and much more are they to reioyce, and they will reioyce, (if indeed they loue the word) in the inward operation thereof. First in themselues; secondly in other: when men feele the efficacie and powerfull working of the Word in themselues, then especially they cannot but reioyce: none of them do then heare, that they shall conceiue Christ in their bodily wombe, in respect whereof to reioyce, as *Mary* was bidden for that cause *not to feare*: but all of them (I meane all that loue the Word, males and females) do feele Christ formed in their hearts, and there by faith to dwell, and to make them members of his body, and *to be of his flesh, and of his bones*, so that they are more blessed then the wombe *that did beare him, and the papes that gaue him sucke*, and dearer vnto him *then his mother and brethren*, as they were so only according to the flesh: & therefore knowing that nothing shall *separate them from the loue of God that is in Christ Iesus our Lord*, but that in despight of all their enemies they shall be brought euen thither *where himselfe is already, there to behold his glory, and to bee made like vnto him, and see him as hee is: and that consequently, in the meane time, they shall be kept by the power of God through faith*, wherein euen here (notwithstanding all their manifold afflictions which for the present do a little grieue them, and yet serue for the further Triall of their Faith, thereby to manifest the same their faith, to their greater praise, and honour, and glory at the appearing of Iesus Christ) they *louing him, and beleeuing in him, whom they see not, do reioyce with ioy vnspeakeable and glorious.* Thus did this our Propphet reioyce in Gods word, and thereby hath giuen vnto vs the better testimony of his loue towards it. *Thy statutes* (saith he) *haue beene my songes in the house of my pilgrimage.* Could he make songs and that when he was in exile, and a Pilgrime, and a stranger in another countrie, of that wherein he did not reioyce? and before, *I haue reioyced in the way* (that is in the practice, sense, and feeling) *of thy testimonies as much as in all riches*: and againe afterward, *I reioyced in thy word as one that findeth a great spoile.* How also hee reioyced when the words of *Abigail* had pacified his rage and furie

Luc: 1. 30.

Gal. 4. 14. Eph. 3. 17. Eph. 5. 30. Luc. 11. 27. 28.

Rom. 8. 39.

Ioh. 17. 24. 1. Ioh. 3. 2. 1. Pet. 1. 5.

Vers. 6. Vers. 7.

Vers. 8.

Psal. 119. 54.

Vers. 14. Vers. 162.

1. Sam. 25. 32.

rie againſt *Nabal* we haue ſhewed before by his gracious reioycing wordes, *Bleſſed be the Lord God of Iſrael, that ſent thee out this day to meete mee, and bleſſed be thy aduice, and bleſſed be thou &c.* Could he thus ſpeake without great ioy in his heart, from the ſenſe and feeling of the power of thoſe gracious words of *Abigail?* She had not onely ſpoken graciouſly, but ſhee had alſo brought him a bountifull preſent, for the refreſhing of him and all his company: yet he ſo reioyced in her aduice and counſell for keeping him from the ſinne before intended by him, that this ioy drowned all other ioy, for her great preſent ſo brought, though at that time he and his were in great neceſſitie: yea, ſo did he reioyce in her ſaid aduice, that he ſeemed not to take any notice of her great preſent, at leaſt to make no reckoning thereof in compariſon of her gracious counſell. Such muſt bee the ioy of all that truely loue the Word in like caſe: As wee haue heard *Zacheus* to reioyce in hearing the firſt words of our Sauiour for his comming downe &c. ſo that hee did much more reioyce from a further feeling of the further wordes of our Sauiour in his heart after his entrance into his houſe, it is manifeſt by his voluntary, franke and bountifull preſent gift *of halfe his goods to the poore*, and by his free and gracious offer of *fourefold reſtitution* to any that could iuſtly charge him to haue wrongfully and by falſe accuſation or any ſecret and corrupt information taken any thing from him. And had he not good cauſe (thinke yee) to reioyce when our Sauiour further told him, *that, that day ſalnation was come to his houſe foraſmuch as he* (that is *Zacheus*) was the ſonne of *Abraham*, that is, had then (and neuer before) *declared himſelfe ſo to be?* How alſo did that great *Eunuch the Lord Treaſurer of Candace the Queene of the Æthiopians go on his way reioycing, when he had been further inſtructed in the Goſpell by Philip*, and when he felt the power thereof to the *beleeuing* with all his heart, *that Ieſus Chriſt was the ſonne of God*: and when for further confirmation and ſtrengthening of his faith hee had beene alſo *baptized?* I will warrant you, that he did much more reioyce in thoſe things, then euer before in all his life hee had reioyced in his great authoritie, and in being Lord Treaſurer to ſo great a Princeſſe. How in like manner did the Keeper of the Priſon, that before had thruſt *Paul* and *Silas* into the Inner-priſon, and made faſt their feete in the ſtockes, and attempted to haue killed himſelfe with his owne ſword, oh how (I ſay) did this Keeper of

Luc. 19. 8.

Act. 8. 27. Verſ. 39. Verſ. 37.

Act. 16. 24. Verſ. 27.

the prison reioyce after he had heard *Paul* and *Silas* preach the
Vers. 33.34. doctrine of saluation vnto him, and after that hee himselfe did beleeue and was baptized with all his housholde? no doubt, but that he did reioyce with that ioy (before mentioned) vnspeakable and glorious: No doubt, but that this his ioy was far greater then his former feare had beene, either when he did first awake suddenly out of his sleepe and saw all the prison doores open by force of the mighty earth-quake, at the praiers and singing of *Paul* and *Silas*, and in a desperate minde would haue killed himselfe: or when afterward vpon the cry of *Paul* with a loude voice that he should do himselfe no harme, hee sprange in, and came trembling *and fell downe before Paul and Silas, and said, Sirs, what must I doe to bee saued?* And had he not great cause (trow ye) to reioyce with great ioy? verily he had: for as the Lord had miraculously loosed the iron bands, and fetters, wherwith by commandement of the higher powers, hee had before made fast both *Paul* and *Silas*, and also all the other Prisoners, so likewise had the same Lord, most graciously and no lesse miraculously by the preaching of *Paul*, loosened all the bands of sin, wherewith Satan had before, most miserably hampered and enthralled the said Iayler and his family, and wherein they had continued all the daies of their life before, without any sense or feeling of them.

To reioyce in the good workes of the word in other.

Neither must we thus reioyce only in the gracious operation of the word in our selues, but also in the like good worke thereof in other. *Dauid* our Prophet was glad (as wee haue heard) when he saw the word to haue had so good a worke in others, as that they had a desire to go to the house of God, yea not onely to go themselues, but also to prouoke him to go with them, and
Psal. 122. 1. to say vnto him. *Let vs goe to the house of God.* How much then did he reioyce to see further fruits of the word in them, and that the oftner they went to the house of the Lord, they went home like Bees to their hiues the more loaden with grace from the same? when *Peter* had related how and vpon what good ground, and in what manner hee had gone vnto the vncircumcised, and preached vnto them, and what successe God had giuen to his ministrie, when (I say) he had related this at Ierusalem to them that before had contended with him in that behalfe, then was
Act. 11. 2. their former griefe, heart burning, and quarrelling, *turned into ioy, peace and quietnesse*: for it is said that when they heard these things

things they *held their peace, and glorified God, saying, then hath* GOD *also to the Gentiles granted repentance vnto life.* This belongeth vnto all, but especially to the Ministers of the word. Let our first example for proofe hereof be our Lord and Sauiour Christ himselfe: For is it not said that he *reioyced in spirit*, and said, *I thanke thee ô Father, Lord of heauen and earth,* Luc: 10. 21. *that thou hast hid these things from the wise, and prudent, and hast reuealed them vnto babes: euen so Father, for it seemeth good in thy sight?* How also did the Apostle *Paul* therein follow his Captaine and Generall, reioycing often-times in the faith and Rom: 1. 8. loue of those Churches to whom he did write? How did hee 1 Cor. 1. 4. boast of the forwardnesse of the Corinthians, *for liberalitie and* & 2. 1. 3. *ministring vnto the Saints* to them of Macedonia? Though some Phil: 1. 3. Ministers in these daies may boast (perhaps) of their peoples forwardnesse to other things, yet few (I feare) may boast of their forwardnesse in liberalitie. When they are exhorted and prouoked to this dutie by many precepts in that behalfe, by many rich promises made therevnto, and by many examples, yet they winch, and wrinch, and pinch, and are ready to say thereof, as many of Christs Disciples said of another speech of his, *This is an hard saying, who can heare it?* No maruell then Ioh: 6. 60. though he that was so desirous of euerlasting life, and that in his said desire came running to our Sauiour and kneeled vnto him, as if nothing should hinder him, and said, *Good master what shall* Marc: 10. 17. *I doe that I may inherit eternall life?* when our Sauiour answered after some further communication past betwixt them, *one thing thou lackest, goe thy way, sell whatsoeuer thou hast, and giue to the poore, &c:* no maruell (I say) though this man vpon this answer of our Sauiour, be said to *haue been sad and to haue gone away greeued.* But to returne to our matter of ioy, and to leaue these greifes to the men of the world, how did *Paul* reioyce also in the worke of the word in the Thessalonians? Truly so, that he pro- 1 Thes. 2. 19, fessed them *to haue been his ioy, or crowne of reioycing, and his glory.* 20. Did not *Peter* in like maner reioyce, when he *blessed God the Father of our Lord Iesus Christ, because of his abundant mercy he had* 1 Pet: 1. 3. *begotten againe the Iewes to a liuely hope &c.* Iohn also to the elect Lady writeth thus, *I reioyced greatly whē I found of thy childrē walking in the truth &c.* writing also to *Gayus*, he saith, *I reioyced greatly when the brethren came & testified of the truth that is in thee, euen as thou walkest in the truth, I haue no greater ioy than to heare* 2 Ioh: 4.

that my children walke in the truth.

The more and greater either our owne ſinnes, or the ſinnes of other haue beene, the greater ſhould our ioy be for our owne conuerſion, or for the conuerſion of other. As the greater debt is forgiuen and the greater ſickneſſe a man recouereth, the more ioyfull he will be to whom the ſaid debt is forgiuen, or that is recouered of ſuch a ſickneſs; ſo the greater ſinner is conuerted, the greater ioy ſhould be for his conuerſion. Doth not our Sauiour teach this by the threefold parable in the goſpell, viz: *of the finding of the loſt ſheepe, of the loſt peece of ſiluer, and of the prodigall childe?* Is there not great reaſon, beſides that by ſimilitudes before inſinuated? The longer one hath been in priſon, and the more therein he hath beene tormented, and cruelly vſed, is there not the more cauſe why himſelfe and all his friends ſhould the more reioyce in his enlargement? Are wee not all by nature in darkneſſe, and in the power of the deuil! the father of all crueltie; and the longer he hath any in his cuſtody doth he not the more cruelly vſe them? We are all alſo by nature not onely ſicke of ſinne, but alſo dead in ſinnes and treſpaſſes, altogether without any life, or motion, or breathing: yea ſo dead, that wee haue not onely beene ſtiffe cold, not meete any longer to be kept aboue ground, but alſo buried in the graue of ſinne, and in the ſhadow of death, not poſſible to be reſtored to life, and raiſed againe by men or Angels? The longer we haue continued in this ſtate, the more wee haue beene paſt all hope: as thoſe dead dry bones were, whereby the Lord ſhewed to *Ezekiel* the preſent deſperate, and wofull condition of the Iewes, euen as now they be, though hereafter by the mighty power of God to be clothed with ſinewes, and fleſh, and to be reſtored to a more excellent ſtate. Is there not great reaſon therefore, why the longer any man hath thus continued, and ſo continuing hath multiplyed his ſinnes againſt God, and increaſed his owne condemnation, all men generally, and the miniſters of the word ſpecially, ſhould reioyce and greatly reioyce in the reſtoring and conuerſion, and new creation of ſuch an one? By the foreſaid three parables our Sauiour teacheth that the Angells in heauen doe reioyce in the conuerſion of ſuch ſinners: oh then how ought men in earth that loue the word, and eſpecially the Angels of the Churches, to reioyce in the conuerſion of other men that haue all the ſame firſt father, and that are all fleſh of the fleſh

Luk: 15. 3. &c.

Ezek: 37. 1.

of

of another? Beloued deceiue not your ſelues herein: yee cannot truly loue the word, but that yee will reioyce in the ground that the word getteth in the hearts of any. Will not any man alſo truly louing another, reioyce in the enlargement of that other whom he loueth? Doubtleſſe without this reioycing hee cannot truely ſay that hee truely loueth him, that is ſo enlarged. Whiles men are themſelues in bondage to Sathan, they doe likewiſe hold the truth of God, manifeſted by the booke of his creatures, much more made manifeſt by his written word, euen this truth made knowne vnto them, as well as the other do ſuch men not turning to god *hold in vnrighteouſnes*: that is, they do vn- Rom: 1.18.
iuſtly keep & detaine the ſaid truth of God (as it were) in priſon, & that againſt God himſelf. By the conuerſion therfore of ſuch men, not onely are they themſelues enlarged, but alſo the truth of God by them before detained and kept in priſon is likewiſe enlarged. We cannot therefore cleare our ſelues from enmitie againſt God and his truth, if we doe not the more reioyce in the enlargement of the truth, by how much the longer the ſame hath beene ſo detained. The rarer thing it is in theſe daies to heare of any ſuch enlargement, (and yet bleſſed be God, to his glory, and to the credit of our miniſterie againſt all diſgraces thereof, we doe ſometimes heare of ſuch things in ſome places) the more ioyfull ought ſuch tidings to be vnto vs, when they do come. That ground that by ſuch conuerſion is gotten, is not only gotten from Sathan in reſpect of mens bondage vnto him, but alſo to God, becauſe they that are conuerted are turned to God. Should not all good ſubiects reioyce in the weakning of Act: 26.18.
any common enemie, and in the enlargement of his Soueraignes dominions? yea alſo of his fellow-ſubiects? For is not Prou: 14.28.
the honour of a King in the multitude of his ſubiects? What is he then better than a Traytor againſt God, that doth not reioyce in the enlargement of his dominion, and in the multiplying of his people? Moſt wofull therefore is their ſtate, that are ſo farre from reioycing that they enuy, murmur, grudge, and repine hereat: vndoubtedly all that are of this ſpirit, bewray themſelues to be ſtill in the bonds of iniquitie, and in bondage to Sathan himſelf: neither haue they euer taſted how good the Lord is. Let vs therefore (beloued) ſound our hearts, and throughly try them, touching this our reioycing in the publike miniſterie of the word, and the gracious operation thereof in

our ſelues, and in other: vndoubtedly we cannot loue the word
Gal: 5. 22. or God himſelfe, without this ioy. This ioy alſo is one of the fruits of the Spirit, and is therefore called the ioy of the Holy
Rom: 14. 17. Ghoſt, which is one of the things wherein the kingdome of God doth ſpecially conſiſt. This ioy muſt be ſo much greater than all other ioy in friends, in riches, in honor, in ſtrength, in health, in pleaſures &c: by how much more excellent we haue heard the word to be than all other things. Yet alas, how much is the ioy of moſt men greater in thoſe things than in the word? Yea ſometimes, where the word hath taken good roote, euen there the ioy thereof is ſmothered by the ioy of the former things. This ioy whereſoeuer it is, will continue as being of the nature of the word it ſelfe that *abideth for euer.* Sometime indeed by the ſubtlety of Sathan, by the ſenſe of our ſinnes, by our afflictions, comming from our ſinnes by the foreſaid ioy of other things, it will be eclipſed, and much obſcured, and darkned in the very beſt: notwithſtanding it doth at the laſt (as before hath been ſhewed) recouer againe, & doth ſo much more abound, by how much the longer it was ſo eclipſed, obſcured, and darkned. All the ioy of ſuch as loue not the word is nothing to this: one dram of this, is more worth than a thouſand pound weight of their ioy in all other things. Their ioy how great ſoeuer in ſhew, ſoone vaniſheth euen as a flaſh of lightning: yea it is vanitie it ſelfe. Haue wee not heard this before by the ioy of *Nabal* and *Belſhazzar?* Is it not likewiſe euident by the example of wicked *Haman* the Iewes enemie? How ſoone was
Eſter 7. 7. he glad to intreat for his life at her hands, whoſe death hee had before plotted? When *Nebuchadnezzar* reioyced in that great
Dan: 4. 30, 31. Babylon that hee had *built, for the houſe of the kingdome by the might of his power and for the honor of his Maieſtie*, euen then *whiles the word was in his mouth, was hee driuen from men, and made a companion of the beaſts of the field.* Whiles the rich man in the goſpell was reioycing in his riches, and in his abundance for many yeares, there came a voice from GOD
Luc. 12. 19, 20. vnto him, *Thou foole, this night ſhall thy life be required of thee.* When *Herod* was in his greateſt reioycing and glory, euen ho-
Act. 12. 22, 23 nored for a God, and aboue the degree of any man, did not an Angell of the Lord immediatly ſmite him before all that had ſo honoured him, ſo that he was openly eaten vp of wormes? So vncertaine is the ioy of all that loue not the word, and ſo ſoone

is

is it turned into wofull and dolefull heauinesse. Oh therefore beloued, care not for this ioy, but loue the word, and reioyce in the word, *This ioy shall no man take from you.* Thus much for the tryall of our loue to the word, by our reioycing therein. Ioh: 16.22.

CHAP. XXI.

Containing another tryall of our loue to the word, by our hearty feeding vpon the spirituall foode offred vnto vs in the word, where is also shewed how we shall know whether wee doe so feede or no.

TO goe yet a little further, let our next tryall of our loue to the word, be from consideration of the 23th commendation of the word before handled, viz: that it hath in it all kinde of spirituall foode and nourishment to eternall life, fit for all sorts, degrees, and ages of men; and that elsewhere there is not any such spirituall foode to be found. What is this tryall from this consideration? Euen our hearty and eager feeding vpon such foode, and drinking of such water and wine, as the word presenteth and offreth vnto vs. For certainely the better wee loue any meat and drinke, the better stomacks we haue thereto, and the more liberally wee will take thereof. If therefore wee come to such feasts and banquets, as wisdome calleth vs vnto in the word, and whereof shee would haue vs to eat and drinke; whereto likewise we are inuited in other places of Scripture; if also the great dainties of the word being set before vs, we sit and looke about vs, either not feeding or drinking at all, or not feeding and drinking heartily, but pigling and taking here a little bitt and there a little bitt, and sipping a little of this sort of wine, and a little of that, tasting (perhaps) of euery sort, but not taking a good draught of any, is not this a manifest argument, that we loue not, neither care for such daintie meats & drinks? This needeth no proofe, euery childe knoweth the truth thereof. Neither neede we to feare any such surfet by eating and drinking the spirituall things presented vnto vs in the word, as we are subiect vnto in eating and drinking for the body. All surfets of the body, are either by the excessiue quantitie, or by some malignant qualitie (at least in respect of our speciall bodily consti-

The 13 tryall of our loue to the word by our harty feeding vpon the spirituall food offred vnto vs in the word.

Pro. 9.2.&c.

Isa: 55.1.

No feare of surfeting by eating too much of the dainties in the word.

constitution) of those things that we eat or drinke. Whosoeuer surfeteth in body by meat or drinke, surfeteth either by eating or drinking too much, or by eating or drinking such things, as for qualitie doe not well agree with his stomacke. No such thing can be imputed to the word: We can neuer take hurt by taking too much of the word: we rather offend in taking too little. It is said by some, that if we haue more knowledge than we make vse of, and whereby we are puffed vp, according to that of the Apostle, *Knowledge puffeth vp*; that this is a surfet by the word: and in a reuerend regard of them that so speake, I greatly deny not this in an improper speech to be a kinde of surfet, the rather becausse this such pride by knowledge is too common in these daies. Notwithstanding to speake properly this is no surfet: neither are men so puffed vp by knowledge, but rather by a conceit of knowledge, called by the name of knowledge, becausse so it is conceiued to be. And therefore to speake as the thing indeed is, they are so puffed vp rather by want of knowledge, than by any abundance of knowledge. For if they knew how little knowledge auaileth without the practise of knowledge; yea, how it increaseth condemnation, and shall procure the greater punishment; and that humilitie with little knowledge, is better than much knowledge without humilitie, they would neuer be puffed vp, though they had ten times as much knowledge as they thinke they haue. Although also the word be contrary to our nature, yet it hath no malignant qualitie to hurt nature, but onely is full of excellent virtue to restore our corrupted nature to the first integritie thereof. If any neglect their speciall callings and their outward states, by too often going to the word, not redeeming that time so spent by harder labour, and rising earlyer, and going the later to bed at other times; this argueth they haue not eaten inough of that dish that concerneth the diligent following of their calling, and the wise moderation of them-selues, so to do one thing that they leaue not another vndone. If any wrest or peruert the word contrary to the true meaning thereof, this also ariseth from the former cause, of not hauing learned inough, rather than of hauing taken too much.

1 Cor: 8. 1.

Luc: 12. 47.

What it is to eat and drinke of the dainties of the word.

But what is it to eat and to drinke of the dainties of the word? So to make them our owne, so to apply them to our seuerall vses, as that we be the stronger, the fatter, the lustier by them in our

our inward man, and euer the fitter for all duties of holineſſe and righteouſneſſe to our furtherance towards eternall life. To ſpeake yet more plainely, to eate and to drinke the dainties of the Word, is to make vſe of euerie thing taught in the Word, according to the nature thereof. To beleeue the promiſes for the ſtrengthening of our faith and confirmation of our hope: to feare at the threatnings of the Word, as alſo, at the execution of the iudgements of God vpon wicked perſons mentioned in the Word: as alſo ſo to lay vp both ſentences and preſidents of Gods goodneſſe towards others in the word recorded, as that we by them haue comfort to our ſelues, when we ſtand in moſt neede thereof: to obey the commandements of God, both negatiue againſt euill, and alſo affirmatiue for doing of good: finally, ſo to obſerue all good examples commended in the Word: that we doe alſo imitate them ſo far as they are to bee imitated: Thus muſt we feede of the dainties of the Word, that howſoeuer it goeth with vs, touching our outward ſtate, yet we may be able to ſay with the Apoſtle, *that though our outward man periſh, yet our inward man is renewed day by day.* 2. Cor. 4. 16. To this end we muſt not onely eat ſomewhat of euery diſh of our ſpirituall meat ſet before vs, neither drinke ſomewhat of euerie ſort of ſpirituall drinke offered vnto vs, but wee muſt eat and drinke all that doth any wayes concerne vs. For as our ſpirituall meat and drinke doe differ (as before wee haue heard) in that before ſpoken of, *viz.* that we needе not to feare any ſurfetting thereby, as we may ſurfet by eating and drinking too much for the body: ſo alſo though wee doe eat and drinke all, yet (as before alſo we haue heard) wee ſhall leaue neuer a whit the leſſe for other. In chap. 10.

But oh may ſome ſay, how ſhall we know whether wee doe thus heartily eate and drinke, and whether it be ſo with our inward man or no, as before you ſhewed it to be with the inward man of the Apoſtle? Attend my beloued, and obſerue diligently, and I will plainely and breifly ſhew this by theſe few things following, taken from conſideration of the growth of our outward man, both from infancy, and alſo after ſome great ſickneſſe. How we ſhall know whether wee doe heartily eat & drinke, &c.

Firſt therefore, as infants grow in age, and other recouer health after ſickneſſe, ſo they grow in appetite and ſtomacke to their meat, euery day eating more and more. Euen ſo is it with

vs, both from our firſt ſpirituall birth, and alſo after recouerie from any ſpirituall ſickneſſe, and fall into any great ſinne: If therefore men finde not this appetite and ſtomacke to their ſpirituall nouriſhment, this is a manifeſt ſigne that they grow little, and that their recouery from any ſinne is but weake.

2. Secondly, as our growth in age, and our recouerie in health is, ſo is our taſte, and relliſhing, and digeſtion of that that wee take: If therefore we finde no ſauour, no taſte, no relliſh in the things that we take, if wee doe not well brooke them and digeſt them, but finde them to boile and broile in our ſtomackes, as
Ioh.6.60. thoſe Diſciples of our Sauiour did, that ſaid, *this is an hard ſaying, who can heare it?* and as they in theſe daies doe, that are offended with euerie admonition, and euerie rebuke, yea, with euerie thing that any waies toucheth them, if we ſtill need milke,
1.Cor.3.2. and deſire milke, and care not for, neither can beare ſtronger
Heb.5.12. meat, as the Corinthians and Hebrewes did, this alſo bewrayeth, that we neither grow well, nor well recouer. The contrary of well-brooking and digeſting euery good doctrin and admonition witneſſeth our good growth and our good recouery in our inwardman.

3. Thirdly, the ſame is to be tried by our courage and fortitude againſt feares: children are afraid of euery thing: Sicke men alſo (though before of courage) by
Iob.7.14. night are feared with dreames, and terrified through viſions: but as the one grow in yeeres, and the other recouer health, ſo they are more freed from feares, and armed againſt them. In like manner if we be ſtill as much ſubiect to feares as at the firſt,
Matth.14.31. doth not this argue the weakneſſe of our faith? *Oh thou of little*
Marc.4.40. *faith, wherefore didſt thou doubt? why are yee ſo fearefull? how is it that yee haue no faith?* ſurely, he that is well growne in grace and
Pſal.112.7. in the inward man, and well recouered of any ſinne *will not bee afraid of euill tidings, becauſe his heart is fixed and beleeueth in the Lord.* How fearefull *Nicodemus* was at the firſt, his comming to
Ioh.3.2.7.50. and 19.31. Chriſt by night doth teſtifie. By his night-comming notwithſtanding to our Sauiour, and conference with him being new borne, as hee grew in that ſtate, ſo hee layd aſide feare, and became bold euen to ſpeak for our Sauiour, yet not without ſome childiſh feare, for he ſpake very warily, and no more then hee
Ioh.7.51. might haue ſaid for any notorious offender: *Doth our Law iudge any man before it heare him, and know what he doth?* yet afterward being further growen in grace hee had that courage, that when the

the beſt diſciples of Chriſt had ſhrunke, hid their heads and forſaken him, and all men had condemned Chriſt as a malefactor and put him to death, and when in that reſpect there was moſt cauſe of feare, then he feared leaſt: yea, hee feared no colours, no mans diſpleaſure, no danger, but was moſt forward in the honorable & coſtly buriall of our Sauiour? how boldly alſo & worthily did *Ioſeph* of Arimathea (that before had indeed been a *diſciple of Chriſt, but ſecretly, for feare of the Iewes*) *go in to* Pilate *and begge the body of Chriſt to burie the ſame*? and what ſhall wee ſay of *Peter*, that notwithſtanding all his former great brags and boaſts, *that though all men ſhould bee offended with Chriſt, yet hee would not be offended*: yea, albeit that Chriſt had tolde him with great earneſtneſſe, *that the ſame night before the cocke did crow, hee ſhould deny him thrice*, yet moſt confidently anſwered, *Though I die with thee, yet would I not denie thee*: What (I ſay) ſhall we ſay of *Peter*, that notwithſtanding all the premiſes, was afterward ſo fearefull, that hee did moſt fearefully and ſhamefully denie our Sauiour againe and againe, and the third time with curſing and ſwearing, ſaying, *that he knew not the man*? yet euen this *Peter* thus at that time fearefull, and in feare hauing moſt fearefully fallen, after his recouery from the ſayd fall by moſt vnfained repentance, teſtified by his bitter and aboundant weeping; was of that great fortitude aud courage, and of ſo valiant and magnanimous a ſpirit, that he feared not to *lift vp his voice, and moſt bolaly to tell the Iewes to their faces, that they had taken the Lord Ieſus, and by wicked hands had crucified and ſlaine him.* Afterward he doth as boldly charge other of them, that *they had deliuered vp the ſonne of God, and denied him in the preſence of* Pilate, *when hee was determined to let him goe: and that they had denied the Holy One and the iuſt, and deſired a murtherer to bee granted vnto them, and had killed the Prince of life &c.* Hee ſhewed the like courage and magnanimity alſo afterward, being ſet before the *Rulers and Elders, and Annas the high Preiſt, and Caiphas, and Alexander, &c.* charging them with the former hainous ſinne, and being alſo commanded by authoritie of the former company, not to ſpeake at all, nor to teach in the name of Ieſus, hee with *Iohn* anſwered, *Whether it be right in the ſight of God, to hearken vnto you more then vnto God, iudge yee: for wee cannot but ſpeake the things which we haue ſeene and heard.* Being alſo in an open counſell expoſtulated with in this manner. *Did not wee ſtraightly command*

Ioh. 19. 38. 39.

Marc. 15. 43.

Matth 26. 33.

Matth. 26. 75.

Acts 2. 14. verſe 23.

Acts 3. 14. 15. 16.

Acts 4. 5. 6.

Verſ. 18. 19. 20

Acts 5. 28.

you

you, that ye ſhould not teach in this name? And behold, ye haue filled Ieruſalem with this doctrine, and intend to bring this mans blood vpon vs. Being (I ſay) thus expoſtulated with, *Peter* and the other
Verſ. 29. Apoſtles anſwered, *We ought to obey God rather then men.* This boldneſſe and courage was *Peter* growne vnto, being recouered of his great ſinne of denying and forſwearing of Chriſt, whereinto he had before fallen. The like certainely will bee the courage of other, that are in like maner recouered of any ſuch great ſinne, and whoſe inward man is hayle, and ſound, by daily and hearty feeding vpon the ſound doctrine contained in the word.

4. Fourthly, To proceede, wee ſhall further know the growth and ſtate of our inward man by our capacitie of vnderſtanding, and by our ſpeech and other behauiour ſutable thereunto: *when*
1. Cor. 13. 11. *I was a childe I ſpake like a childe; I vnderſtood as a childe: I thought as a childe: but when I became a man, I put away childiſh things.* If therefore our vnderſtanding, our thoughts, our ſpeech, our behauiour, be no better then at our firſt ſpirituall birth, and when firſt we were conuerted to Chriſt, and embraced his word, this alſo teſtifieth that we haue little growne, and that all this while when we haue beene at the Lords ſpirituall feaſts, wee haue but pingled, and neuer made a good meale. The like may be ſaid of our recouery of any great ſpirituall ſickneſſe. For as in many bodily diſeaſes, by the extremitie of the diſeaſe, the vnderſtanding is weakened, the knowledge euen of our beſt friends is taken from vs, wee thinke many idle thoughts, and from ſuch thoughts, doe alſo ſpeake many idle words, and haue much idle behauiour, and do ſtriue and ſtruggle with all that are about vs, as deſiring to begone, and do fimble with our fingers, and doe many other things our ſelues not knowing what; but by phiſick, and good brothes, and taking good and wholeſome meates, and other comfortable things we doe by little and little at laſt recouer our ſtrength of body, our vnderſtanding is renewed, our memorie reſtored, and we ſpeake and doe all things accordingly as before in health we did: Euen ſo is it with men that fall into any great ſinne, their ſpirituall vnderſtanding for a time is crazed: their thoughts diſtracted: their memory of good things diſturbed, their affections ſo diſtempered that they haue little or no vſe of any thing, that before they had heard and learned, and ſo both in word, and deede, they carrie themſelues farre otherwiſe

wise then beseemeth them, euen as though they were indeede no Christians: but being graciously recouered from the said sin by application of the wholsome doctrin of the word vnto them, they apprehending and taking hold of the same, there is also a gracious alteration made of all things both within and without. Was not *Dauid* in a wofull state, touching all the former things so long as he lay sicke of his great sinne that he had committed with *Bathsheba?* but being cured thereof by an excellent receit sent from God vnto him by the hands of *Nathan*, what a gracious change followed in him? May not the like be said of *Salomon?* lying in so many sinnes as he fell into? yet a gracious recouery also appeareth to haue been wrought in him by his book intituled *Ecclesiastes*, as the which seemeth to bee a booke of retractations euen of all his former impieties, wherein he had by lamentable experience, found the vanitie of all things vnder the sunne. Many other like examples might be produced, but that I must hasten to other points.

Fiftly, therefore wee shall finde the same, by our better strength for performance of such workes as belong vnto vs, and for bearing of such burthens, as are by the prouidence of God imposed and laid vpon vs. Children, as they grow in age and eate more meate, so they are able to do something, and to beare the greater burthens: whereas at the first they could not goe alone without leading: when first they go alone without leading by any, or leaning vpon any thing, they stumble at euery pease, they fall at euery thing lying in the way: So they that haue had a great sicknesse, at the beginning of their recouery they cannot walke without one to hold them, or some staffe in their hand to leane vpon: but as they recouer more and more, and take things fit for their better recouery, so they wax stronger and stronger. Thus must it be, thus will it be in our inward man, if the same grow well from the first new birth: and recouer well after any great spirituall sicknesse. If wee cannot walke vp and downe lustily about Gods busines, and strongly performe the same: *If we cannot beare the yoake from our youth, with patience*, vndergoing all afflictions from God, and indignities, wrongs, and iniuries from men, but fret, and fume, and chafe, and mutter, and murmure against God, and be ready to rage against men, and to reuenge our owne causes vpon them, by giuing railing for railing, blow for blow, and sometimes many Lam. 3.27.

blowes

blowes for one word (as we thinke) of disgrace: yea being ready for one such word of supposed disgrace, to giue the stabbe, or to challenge into the field, or otherwise to practise the death of such an one as shall so disgrace vs: finally if we be ready to stumble at euery little matter that lieth in our way: If (I say) these things be in vs, it is a manifest argument that our inward man is not well, that either we haue neuer fedde well of the spirituall meate that hath beene from time to time set before vs, or else that for want of good digestion it hath done vs little good. But if the contrarie be in vs, if we can beare the things before mentioned and be chearefull in them, if we can passe by such offences as be not to be stumbled at, (for there bee some offences that must not be past ouer) then are these things, and the like, good *symptoms* and tokens that howsoeuer it fareth with our outward man, whether it be poore or rich, in disgrace or honour, weake or strong, in sickenesse or in health, yet it is well with our inward man.

These things are not so to be vnderstood, as though all whose inward man is in good state were of the same stature. But this take to be my meaning, that all the former must bee in him in some measure, whose inward man is in the state of grace. Notwithstanding as there is difference of age in the new birth, so there is also difference of stature: yea sometimes also, where men are of the same age in grace, as there is difference of meanes, so also there is difference of the measure of grace, according to such meanes. Yea, where there are the same meanes, there notwithstanding is difference in measure of grace: For as in the course of Nature, they that are of the same age, liue in the same family, are brought vp in the same manner & haue the same diet, do for all that differ in stature, and strength, some being taler & stronger then other, so it is also in the house of God.

Now examine your selues Brethren by the former things, and see by the same, whether ye haue eaten heartily, or beene onely pinglers, at the Lords feasts of spirituall dainties. There be many that touching their outward man, are plumpe, lusty, comely, fat and faire, euen so fat and faire that their faces shine, and their bodies be like brawne, and that they can scarse see out of their eies. But alas, what is their inward man? poore, weake, feeble, leane, starued, deformed, nothing but skinne and bone; an anatomie of death it selfe, and fearefull to behold. Looke therfore

vnto

vnto thy ſelfe whatſoeuer thou art: Think it not inough touching thy outward man, to be fat and faire, ſtrong and luſty: rich, worſhipfull or honourable. For thou maiſt for all this bee ill inough, yea, the worſe in thy inward man, in thy ſoule, and touching the life to come. To omit many other, was not that rich man before mentioned ſo, who for his great cropes of corn, had built him greater barnes, and ſaid to his Soule *eate and drink* Luc: 12.18. *and be merry, or take thy pleaſure thou haſt inough for many yeeres.* And yet preſently it was ſaid vnto him: *Thou foole, this night ſhall* Luc: 16.19. *thy ſoule be required of thee, and then whoſe ſhall all theſe things bee, that thou haſt prouided?* was not the other rich man the like that was *clothed in purple and fine linnen, and fared deliciouſly euery day, and at whoſe gates Lazarus lay?* Hee was euen ſuch an one in his inward man, ſo poore, weake, and feeble, that he could not ſtirre his hand to ſhew any kindneſſe to *Lazarus*, nor moue his tongue for commanding of a cruſt of bread to be giuen vnto him. Neither was he the laſt of this ſtaruen brood, but there are many ſtill remaining; yea, euery day there bee more and more hatched, that liue priuately to themſelues, and yet doe no good either to any other, or to themſelues. Herein it is with many as it is with fowles, that are fedde by hand and crammed. For as ſuch fowles, the fatter and greater they grow in their outward parts, the leſſe they are in their inward parts, (their guts and their Liuer daily more and more waſting & conſuming) ſo is it with many men: The greater they are (as it were) in the greaſe of this world, the leſſe they be in the grace of heauen, and in all ſpirituall bleſſings. Let men looke to themſelues in this behalfe. If any man take offence at my former compariſon, as being too groſſe for his daintie mouth, I am ſorrie for him, his ſtate is not without danger, he hath more cauſe to be ſorrie for himſelfe. If hee thinke my compariſon touch him, I ſhall be glad if it touch him to the quicke, and if he be ſo pricked in his heart, that he ſeriouſly aske of them that can inſtruct him eſpecially of the Lord, *what he ſhall* Act: 2.37. *doe?* And brethren, as I would haue all thus to trie their ſtate, ſo eſpecially let me once againe entreate ſuch as haue made former profeſſion of their loue to the Word (for once before I haue ſpoken in this behalfe) to ſee how they haue ſo fedde of the Word, as whereby they may finde whether they be fatter or leaner, better or worſe then they haue beene. Certainly, all that are the children of God, and brought vp in the houſe of God,

God, and fed at his Table, must and will so feede of his dainties,
Psal. 92. 14. *As to bring foorth fruits in their old age, and to bee fat and flourishing more then at the first*: It is a dangerous thing to fall, to decline, to decay, of fat to become leane, of strong to become feeble, of rich to become poore, in the grace of God. To returne againe to my former comparison, (how homely soeuer to some the same may seeme to be) and to apply it to my present purpose for illustration of that last before said. As such fatted and crammed fowles, (before spoken of) if they decay & fall from their fatnes, can hardly be recouered, and made fat againe, so truly it is with such men as haue been fatted with the fat of the wheate of God, and of his other dainties in the word, if they decay and loose their fatnesse (as many for a time loose the good graces of God, whereby sometime they fatted other, and fall from their former zeale) oh it is a hard matter for any such to recouer their fatnes againe, and to returne to their former state of grace againe: A hard thing I say, it is, not altogether impossible: For I know that if euer they truly tasted of the sauing grace of God, and did euer once truly loue God and his word, they shall neuer so fall, but that they shall recouer againe. Yea, though the Lord should leaue them so to themselues (to make them to know him and themselues the better) that they should decline so far from the right way into by pathes of the fearefull wildernesse of this world, that themselues should not know where they were, and be so ensnarled, and entangled in the thickets of the said worlds wildernesse, that they should not be able to get out thereof: yea though they should stray and straggle till they returned to the
Psal. 23. 4. valley of the shaddow of death (from whence they had beene at the first taken) yet the Lord himselfe would seeke them vp againe, and by *his rodde and staffe recall, reclaime*, and fully recouer them. Notwithstanding they shall finde their recouerie harder then their first conuersion. Oh that I could so speak hereof, as to awaken all that are asleep, to restore all that are decaied, to reduce, and bring backe againe all such as are gone astray from the same. But I may perhaps seeme to haue forgotten my selfe, in speaking so much by the way of this point as I haue done. And therefore I will returne from whence I haue made a digression, euen to other trialls of our loue to the word.

CHAP.

CHAP. XXII.

Containing two outward demonstrations of our loue to the Word, viz. By diligent hearing and reading thereof: as also our like vse of the Sacraments.

TO leaue therefore our former triall of our loue to the word, taken from our hearty feeding, and drinking of the dainties thereof, with the triall also thereof by the growth and welfare of our inward man, yea altogether to leaue such tryall of our sound loue, as concerne partly our selues, and partly other: let vs proceede to such as whereby wee are chiefly to declare our said loue towards the word vnto other: which notwithstanding are such as without them all the former are nothing: yea the which will certainely issue and flow from the former, if the said former be in vs in truth. For it is impossible for vs so to loue the word, so to esteeme it, so to be carefull for the getting, hiding, keeping, and encreasing of it, so to be grieued for the want of it, so to loue the house where it is to bee heard, so to grieue for the transgression of it, by our selues, and by other, so well inwardly to accept of admonitions and reprehensions from other, so to loue all them that loue the word, and to hate both all euill things, and also all euill men, so to reioyce in the word, either outwardly entertained, or inwardly working and taking such roote as also to beare fruit in our selues and in other, or finally so heartily to feede vpon the dainties of the Word at any time set before vs, that thereby our inward man bee more and more renewed: It is (I say) impossible to haue these and other the like inward testimonies sutable vnto them, but there will likewise be, these outward testimonies which now remaine to be spoken of. In handling of these I will be no more curious, then I haue been in the former. For I doe not affect to be an exquisite artist: neither doe I desire to make shew of more then is in me: I couet rather to speake plainely to the vnderstanding of my meanest Auditor, then methodically to the pleasing of the learned: The learned may vnderstand plaine things, but the simple and vnlearned, that haue soules to saue as well as the other, and whose soules are as costly to Christ as the soules of other, these cannot

so well vnderstand matters curiously deliuered, as when the handling of them is fitted to their capacities.

Euidences outward of our loue to the word.

Yet touching all outward tryalls following of our loue to the word, I will reduce them to these two heads, namely to be either the doing of such things, as whereby we haue before gotten the word it selfe and graces thereof; or such things as doe alwaies follow the word obrained, and the graces gotten therby. I could vse other subdiuisions, but that I feare I should rather oppresse, and perplexe, than any waies helpe the memories of some here present. To leaue therefore all other diuisions, the first thing to be still done, whereby wee haue before gotten the word it selfe, and the graces thereof, is the hearing of the word publikely preached, and also the priuate reading thereof.

The demonstration of our loue to the word by our hearing and reading thereof.

Touching both these, hearing and reading, they may both indeed be without any true loue of the word: yea the former of these (hearing) is alwaies before any true loue to the word, and any other grace by the word. For it is the principall, yea the onely ordinarie meanes to worke faith it selfe, and therefore also this loue of the word and all other graces in vs: without hearing of the word, we cannot ordinarily attaine either to faith, or to the loue of the word &c: Notwithstanding if once by hearing of the word, we haue attained to the loue thereof, then also this loue will bring forth in vs, a greater diligence in hearing: so that no man can truly loue the word, but hee will also diligently heare the same. Hee that truly loueth the word is of God, *he that is of God heareth Gods word:* as therefore our Sauiour therevpon concludeth against the Iewes, *Yee therefore heare them not because yee are not of God:* so may I also conclude against all them that heare not Gods word (that is, that care not for the hearing thereof, and refuse to heare it, not that are violently by sicknesse, imprisonment, banishment, or otherwise detained from it) that they loue not Gods word. All that once truly loue the word are the sheepe of Christ: *My sheepe* (saith our Sauiour himselfe) *heare my voice.* They therfore that heare not the voice of Christ, are none of Christs sheepe, neither doe they loue his voice. *The friend of the bridegroome which standeth and heareth him, reioyceth greatly because of the bridegroomes voice:* They therefore that are not delighted with the bridegroomes voice, neither loue the said voice, neither are the friends of the said bridegroome himselfe. He that loueth musicke is delighted

Ioh: 8.47.

Ioh: 3.29.

ted to heare musicke: hee that loueth hunting is delighted to heare the cry of the hounds. To omit repetition of the former commendations of the word, requiring our loue, and challenging our hearing thereof, Gods word is our great charter, whereby we hold all our priuiledges and prerogatiues from God. Can any man therefore say he loueth it, that is not desirous and glad to heare it againe and againe, yea that is at any time satisfied with hearing of it? The more in number and the greater in worth and benefit the priuiledges are which wee hold from our earthly Soueraigne, the more wee desire and delight to heare them read vnto vs, by such as are best able to interpret the extent of them, that so we may the better challenge the benefit, that we are to enioy by them: as also be the better able to defend our selues against all such as shall any waies impeach our liberties, or damnifie vs contrary to our said Charter. Hath not the word of God more & larger priuiledges from heauen for vs, than any Charter from any earthly Prince, hath for any subiects? Can we then heare our said Charter too often? Can we be too perfect & expert in the priuiledges and prerogatiues thereof? Or haue we not as many, as mighty, and as subtle aduersaries, to infringe our liberties granted by our said Charter, as any subiects haue of any earthly Prince? Doth not the threefold most earnest expostulation of our Sauiour with *Peter* touching his greater loue of him than of all other things, as also his threefold like charge giuen to *Peter*, vpon profession and protestation of his said loue to Christ, for feeding of his sheepe and of his lambes, (that is, of all belonging vnto him both old and young, both strong and weake) require the like care of all such sheepe of Christ, for hearing of the word of Christ, as they loue the same, there being no meat or drinke else-where to be had for feeding of them, then only in his said word? It may not, it cannot be denied. All that loue the word haue *their hearts opened to attend to the word: they haue an eare to heare: He that hath eares to heare let him heare*: yea, *he that hath an eare* (as it were but one eare) *let him heare what the Spirit saith vnto the Churches.* If it were not grieuous to the Apostle to write the same things to the Philippians, and if hee would not haue it grieuous to *Timothie* or to any other Ministers of the word, yea if hee doe most grauely, earnestly, and seuerely charge them, to *preach the word, to be instant in season and out of season, &c:* shall it be grieuous to any

Ioh. 21.15, 16, 17.

Act: 16.14. Matt: 13.9. Marc. 4.9.23. Reu: 2. 7. 11. 17.29. & 3 6. 13 22.

Phil: 3.1.

2 Tim 4. 1, 2.

that loueth the word to heare the word often in season and out of season? Certainely, no man that indeed loueth the word will so thinke: yea it is profitable for all so to heare it. For are not all dull of capacitie? Doe not all neede *precept vpon precept,*
Isa: 28. 10. *line vpon line, here a little and there a little?* Are we not weake and wauering in iudgment? Are we not short and fickle of memorie, quickly forgetting that which wee haue been long in learning? Are we not peruerse and froward in affection, yea also mutable and changeable with the weather-cocke, now liking now disliking, now louing now loathing? Are we not as backward, and barren in all obedience? Haue wee not neede therefore of much teaching, of much repeating, much strengthning, much quickning, much whetting, much prouoking, much hearing? Oh we cannot almost too often heare one thing. How then can we too often heare the word, wherein there is such variety of heauenly doctrine, without any superfluitie? There is no man hath learned so much, but that hee may learne more: No man is so forward, but he may be more forward: no man so
1 Cor. 15. 58. aboundant in the worke of the Lord, neither so filled, (and as it
Phil. 1. 11. were laden) with the fruits of righteousnesse, but that hee may
Ioh. 15. 2. more abound, and be more purged, that hee may bring forth more fruit. Miserable therefore is the state of all Papists, that doe vtterly refuse the hearing of the sincere ministerie thereof. Miserable is the state of all Anabaptists, that hauing begun with hearing do cease from hearing, and rely wholly vpon reuelations, either faigned or diuelish. Not much lesse miserable is the state, both of all perfect Donatists, and also of our dimi and halfe Donatists, that hauing felt the efficacie and power of the word in our Ministerie to the beginning of faith in them (euen by their owne confession if they haue any faith at all) doe now so quarrell and wrangle with the word in our ministrie, that they withdraw themselues from all hearing of vs, as if our Ministrie were not as sufficient to perfect, as to begin faith in vs, to make vs perfect men in Christ Iesus, and to bring vs vnto the
Eph. 4. 13. measure *of the stature of the fullnesse of Christ,* as well as at the first to beget vs againe vnto God. The like is to be said of all Atheists and worldlings, that prefer their least worldly businesse, before the hearing of the word: so also of other prophane persons, that either for the loue of pleasures or for sparing of a little paines, (as louing their ease, more than regarding

their

their euerlasting saluation) had rather be absent from, then present at the hearing of the word. Yea euen vpon that day, that is none of their owne, but the Lords onely and wholy: not in respect of any benefit that he hath thereby, or by any other of our workes (*for can a man be profitable to God, as he that is wise may be profitable to himselfe? or if we be righteous, what giue we vnto God, or what receiueth hee at our hands?*) but wholy and altogether for our owne good, to be the market for our soules, and a day wherein we are to treasure vp for our soules the things of a better life. Neither are they onely to be herein reproued, that heare not the word on the Lords day it selfe, but they also, that dwelling where they may heare it on the weeke day, either in their owne Parishes, or in some other not farre from them, and hauing no great businesse to with-hold them from hearing, yet for all that will take no paines in this behalfe. Especially most worthy of reprehension are they, that hauing no preaching Minister in their owne places, cannot yet finde any time in 6, 7, or more yeares, to heare the word elsse-where, either on the Lords day, or on any other day, though it be diligently and sincerely preached within a mile or two of them, and though they cannot plead any want of meanes for the hearing thereof: but had rather hunt and hawke, or play at Cards and Tables &c, day after day, and night after night, than take a little paines and spare a little time euen from their recreations for the hearing of the word. Alas there are too many such euen of the greater sort, and of such as haue most leasure, and as much neede. Can all these or any of these say of themselues, or be said by other to loue the word? They cannot, yea it is certaine that they hate the word, thinke they or say they what they will to the contrarie. They are euen such as wee read of in the Gospell to haue beene invited to the supper of the Kings sonne, and yet for this or that impediment pretended, did not come. Therefore let them take heede with feare, least the day come, when hee that inviteth them so graciously to his word, and whose word they doe so vngraciously despise, *be wroth with them, and send forth his armies to destroy them as murderers (euen of their owne soules) and burne vp their Citty:* as there our Sauiour speaketh of the wrath of that King against those contemners of his princely inuitation of them to his sonnes mariage. With the former absenters of themselues altogether from the word, we may likewise reckon

Iob 22. 2. Iob 35. 7.

Mat. 22. 3. &c.

verſ. 7.

such as come indeed to the word, but they either sleep thereat, or spend their time in reading the word, or of some prayer booke, yea perhaps of some bad bookes, euen of Popish books, or some bookes of vanitie, or in talking, and thereby hindering others from hearing: or else they will be sure to seate themselues there, (how spacious soeuer the Church be, and how few soeuer there be in the Church) where for distance of place, or by meanes of some pillers, or other impediments betwixt them and the Preacher, they cannot heare any word at all, or at least but now and then a word, without any edifying. Is not this with the deafe *Adder to stop their eare against the charmer?* at least is this *to hearken, to consider, and to encline their eare?* Is this *to attend to the words of wisdome, and to watch daily at her gates, and to waite at the posts of her dores.* As *Malachie* saith to reproue the offering of lame, and of blinde sacrifices vnto God: *Offer such to thy Gouernour will he be well pleased with thee?* so say I touching such hearing of Gods word: *Harken so, and attend so vnto our King, or vnto a Priuy Counsellor, or but to a Iustice of Peace, and will they be well pleased therewith?* Here I would I might not also iustly reproue some of our Lawyers (Counsellers, and Atturnies) that many times make no bones to trauell to London on the very Lords day, and so to keepe their said Lords day on horse-backe; as also that at London spend a great part of the said day in their chambers, either with their Clyents, or for them, not hearing any publike Sermon. The like may bee said of diuers others, that haue Law-businesse, and neuer sticke at trauelling on the Lords day, either to the Tearme, or to Assizes, and quarter Sessions in the country. Say what these will of their loue to the word, their such dealings do certainely bewray them to loue the law of man better than the law of God, and the world more than the word. And may not the same be said of many Shop-keepers, Inne keepers, Tauerners, Tipplers, Taylors, Shoomakers, Barbers, Cookes in great Citties, Cariers, Millers, Butchers, and other of like fashion, that make no distinction of daies, neither at any time care for hearing of the word? May any of these say they loue the word? No verily: A man may buy as much friendship at *Billinsgate* for a box on the eare, as these doe shew loue to the word. I might here also speake of the reuerence that is due to the word, because men and boyes do in these daies heare it so vnreuerently, clapping.

Psa. 58. 4. &c.
Psal: 45. 10.
Prov: 8. 34.
Malac: 1. 8.

clapping their hatts on their heads, as soone as they are come into the Church and before all the Congregation; whereas they would be ashamed so to do, before some one there present in priuate talke. But if I should enter into euery such particular point, I should be infinitely tedious.

To leaue therefore hearing of the word, the like may be said of reading thereof, that I haue said of hearing. As our loue is to the word, so will wee exercise our selues in reading of the word. The reasons before vsed to draw our hearts to the loue of the word, as also to prouoke vs to the hearing of the word, make likewise for the reading thereof. Wee haue also before heard our Sauiour to command the Iewes to search the Scriptures, or at least to commend them for so doing. What is searching, but reading, and diligent reading? Are not the men of *Berea* likewise commended in the same behalfe? This reading will much helpe our hearing, and make the same the more easy, the more effectuall: without much reading (if men can read) hearing will not be so easie; often hearing will not be so powerfull. As all men ought to loue and heare the word, so ought all to read it that can read; and they that cannot read are bound to heare the same priuately read by other. It belongeth not to some but to all: would the Lord haue *his words to be in our hearts that we should teach them our children, and that wee should talke of them, sitting, walking, lying downe, rising vp, and that wee should binde them for a signe vpon our hands, and that they should be as frontlets betweene our eyes, and that wee should write them vpon the postes and gates of our houses*, and would he not that we should read them? Would the Lord haue his Law read to all the people gathered together, *to men, to women, to children, and to strangers within the gates of Israel* (that is, of his visible Church) *that they might all heare and learne, and feare the Lord, &c:* and will he not haue all to read also by themselues? Would the Lord haue *the rolle of Ieremiah, to be publikely read to all the people, and would he not haue all the people to read the same?* It is commended in the *Eunuch* (in that great man before spoken of) that he read a part of the word in his Charet riding homeward, though hee vnderstood not what he read, & is it not to be condēned in men of his sort and fashion of these times, that they read not the Scriptures? Hath the word spirituall meat and drinke, and armour for all sorts of Christians, (as we haue heard) and shall

Reading of the word.

Ioh: 5. 39.

Act: 17.11.

Deut: 6.6,7,8, 9.

Deut: 31.11,12

Ier: 36.6.

Act. 8. 28. 31.

not all reade it? Alas, what were this, but either to ſtarue poore Chriſtians, or to expoſe them naked to the enemies of their ſaluation? I might heape vp infinite other arguments to prooue the neceſſity of reading the word, by all that loue the word: but what ſhall this neede in a matter, but *obiter*, and by the way only to be touched, not largely to be diſcuſſed? what wretches therfore, what beaſts, what ſots are Papiſts, to hold men in ſpirituall *darkneſſe, and in the power of the Diuell*, (for wee haue heard theſe to be ioyned together) *and to keepe them from turning to God, from forgiueneſſe of ſinnes, and from all inheritance with the Saints*, who condemne reading of the Scripture, by the vulgar people in their vulgar tongue, except it be ſo tranſlated, as that they are neuer the neerer to the vnderſtanding therof, though they read it? & what ſimple fooles are the vulgar people, that by them will be reſtrained from that, wch they know to be ſo neceſſary for them?

Acts 26.18.

But why doe they condemne the reading of the Scripture? Becauſe they be hard, darke and obſcure. This hath been confuted before: for can that that is hard, giue *wiſdome to the ſimple*? can that that is darke giue *light vnto the eyes? and be a lanthorne to our feet, and a light vnto our pathes?* can that that is obſcure, bee *profitable to teach, to improoue, to correct and to inſtruct &c.* Is the folly of theſe men obſcure that teach ſuch things? Beloued beleeue them not in this their diuelliſh doctrine: they are themſelues a brood of fooles, and no better then the foales of Aſſes, therefore they enuy your knowledge and wiſdome to ſaluation, and would haue you like to themſelues. But of this more afterward. In the meane time learne this and hold it faſt, that if the Scriptures be in any place hard, they are the oftner to bee read: For the oftner they be read, the more eaſily will they be vnderſtood: It is better to vnderſtand a little then nothing. The vnderſtanding of a little will in time bring men to the vnderſtanding of much. Acquaintance with eaſie places, will make the harder to bee the more perſpicuous. As in the moſt champion, and plaine, or leuell grounds of the bookes of the Scripture, there be ſome myſteries (as hillockes) higher, vneuener and rougher then their fellowes, ſo in the greateſt and ſteepeſt hils and rocks thereof, there is footing whereby with labour and trauell, with much reading and often prayer, we may ſee and diſcouer ſo far off the Land of Canaan and Kingdome of Heauen, as our places and callings, ſexes and ages do require. As there is no book

Anſwer to the Papiſts condemning reading of the Scripture by the common people.

Pſal. 119. 105.

2. Tim 3.16.

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in the Scripture ſo myſticall and deepe, where out a good Teacher will not deliuer doctrine fit as well for the vnlearned, as for the learned, ſo is there no good ſcholler in the ſchoole of Chriſt, which out of the hardeſt bookes cannot draw ſome thing as wel for his confirmation of that which he hath learned, as for the entrance into knowledge of that which he hath yet to learne.

But what more ſay the Papiſts to withhold the common people from reading the Scriptures in their vulgar tongue? forſooth that the Scriptures are dangerous: O egregious hypocrites, ô deteſtable diſſemblers. For will they not debarre their children in their tender age (moſt apt to be corrupted) from reading prophane bookes of the Heathen (yea, from bookes in ſome things wanton, filthy and vnchaſte) from the booke of *Mantuan*, of *Martiall, Ouid, Plautus, Propertius, Terence, &c.* and will they ſay that the holy Scriptures giuen from heauen, are dangerous? who can beare this indignity? who can endure this blaſphemie againſt the word of God & God himſelfe? who doth not therin ſee their groſſe hypocriſie to feare, or to pleade, and pretend danger to the common people, by reading the Scriptures in their mother-tongue, and yet to permit their young and tender children to read the foreſayd bookes? Touching the danger pretended by them, the falſhood thereof appearing by the ample commendations of the Word before handled, I ſhall not neede to ſpend any time in the further confutation thereof in this place. Not vnlike to the Papiſts are many prophane perſons amongſt vs, that ſpend much time in reading vaine, fooliſh, beaſtly and wicked bookes (alas, it is pitty that any ſuch are ſuffered) and yet neuer can find any time for reading of the Word of God. Great doubtleſſe is their loue towards ſuch books, but certainely, if they ſhall for all that ſay they loue the Word, who will not crie, fie vpon ſuch loue?

The reading of the Scriptures is not dangerous.

Neither can they truely ſay they loue the Word, that can ſpend and doe ſpend with great delight many houres, many weekes, many months, many yeeres in reading of bookes of Law, Phyſicke, Philoſophy, Chiualry, Heraldry and the like, and can neuer ſpare an houre, or halfe an houre in a day to read the Word of God. So likewiſe, and much more are they to bee blamed, that thinke no time too much for bowling, for carding, dicing, hunting and hawking, and other paſtimes (though neuer ſo lawfull) and yet grudge and grutch to beſtow any time

vpon

vpon reading the Word: or if at any time they reade it, they do it so negligently, so vnreuerently, and euery way so vntowardly, that they were (in a manner) as good not read it at all. By reading of the word, I meane not onely the reading of the word it selfe, but also all good bookes soundly written of any points of religion, whereby the better to helpe vs in vnderstanding of the Scriptures themselues.

Another demonstation of our loue to the Word: viz. By the vse of the Sacraments.

The second thing, whereby wee encrease the Word and the graces wrought in vs by the Word, and whereby likewise wee are to make demonstration of our loue to the Word, is the reuerent and right vse of the Sacraments. The Sacraments being seales, the better to confirme the Word vnto vs, and to teach that to our other senses, which the Word speaketh onely to our eares, or to our eyes, how can wee loue the Word if wee regard not the Sacraments, which are also by the ancient Diuines called, *Verbum visibile*, the visible Word? can any man truely say, he loueth that writing (be it bond or bill, or indenture, or any other euidence for any thing in present possession, or afterward to bee receiued) can any man (I say) truely affirme hee loueth that writing (bill, bond &c.) that careth not for the seales thereof? In like manner therefore no man can truely say hee loueth the Word, that regarderh not the Sacraments. By the vse of the Sacraments, I vnderstand not both the Sacraments alike: The Supper of the Lord is often to be celebrated by euery one, that by the Word hath attained to true faith and godlines, that needeth the said Sacrament both to vphold and support them, and also more and more to encrease them: the sayd Sacrament of the Supper of the Lord being a Sacrament of our spirituall nourishment. But Baptisme being a Sacrament cheiefely to represent our iustification and regeneration is to be once only receiued: because wee being once iustified and regenerated, wee are iustified and regenerated for euer. Notwithstanding we may be sayd to make often vse of Baptisme, if by often consideration thereof wee comfort our selues the more, touching the assurance of our iustification thereby, and also doe prouoke our selues the more to die to sinne, and to liue to righteousnesse. In this respect it is meete for the better declaration of our loue to Baptisme, as also for our better prouocation to the former vse thereof, that wee make the more conscience of our presence at the administration of the said Sacrament vnto other. For certainely

tainely he that vouchſafeth not his preſence to the Baptiſme of other, but at the celebration thereof vnreuerently and profanely runneth out of the Church (eſpecially himſelfe belonging to that Church) not obſcurely bewrayeth that hee regardeth not that Sacrament, neither the fore-mentioned vſe thereof: yea alſo (ſay he what he will) he doth thereby bewray that hee doth not loue that part of the Word of God that teacheth the doctrin of that Sacrament, & of our iuſtification & regeneration.

The ſame is to be ſayd of the Supper of the Lord: touching which the Apoſtle ſaith, that *Whoſoeuer ſhall eat the bread, and drinke the cup of the Lord vnworthily, ſhall be guilty of the bodie and blood of the Lord.* And againe, that *he that eateth and drinketh vnworthily, eateth and drinketh damnation to himſelfe.* And finally, that therefore among the Corinthians, *many were weake, and ſicke, many were aſleepe, that is, dead.* Oh then what is to be ſayd of them that neglect and contemne this Sacrament? not caring whether euer or neuer they receiue the ſame? and that, were it not for feare of the Law of man, would neuer receiue it? and that when they receiue it, receiue it rather of cuſtome, and to ſatisfie the ſayd Law of man, then of any conſcience of Gods ordinance, or of any good regard of the Sacrament it ſelfe? how can ſuch truely ſay they loue that Word that commendeth the loue of God in giuing his Sonne for vs, and alſo the loue of the Sonne in giuing himſelfe both for vs and alſo to vs, both which are repreſented vnto vs by this Sacrament? If they loue not this Word of God, that is the beſt, the ſweeteſt, the moſt comfortable part of Gods Word, how can they truely ſay they loue any other part thereof? Let no man therefore bee ſo fooliſh as to boaſt of his loue to the Word, that deſpiſeth, or neglecteth, or abuſeth this Sacrament: and that ſeldome or neuer commeth thereunto, or that comming doth not ſo receiue it, as thereby to ſtrengthen his faith, and aſſure his owne heart, *that hee that hath not ſpared his owne ſonne, but giuen him for vs all* (moſt frankly, moſt freely) *cannot but with him freely giue vs all things for this life,* and for the life to come. As alſo the more to prouoke his owne loue, both to him that hath firſt ſo loued him, and alſo to all other whom hee hath likewiſe loued, and by his ſaid loue commended alſo vnto our loue. Thus much breifly (without any further application therof, againſt either whole, or demi-popiſh Recuſants, or againſt contemners of this Sacrament amongſt our

1.Cor.11.27.
Verſe 29.
Rom.8.32.
Ephes.5.1.2.
1.Ioh.4.10.

our ſelues) ſhall ſerue to haue ſpoken of the vſe of the Sacraments, as of one ſpeciall teſtimony of our loue to the Word, whereof they are ſeales and confirmations.

CHAP. XXIII.

Containing another demonſtration of our loue to the Word, by our prayers both for the outward free paſſage, and alſo for the inward glorifying thereof, firſt in our ſelues, and ſecondly in other.

Our prayers for the Word.

THE third outward teſtimony of our loue to the Word, of the former ſort is prayer for the Word: Our prayers for the Word muſt aime at two things. 1. That it may haue free paſſage. 2. That it may be glorified. Both theſe the Apoſtle ioyneth together, exhorting the Theſſalonians to pray for him and for the other Apoſtles and Miniſters of the Word, *that the Word might haue free courſe and bee glorified.* By free courſe of the word, he meaneth the free preaching therof, without any interruption. By glorifying thereof, he meaneth the effectuall working thereof in the hearts of men, both faith and knowledge, and all true godlineſſe to eternall life, whereby both the word it ſelfe is made glorious, and alſo they in whom it ſo worketh are made glorious, in part in this world, and fully and throughly in the world to come.

2. Theſſ. 3. 1.

Prayers for the Word to be preached in the places where our ſelues dwell. Acts 10. 5.

Now concerning the former, wee are to praie that the word may haue ſuch free paſſage, and bee freely preached, as firſt of all, in the places where our ſelues doe dwell, ſo alſo in all other. The former, no doubt, was one ſpeciall reaſon why the Lord by his Angell commanded *Cornelius*, rather to ſend for *Peter* to come vnto him, then himſelfe to goe to *Peter*, namely, becauſe he would haue the word to haue entertainment as well in Cæſarea as it had in Ioppa. The ſame was the reaſon, why our Sauior would not ſuffer him out of whom he had caſt a legion of Diuels to be with him, but rather commanded him, ~~rather~~ to goe *home to his friends, and tell them how great things the Lord had done for him.* So he would haue him to be carefull, not onely that himſelfe might bee there, where hee might enioy the benefit of the word, but alſo that the whole place and people where he dwelt, might

Marc. 5. 19.

might be partaker of the said benefit. And for our prayers for the word to be publickely and freely preached in all other places, our Sauiour giueth a commandement vpon a strong reason, *The haruest truely is plentifull, but the labourers are few, pray yee therefore the Lord of the haruest to send foorth labourers into his harnest.* Paul also exhorteth the *Ephesians* to pray alwaies *with all praiers and supplications in the spirit, and watching thereunto with all perseuerance, and supplications, as generally for* all Saints, so more specially for him (in respect of his manifold troubles) that *vtterance might be giuen vnto him, that he might open his mouth boldly to make knowne the mysteries of the Gospell.* The like he exhorteth the *Colossians* vnto: *Continue* (saith he) *in praier, and watch in the same with giuing of thankes, withall, praying also for vs that God would open vnto vs a doore of vtterance to speake the mysterie of Christ &c. and to make it manifest as we ought to speak.* What meaneth the Apostle in both these places by vtterance to be giuen vnto him, & especially by a doore of vtterance to be opened vnto him, but that he might freely preach the Gospell, and not bee hindered, interrupted and disturbed therein, by vnreasonable and wicked men, such as he speaketh of in the former place to the *Thessalonians?* The *Ephesians* and *Colossians* had the word plentifully amongst them: but the Apostle would not haue them to be contented therewith, but exhorteth them also to pray that it might be as plentifully and freely preached elsewhere: was this euer more necessarie then in these daies? did Sathan and his ministers, popish and other, euer more bestirre their stumpes euen the stumpes of their wicked and hellish tongues *set on fire from hell*, to the publishing and spreading of diuilish and damnable doctrines then now? Alas, alas it cannot be denied: wee haue within this few yeares, had many great inundations of waters, but these haue beene only in some valleies and low places of the Land: False doctrines, diuilish and damnable doctrines, and all kinde of impietie haue made a farre greater inundation: all places of the Kingdome, as well the highest as the lowest haue beene ouerflowne with them, and by this inundation all the greene pastures haue been made so muddy, and (in a manner) so fennish, and vnsauorie, that the sheepe of Christ cannot so feede as they should. How shall such pastures be sweetened and made sauorie and wholesome againe for the sheepe of Christ, with delight to feede in? By no other meane can this bee done, but

Praiers for the word to bee preached in other places. Mat. 9.37,38.

Eph. 6.18,19.

Coloss. 4. 2.

Deut. 32. 2. but by *the dropping of the heauenly doctrine of Gods word*, and *by the distilling thereof as the dew and as the small raine vpon the tender herbs, and as the showres vpon the grasse* : yea by an whole *faire*
Psal. 46. 4. *streame or flood sent forth out of the riuer of God, to make glad the people of God* : Oh therefore deare Brethren, pray yee, pray yee most earnestly in this behalfe: yea, pray ye that all the true Ministers of the Gospell may ioyne together as one man (laying aside all vnnecessarie contentions) in the sincere preaching of the word, thereby to weaken and to ruinate the forces of the common aduersarie, and to purge this glorious Church from all stinking and filthy mudde of Poperie in euery respect: yea, pray ye this God so to visite and water this whole Land *with his*
Psal. 65. 9, 10. *riuer which is full of water* that it may bee greatly enriched with *corne, that euen the ridges thereof may bee watered abundantly and the furrowes thereof settled and softened with showers : and that the mountaines may droppe downe new wine, and the hills flow with milke,*
Ioel. 3. 18. *and all the riuers of the Land may flow with water &c.* without such prayers we are in great danger, not only of some outward great iudgement, but also of a further spirituall famine euen of the word: yea of a further declining from God: for so effectuall are the spirits of poperie and other heresies now flying abroad, that
Math. 24. 24. *if it were possible the very elect may be deceiued* : all which whereby else are they to be resisted, repelled, and subdued then by the free and sincere preaching of the word? without such prayers also ye cannot iustifie your selues to loue the word as it ought to be loued: whatsoeuer else ye doe, will not commend your loue of the word to the Churches, without such praiers for the word
2. Tim. 4. 2. to be preached in season and out of season as the Apostle commanded *Timothy* to preach the same: yea though men preach it themselues, yet if they doe not pray for the free and sincere preaching thereof by other, their owne preaching of it (though neuer so diligent and painfull) will not serue the turne, to approue their loue to the word and to Christ himselfe, before the Churches of God: much lesse shall it appooue the same before Christ Iesus himselfe, when he shall come to iudge the quicke & the dead: Can any man approue himselfe to loue another man for whose prosperitie and good state he prayeth not? If we must
Math. 5. 44. loue and pray for our enemies euen for such as hate and persecute vs, must we not much more loue and pray for the Word that bringeth all good things vnto vs? if wee cannot iustifie our loue

loue to men without praying for them, shall we thinke to iustifie our loue to the word though we pray not for it?

But is this all? thus to pray onely for the word that it may haue free passage, and be freely without any interruption preached? No: we must also pray (as before I said) for the word to be glorified, In whom? first in our selues: then in other: The former is nothing without this: The free passage of the word is nothing without the glorifying thereof: this therefore must bee ioyned with the former. Touching the glorifying of the word in our selues I shall not neede to send you further then onely to this our Prophet in this 119 Psalme, out of which I haue taken this my present text. For there is scarce any part of this Psalme which hath not some petition or other in that behalfe: yea some parts haue many petitions to that purpose: *oh that my waies* (saith he) *were directed to keepe thy statutes*: what is this wish but an earnest praier that his waies might bee directed according to his word? and what is that, but that his word might be glorified in him? In the second part: *with my whole heart haue I sought thee, oh let me not wander from thy commandement*: In the third part the three first verses tend altogether that way: *Deale bountifully with thy seruant that I may liue and keep thy word: open thou mine eies that I may behold wonderous things out of thy Law: I am a stranger in the earth, hide not thy commandements from mee.* In the fourth part: *Teach me thy statutes, make mee to vnderstand the way of thy precepts.* All the first part, is to the very same purpose: but how tedious should I be vnto you, if I should produce all the Prophets testimonies in this Psalme for knowledge of the word, and godlines according thereunto? he is as earnest for these things as if hee neuer had had any knowledge of the word, or godlinesse before. As worldly men, what wealth and riches soeuer alreadie they haue, are for all that as sharpe set to get more, as if they had gotten nothing before, and do therefore euery day (as it were) beginne the world (as we vse to speake) anew: so did *Dauid* touching the knowledge of the word & obedience thereunto: though he had before attained to a very great measure of either of both, yet he asketh, he craueth, he beggeth both as if he had beene altogether ignorant, and altogether voide of all godlinesse. The like must wee doe: The like will we doe: if wee doe truely loue the word: if we loue it aboue all other things, as *Dauid* loued it. We must and will bee importunate and shamelesse beggers: what

Praiers for the word to be glorified in our selues.

Verse. 5.

Verse. 10.

Verse. 17. 18. 19.

Verse. 26, 27.

Verse. 33, 34, 35, 36, 37.

what said I shameleſſe? yea verily, for there is no shame at all belonging vnto it: It is our chiefe honour to begge withall importunitie and not to receiue the nay. Let vs therefore still crie vnto God *Giue, giue, let vs neuer say, it is inough*: Let vs not at any hand take any nay: The bolder and more importunate wee are with God, the better he will like vs; The oftner wee shall come vnto him, we shall euery time be the better welcome: we cannot draw him drie: we cannot wearie him: wee may bee wearie of begging, but he will neuer be wearie of giuing: The more knowledge therefore of his word, and the more faith, the more humilitie, the more godlineſſe God hath already wrought in vs, the more still let vs with all importunitie begge of him: Let vs neuer be satisfied: God is no whit offended, but exceedingly well pleased with such bold and impudent beggers: yea he taketh delight in them; yea more delight then any earthly father or mother, doth to heare how prettily their young children can aske any thing of them. And why must we thus doe? Euen becauſe our knowledge and loue, and godlines, is neuer here so full, so compleate, so perfect, but that wee may and must, still more and more abound in knowledge, *and in all iudgement*: we neuer heere haue that measure of faith, but that we may and must still pray, *Lord encreaſe our faith*. And againe, *Lord wee beleeue, helpe our vnbeliefe*. And that we neede still to be exhorted, *to build vp our ſelues in our moſt holy faith*. We neuer heere do so loue God, but that we may and must loue him more: our loue towards our brethren is neuer heere so absolute, though wee so loue them that men neede *not* (in a manner) *to write or to ſpeake vnto vs of brotherly loue, as being taught of God already, to loue them*, and louing them also indeed vnfainedly; our loue (I say) to the brethren is neuer heere so absolute, but that still wee may bee and neede to be exhorted *to loue them more and more*. Wee neuer heere doe beare such plenty of good fruite, but that wee may be and must *be ſtill more purged to bring forth more fruit, and to abound more and more in the work of the Lord*, & to be more filled *with the fruits of righteouſnes which are by Ieſus Christ to the praiſe and glorie of God: and finally to giue all diligence to adde to our faith, vertue,* (or rather according to the primary & first signification of the word, *courage*, or *fortitude*, the word translated vertue, being deriued from a word that signifieth *the God of warre*) *and to vertue* (as to courage) *knowledge, and to knowledge Temperance, and to temperance*

Phil. 1.2.
Luc. 17. 5: Marc. 9. 24.
Iude 20.
1. Theſſ. 4. 10.
Ioh. 15. 2.
1. Cor. 15. 58.
Phil. 1. 11.
2. Pet. 1. 5, 6, 7.

rance Patience: and to patience Godlineſſe, and to godlineſſe brotherly kindneſſe, and to brotherly kindneſſe loue, if wee pray theſe things to bee daily more and more encreaſed in our ſelues, then do we pray that the word may be glorified in our ſelues: for by theſe things the Word is made glorious, as being magnified, and made the better knowne to be *the arme and power of God, and mightie in operation*, euen ſo mighty that nothing is able to ſtand before it: yea that all the *ſtrong holds of ſinne and Sathan* himſelf, yea the very gates of hell are battered and broken downe by it. Hereby alſo he that ſo prayeth doth well teſtifie to other, that he truly loueth the word: he that prayeth not thus, doth not ſhew any ſuch loue. The more any man loueth any thing worthy of loue, the more he will pray to haue it, how much ſoeuer thereof he hath alreadie: It is an ancient ſaying and as true as ancient, that the loue of money encreaſeth as much as money it ſelfe encreaſeth: the more a man hath thereof, the more hee will deſire of it: will not the loue of the Word work the like effect? doubtleſſe it will if it be in truth and according to the loue of men vnto money: and eſpecially according to the worth and excellencie of the word, hereby therefore examine your ſaid loue.

To pray for the Word to be glorified in other.

But to proceede, beſides praying for the Word to be glorified in our ſelues, let vs alſo for the better teſtifying of our loue thereunto, pray that it may be glorified in other. So did the Apoſtle exhort the *Theſſalonians* in the place before alledged, to pray for it, namely, that it might haue free paſſage, and be glorified in other as it was in them: The ſame did our Sauiour by exhorting prayers to be made to the Lord of the harueſt &c. Becauſe thereby hee ſignifieth that therefore hee would haue the Lord of the harueſt to be praide vnto, to ſend foorth more Labourers into the harueſt for the gathering in of the ſaid harueſt: Is not this a kinde of glorifying of the word, thereby ſo to haue the Lords harueſt gathered into his barnes? for what is this but that *ſuch as ſhould be ſaued might bee added vnto the Church, and that the diſperſed and ſcattered ſheepe of Chriſt might be gathered into the ſheepfold of Chriſt, by hearing of his voice conueied vnto them by his miniſters*. This glorifying of the word in other did our Sauiour himſelfe often pray for, in that his diuine praier, eſpecially when he ſaid, *Sanctifie them with thy truth, thy Word is truth*. So did the Apoſtles pray for all the Churches to whom they wrote; For what elſe doe all their ſalutations meane *of grace and*

2. Theſſ. 3. 1.

Act. 2. 47.

Ioh. 17. 17.

peace to be vnto them, yea to bee *multiplied vnto them from God the Father &c.* but that all such graces of God as were alreadie begunne in them by the Word, might bee more and more encreased in them? and what is the increase of such graces, but the glorifying of the word? I might alledge many other praiers of the Apostles scattered throughout their Epistles in that behalfe:

Colos. 1. 3. when *Paul* praied *alwaies for the Colossians since hee had first heard of their faith in the Lord Iesus, &c. whereof they had heard in the Word of the truth of the Gospell*, (that is, which they had obtained

Vers. 9. by hearing of the Gospell) *that they might be filled with the knowledge of his will in all wisedome and spirituall vnderstanding, that they might walke worthy of the Lord in all pleasing, being fruitfull in euery good worke, &c.* did he not (thinke ye) pray for the glorifying of the Word in them? did he not the like when he praied in be-

1. Thess. 5. 23. halfe of the *Thessalonians*, that *the God of peace would sanctifie them wholly, and preserue their whole spirit, and soule, and body blameless vnto the comming of the Lord Iesus &c.* doth not *Peter* the like

1. Pet. 50. 10. when he praied *the God of all grace that had called them* (to whom he wrote) *into his eternall glory by Christ Iesus after a little suffering to make them perfect, settle, and strengthen them &c.* The same may be said of diuers other praiers of the Apostles. Oh brethren, apply these things to your selues, shew your loue to the word by your zealous and often prayers to God for the glorifying of the word in other as well as in your selues. If yee do not thus pray, then certainly ye do bewray that ye neuer haue felt the glorious power and effectuall working of the word in your selues. If yee do not thus pray, then do ye bewray also that ye do not so loue the word as ye would make men beleeue ye do, and as ye ought to loue it. The more that many doe labour the disgrace of the word, by all indignities cast therupon, and vpon the true louers and professours as also Ministers thereof, the more do ye pray, that all such indignities may not hinder the glorifying of the word, but rather in the end further the same. Pray yee especially, for the word to be glorified in them, that being in most eminent place, are therefore in greatest danger and haue the more impediments to hinder the glorifying of the word in their harts in respect of their great prosperity, as also of many flatterers about them, readie to turne away their eare from hearing and their hearts from regarding the word: who also in respect of their said eminencie are most set against by the archenemie of the sal-

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uation of all men; and who finally by the embracing of the word, and honouring of it in their life and conuersation, may by their good example therin as also by their power and authority the more glorifie the word, and *adorne the doctrine of God our Sauiour with all other*; And whose authoritie on the contrarie or euill example, may as much hinder the glorifying of the Word in all other. As all are thus to pray for the glorifying of the word in all, especially in such as are of greatest eminencie, so chiefly are the Ministers to pray in this behalfe: For alas, littie good shall they else do by all their preaching, bee the same neuer so painefull, neuer so zealous, neuer so sincere. And by praiers I meane not only publike praiers before & after preaching, (which yet some do either altogether neglect or very coldly performe,) but also priuate supplications and intercessions in their houses and studies. The diuell laboureth not only to hinder the Word whiles it is in preaching, but also much more afterward. Is it not therefore needfull and most necessarie for the Ministers to pray as well priuately as publikely? yea all know what the Apostle saith, *that Paul may plant and Apollos may water, but God giueth the encrease.* All labour therefore of man is nothing without the blessing of God thereupon. In this respect, pray ye againe that God will not onely giue vs (the Ministers of the word) gifts to preach the word, but the Spirit of praier, and hearts to pray for a blessing also vpon our preaching. Thus much for testifying of our loue to the Word by our prayers for the Word. 1. Cor. 3. 6.

CHAP. XXIV.

Containing two other testimonies of our loue to the Word, one from our cost, labour, and paines for the Word: the other from our words for it: as also of it.

Now followes another outward testimony of our loue to the word, *viz.* that we sticke not at any cost, paine, and labour in that behalfe. Touching this therefore, it is as necessarie as the former: the rather because wee cannot performe some of the things before spoken of (namely hearing and reading of the word, as also be partakers of the Sacraments in such manner as Our labour and cost for the Word.

is fit they should be administred and wee should receiue them) without our cost, paines, and labour. Now to be at this cost, and to take this paines, and labour is that that *Salomon* meaneth
Prou.23.23. when he saith, *Buy the truth, but sell it not:* as if he had said, Giue any thing for it, siluer, gold, all that thou hast, strength, health, honor, and life it selfe (if neede so require and if otherwise thou canst not haue it) but take nothing for it: yea, though thou mightest haue the whole world for it, yet the word being the power of God vnto saluation, and that without which thou canst not be saued, and the which therefore is better (as wee haue heard) than the whole world, take not this price for it, depart not from it, though in stead thereof thou shouldst get the whole world. For alas thou shouldst make but a poore exchange; thou shouldst come but to a simple market; and such as in respect whereof, all wise men might laugh at thy folly, and thy best friends might lament thy bargaine: for as before thou hard'st that all other things are not to be compared to the word,
Marc.8.36. so *what should it profit thee to get or winne or gaine the whole world, if thou shouldest loose thine owne soule, or what shalt thou giue for*
Matt.6.25. *recompence* (or for recouerie and redemption) *of thine own soule?* Our present life is more worth than meate, and than all other things necessarily belonging to the maintenance therof: much more, than all abundance and superfluitie of riches and honors. In which respect *length of daies is placed in the right hand of wis-*
Prou.3.16. *dome*, but *riches and glory in her left.* Therefore it is said that
Psa.49.7,8,9. this present life is so *precious that a man cannot redeeme his brother, or giue a ransome for him, that he may liue for euer:* yea or
Iob 7.1. but a moneth, a day, or an howre longer than God hath at the first appointed him to liue. If this our present life be so precious, and cannot be redeemed, what is to be said of our soules, yea of the euerlasting life both of our soules, and also of our bodies?

The former cost, paines, and labour for the word, is also commended vnto vs by these phrases of *seeking for wisdome as*
Prou.2.3. *for siluer: and by searching for her as for hid treasure:* as also *of*
Prou.8.34. *watching daily at her gates, and waiting at the postes of hir dores:* so also by the double parable before often mentioned, *of the hid treasure, and of the pearle, for buying and purchasing whereof a man selleth all that he hath and giueth the same.* And truely if a man should giue neuer so much, and take neuer so great paines, toyle, and

and labour in going, and riding for the word, and for increaſe of the graces of God begun in him by the word, though hee ſhould ſpend his whole eſtate & himſelf alſo in this behalf: yet ſhould he be a ſauer, no loſer; yea an infinite great gainer. For as before we heard, what ſhall it boote vs to get the whole world if we looſe our ſoules? ſo what ſhall we looſe by the loſſe of the whole world, if wee ſaue our ſoules? They therefore that are pinch-pennies, and winch, and crinch, and ſticke for any coſt in this matter: they that are lazie and loth to take paine: finally they that thinke any coſt or paine too great for the word, they certainely either loue not the word at all, or elſe their loue is very cold, very weake, and faint and little worth. As they thinke the word not to be worth ſo much coſt and paines, ſo their loue is much leſſe worth. Did the Queene of Sheba ſticke at no coſt or paines for the wiſdome of *Salomon*, euen for hir reſolution thereby in difficult and witty queſtions and riddles of this life, and ſhall we ſticke at any thing for the wiſdom of God, and for our reſolution and inſtruction thereby in the great and deepe myſteries of our euerlaſting ſaluation? Did that great *Eunuch* alſo (ſo often before mentioned) ſpare no coſt or paines to come out of Æthiopia to Ieruſalem for the word, before hee had heard almoſt any thing, (or at leaſt very obſcurely of Chriſt) And ſhall we Chriſtians alwaies brought vp vnder the word, and inſtructed in the doctrine of Chriſt, and profeſſing we haue learned Chriſt, ſpare for any coſt or paines wherby to learne Chriſt better? Yea, haue wee not heard before, *that principalities and powers in the heauenly places* (that is the glorious Angells) doe come from the heauens to vnderſtand the manifold wiſdome of God by the Church and her Miniſters reuealed in the goſpell? Oh then the wretched and miſerable niggardlineſſe and lazineſſe of men to hucke for coſt and ſticke at any paines in that behalfe: yea, who can ſufficiently wonder at ſuch folly, at ſuch madnes! Such indeed account poore men, that ride and goe and ſpend their money for the word, ſimple men, and ſilly and fooliſh men: But the truth is theſe miſerable minded men and laſie backes, are the moſt notorious fooles in the world; and the time ſhall come, when theſe men ſhall iuſtifie them whom now they condemne, and when they ſhall condemne themſelues, ſaying: *Theſe are they whom we had in deriſion, and in a parable of reproch: wee fooles thought his life madnes,*

Matt: 12. 42.

Epheſ. 3. 10.

Wiſd: 5. 3.

nes, & his end without honor &c: we haue wearied our selues in the way of wickednes, and we haue gone through dangerous waies, but we haue not knowne the way of the Lord. This Apocryphall testimonie agreeing fitly with my former words, I do the rather allege (contrary to my custome) because yee may easily see the same, and finde my allegation to be true by searching the place, as yee may search the Scriptures themselues: whereas I do the rather forbeare all other humane testimonie, because ye cannot search (I speake to the most part of hearers) whether the things be so as I should alledge them or no: But to returne, if it be thus, in what plight are all they, yea how fearefull is their state that spare for no cost and paine to keepe the word from them, or to depriue them-selues of it, or to driue it from them when they haue it? Had not these men neede to looke to themselues?

Patrons of Benefices.

What is likewise to be said of those Patrons of these times, which by our present State haue the disposing of Benefices, both in the places where their owne chiefe Seats, Mansions, and Habitations are, and also in many other Congregations, that hauing (I say) the disposing of such Benefices, do dispose them they care not how? And that in this respect are worse than that wicked *Ieroboam that made Israel to sinne.* He indeed made of the lowest of the people Priests of the high places &c: but not for any pecuniarie benefit that himselfe receiued thereby, but onely to keepe his kingdome and subiects from reuolting from him, and returning to the house of Iudah: But the Patrones that now I speake of, seeke of the lowest of the people to be Ministers to themselues, to their wiues, children, and seruants, and to many other soules, onely for priuate gaine of money, for some present great summe, or for some annuall and yearely pension and benefit. Though the lawes of the Land be strong against such corruptions, yet they haue an hundreth starting holes, and shifts, to elude the Law, and to escape (as they think) the danger thereof. Oh what can be said sufficiently to amplifie, to aggrauate, to increase, and in due colours to set forth this great, this haynous, this horrible, this bloody sinne? Are these Patrones that care not on whom they bestow their Benefices, so as they may haue money in that behalfe, and that either farme all themselues, at halfe or the third part of the worth of the liuing, or that take such fines (as it were) ready downe, as that although the Benefices be of great value by the yeare, yet those

1 King. 13. 33.

on whom they are bestowed, can neuer (almost) recouer themselues, and be their owne men, but do liue in perpetuall beggery, besides the worme of their owne consciences inwardly alwaies gnawing and still restraining them from that couragious reprehension of sinne, and discharge of their duty otherwise that is fit. Are these men (I say) Patrons? No, no: they are Latrons, that is notorious theeues and robbers of many other, and of themselues, and of theirs of spirituall riches, and of all things pertaining to euerlasting saluation. Are they defendants and protectors of such places as the benefices whereof are in their gift? No, no: they are depopulators, wasters, and spoilers of the Churches. They betray them, and for money sell them to the deuill, as *Iudas* for money sold his Lord and our Sauiour to the wicked Priests and other Iewes. They are most cruell murderers, not onely of the soules of all other liuing in such Parishes, but also of their owne soules, and of the soules of their wiues, children, and seruants, and of all other belonging to their charge, and being vnder their gouernment. Oh fearefull, oh detestable, and more than hyperbolicall, euen diabolicall, barbarous and sauage crueltie? Who can endure the mention of it? How then shall they be able to endure the condemnation that belongeth vnto it? Of them especially and aboue all other, may it be said, *They haue reiected the word of the Lord, and what wisdome is in them?* Ierem: 8.9. Oh that they would so consider hereof, as that they may not be ashamed, and afraid, and taken ere they are aware. Oh that they would so truely be ashamed hereof in this life, that they may not bee ashamed and confounded in the life to come. Oh that they would repent *of this their wickednesse* (as *Peter* exhorted *Simon* to doe for offring onely money in somwhat the like case) *and pray God if it be possible the thoughts of their hearts* (much more their couenants by writing, and their acts and deeds with their owne hands) *may be forgiuen them: because certainely such men are in the gall of bitternesse, and in the bond of iniquitie.* Act: 8.22. Though they goe at large in the world, yet they alwaies haue the yrons of that prison to which they belong, and they carry about them the former bond of iniquitie; yea they neuer goe without their keeper diligently attending vpon them (I meane the deuill) that they make no escape out of his hand. But the Lord deliuer them, and giue them hearts to repent of their great wickednesse,

neſſe, and both to pray themſelues, and alſo to craue the prayers of all the righteous (*whoſe prayers onely being feruent are auaileable*) *that none of thoſe things before ſpoken of may come vpon them.* Yea to teſtifie likewiſe their repentance, by ſuch a foure-fold reſtitution to the Lord, and to his Church of all that by any ſuch wicked meanes they haue gotten, as *Zacheus* offered before *Chriſt* and many other, to make of any thing that hee could be charged to haue gotten vniuſtly. Then indeed they ſhall teſtifie that they doe truely loue the word; but if they continue and proceede in the former courſe, be it knowne vnto them from the God of heauen, and from the Lord of Hoaſts, that they are deſpiſers and haters of the word, of God himſelfe, of all other whom they doe ſo robbe, and of their owne ſoules, and of the ſoules of all that belong vnto them.

Iam: 5.16. Act: 8.24. Luc: 19.8.

Obiection. But touching the coſt, and paines, and labour before mentioned, for teſtifying our loue to the word, ſome perhaps will obiect that I preſſe this point too ſore, and vrge men too much to ſuch coſt and paines: for doth not the Prophet bid men and call aloude to men *that haue no money to come, buy and eat: to buy* (I ſay) *wine and milke without money and without price?* It ſeemeth therefore that men ought to haue the word freely, and without any coſt at all: and that therefore alſo, they ought not to be ſo preſt, and vrged to be at ſuch coſt and charge, as before I haue ſpoken of, but that if they may not haue it freely they are diſcharged in that behalfe?

Iſa: 55.1.

Anſwer. This is iuſt the voice of *Iudas* that in the very like caſe ſaid, *What needeth this waſte?* It is the voice of a miſerable earth-worme, that careth not for ſelling Chriſt Ieſus himſelfe, with heauen, and his owne ſoule, ſo as hee may either get or ſpare money. To ſuch an one I may well ſay, as the Prophet ſpeaketh by an Apoſtrophe to the earth it ſelfe, *O Earth, Earth, Earth:* for certainly whoſoeuer thus ſpeaketh for ſauing of coſt, bewrayeth himſelfe to bs a meere earthly man: as his body is of the earth, earthly in reſpect of the matter therof, ſo is his whole heart with his mind, & all his affections, in reſpect of the obiect of them. He mindeth nothing but earthly things; he ſeeketh not, he deſireth not the things *that are aboue where Chriſt ſitteth at the right hand of God, neither is his heart ſet on things that are there, but on things on the earth.* To account that to be the price and worth of a thing, that is not (as we haue heard) any waies com-

Matt. 26.8. Ioh: 12.4. Ier: 22.29. Col: 3.1,2.

parable

parable therevnto, what doth it argue, but an earthly, a ſottiſh, and a meere muddy minde, yea extreame folly and madneſſe? It is no better than when one of thoſe that we call naturalls and innocents, that know not the worth of any thing, doe eſteeme more of a counter than of a good peece of gold; of a farthing bell, than of a very precious pearle. If a man haue the graunt and gift of ſome great Lordſhip, or other preferment from a King, will not all men condemne him for a moſt miſerable minded man, worſe than *Laban* or *Nabal* himſelfe, when vpon making of writing for aſſurance of the ſaid great Lordſhip, or other preferment, hee ſhall ſticke and hucke and grudge to pay the Clarkes fees, for writing, and the other officers fees for ſetting to the Kings ſeale for confirmation of the former graunt & gift? Or that after ſuch fees paid, ſhall moyle, and murmur, and complaine, that hee hath paid full ſweetly for the ſaid grant and gift of his Prince? Verily hee is worthy of no better account: yea ſuch a King may iuſtly be prouoked againſt ſuch an vngratefull perſon, ſo baſely eſteeming of his Princely fauour, and thereby take occaſion to recall all his former grants and gifts vnto him. Yea were it not likewiſe baſe couetouſneſſe, and filthy lucre for ſuch a man to grutch the liberall rewarding of all ſuch a Princes officers ouer and aboue their vſuall and accuſtomed fees? The like is to be ſaid of a man that hauing a great gift ſent him from any ſuperiour perſon, ſhall not bountifully reward the meſſenger that bringeth the ſame? how theſe things may be appied to my preſent purpoſe, I neede not in many words to ſhew you. Yee all know that Miniſters of the Word are but as Gods Secretaries, and Keepers (as it were) of his ſeales, inſtrumentally firſt to write in our harts the grants and gifts of God, and then to ſet to his ſeale for the aſſurance, not onely of the pardon of all our treaſons and rebellions againſt him, but alſo of life euerlaſting and his Kingdome of Heauen by him freely giuen vnto vs in his ſonne Ieſus Chriſt. Shall any man therefore grutch and repine at the the liberall rewarding and recompencing of them? All that we doe for them, or can beſtow vpon them, is but the paiment of them their fees. The things themſelues which they bring vs, and whereof they aſſure vs, are without all price: let no man therefore (beloued) that loueth the word, ſtick at any charge or paines for the word, if he cannot otherwiſe haue the ſame. Let no man ſo much as

grumble

grumble in his owne heart, as though hee payd too much, or tooke too much paines. It is lamentable, it is lamentable to see how bountifull men are, and how cheerefull in rewarding of mortall Princes seruants, and the messengers of other men, for any earthly benefit whereof they are but the instruments and messengers, and yet to see also how niggardly, how ouer-sparing, yea, how miserably-sparing they are to the Secretaries and Messengers of God, that write for vs, and in vs, and bring to vs glad tydings of peace: euen of euerlasting peace and happinesse. It is most pittifull to behold how men will rake and scrape, digge and delue in the very channels and puddles of the earth for earthly things, and yet grudge at the least cost, and grutch and grunt at the least paines for the word, and for the heauenly benefits and commodities the word offereth vnto them. Hath not our Sauiour sayd, *Labour not for the meat that perisheth, but for the meat that abideth to eternall life?* yet who is there almost that laboureth not ten times more for the meat that perisheth, then for that which abideth to eternall life? hath he not said, *First seeke the Kingdome of God and his righteousnesse, and then all other things shall be added vnto you?* yet, where is the man that seeketh not for the things of this life, and neglecteth the Kingdome and righteousnesse of God? oh what pains men take in riding and going, in toyling and moyling, earely and late, by day and by night, for the world and the things that are in the world? but alas, where shall wee finde one (seeke wee neuer so narrowly) that taketh the tithe of those paines for the word, and the inestimable things that are in the word? many are great husbands for the body and for this life: but few may be so commended for the soule and for the life to come: yea indeed, those that seeme so great husbands for the body, and for this life, are not so in truth, if they neglect the word, the keeping whereof only hath promises and reward (as before we heard) for this life as well as for the life to come: and without the keeping whereof there is no good to bee looked for, either for this life or for the life to come? on the weeke dayes men rise early in the morning, and so hasten euery one in their family to their work, that they cannot spare the least time to make the least prayer for themselues, or for any of their family at left together with them: yea, they so post them to their businesse, that they will not giue them any leaue or liberty to pray by themselues. At night also they

Ioh.6.27.

Matth.6.33.

they goe ſo late to bed,& ſo wearied with their daies labor, that they haue as little leiſure to pray as in the morning they had, & are much vnfitter for it: In the night alſo, ſo are their mindes taken vp with their worldly affaires, that they breake many an houres ſleepe with this worldly traſh. But when the Lords day commeth, for the word and workes of God, then can they lie long enough in bed: yea, oftimes ſo long, that they ſcarce haue time to dreſſe themſelues to goe in time to Church: at leaſt not to pray or performe any other priuate duty with their family before their going, whereby the better to prepare themſelues and their families to the publike duties of Gods worſhip: yea, that day is thought longer then all the ſixe daies going before. As *Iaakob* ſerued ſeuen yeeres for *Rahell*, and they ſeemed vnto him Gen.29.20. but a few daies, for the loue that he had vnto her: ſo men ſerue and take great paines for worldly things, many weekes, many moneths and many yeeres, and all ſeeme but a few daies vnto them, for the loue they beare to the world: but one day wherin they are to ſerue God, and attend vpon his word, ſeemeth to be as many daies and weekes, as for their foreſaid great loue to the world, ſo alſo for their little loue they haue to God and to his word. As the worldlings, of *Amos* his time ſaid, *When will the new moone be gone, that we may ſell corne? and the Sabaoth that wee* Amos 8.5. *may ſet foorth wheat? &c.* So doe the worldlings of theſe times ſay of the Lords day: *When will the Lords day be gone?* when will it be ended, that we, and our wiues, and our children, and our ſeruants, may returne to our worldly affaires? Euery houre for the exerciſe of the word is an whole day, yea, as an whole weeke or moneth. But many daies and weekes are no more then an houre for the affaires of the world: ſuch may ſay, they loue the world: they neede not to call witneſſes in that behalfe: their owne workes teſtifie what their loue is: But can they ſay they loue the word? I ſay that in truth they cannot? If they ſhould, and ſhould alſo produce witneſſes, both they and their witneſſes may iuſtly be accounted liers, & ſuch as haue no truth in them. When notwithſtanding they haue been at all the coſt, and taken all the paines they can for the things of this life: yea, for the life alſo to come (as they thinke) by vſing meanes of mens deuiſing, and neglecting the word of God: yet it may be ſaid vnto them, as the Prophet ſpeaketh to ſome the like of his time: *Wherefore doe yee ſpend money for that which is not bread, and your* Iſa 55.2. *labour*

labour for that which satisfieth not? for certainely, though they get neuer so much worldly riches, though they spend themselues to the stumps, and to the very bones in deuises of men, for the life to come (as the Papists doe) yet are they nothing the neerer: yea rather, they are further off then at the beginning: oh therefore (beloued) looke to this, and thinke not that yee loue the word as it is worthie of loue, except yee bee at cost and paines according to the worth of it: yea, also according to your owne necessity and want thereof. Though yee haue gotten neuer so much of the Word for knowledge, faith and godlinesse, yet haue yee still more neede of the Word, continually and daily to encrease your knowledge, strengthen your faith, and quicken you in godlinesse, then the poorest man in the world, hath of any worldly good.

To be at cost and to take paines for the Word in behalfe of others. Neh. 5. 14. &c.

Neither are you thus to take paines and be at cost for the word in your owne behalfe onely, but also in behalfe of other, and for the aduancement of the Word in the places where yee dwell, yea, in the whole Kingdome whereof yee are members. Consider what *Ezra* and *Nehemiah* did: yea, what great cost he was at, and how great an house he kept of his owne purse, to further the building of the materiall house of God and the seruice of God therein, and that all things might be done in the whole city of Ierusalem, and amongst all them that were returned from Babylon, according to the Word of God: But because more may be gathered from that before said of prayers for the Word, which may fitly also be applied to this purpose; therfore taking no delight in Tautologies, and thinking that yee may bee wearied with repetitions, I will forbeare all further speech of this point, and proceede to further outward testimonies of our loue to the Word.

Our loue to the Word, to be testified by our words: and first by our words for the Word.

In the next place then, let vs declare and shew foorth our loue to the Word, by our words both for the Word, and also of the Word. I mention Words for the Word in the first place, as most sutable to that point last before handled, and as a necessary consequent thereof: for if we must not sticke at any paines and cost for the Word, much lesse must wee sticke to speake for the Word: as this point agreeth well with the last before mentioned, so it also accordeth well with the former of praier for the Word. For shall we speake to God for the Word, and shall we not speake vnto men? he may do little that will not speake both

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to God and alſo to men, for that that hee loueth. But of this point I ſhall not neede to ſpeake much, becauſe I haue ſpoken ſomewhat of it before in my ſeuenth Triall of our loue of the Word to our ſelues: onely let vs remember that where there is true loue, there cannot bee patience to beare any diſgrace of that which we doe loue. We heard before of the great indignation of *Abiſha* againſt *Shimei*, for diſgracing of *Dauid*, whom *Abiſha* loued, reuerenced and honoured. Therewith now ioine yee the remembrance of the like indignation of the whole people (almoſt) againſt ſome that had diſgraced *Saul*. For hauing had experience of *Sauls* magnanimitie againſt the furie and rage of *Nahaſh* the Amonite, they were ſo wrath againſt them (as it ſeemeth) that before had deſpiſed *Saul*, and had brought no preſents vnto him, that they ſaid vnto *Samuel*, *Who is he that ſaid, ſhall Saul raigne ouer vs? bring the men that wee may put them to death.* The like loue wee read of the people towards *Ionathan*, euen againſt *Saul* himſelfe: for *Saul* being much prouoked againſt *Ionathan* (though his owne ſon, & not diſeruing *Sauls* diſpleaſure) and being fully reſolued to put *Ionathan* to death: yea, hauing peremptorily ſaid, *God doe ſo and more alſo: for thou ſhalt ſurely die Ionathan:* the people boldly (if not too ſtoutly and vnreuerently) anſwered: *ſhall Ionathan die who hath wrought this great ſaluation in Iſrael? God forbid, As the Lord liueth, there ſhall not one haire of his head fall to the ground: for hee hath wrought with God this day.* In whomſoeuer there is the loue of Gods Word, they may truely ſay, that the Word hath wrought with God that worke in them: or that God by the word hath wrought the ſame: ſhall ſuch therefore containe themſelues from ſpeaking for the word againſt any, or at leaſt vnto any that ſhall ſpeake any thing in diſgrace of the word, or intend any euill againſt it? For God by his word to frame any mans heart to loue the word, is to worke a greater worke then *Ionathan* that day had wrought for Iſrael: *Ionathan* had but ouercome the Philiſtims: But whoſe heart God hath framed to loue the word, in him hath the Lord ouercome the world, the luſt of the fleſh, principallities and powers, and the whole ſtrength of hell. To proceede, how great alſo was the loue of *Ionathan* towards *Dauid*? euen ſo great that he could not endure his owne father, and his Soueraigne Lord *Saul*, to ſpeake any thing againſt *Dauid*, but that he, as a man running ouer with loue, and in a manner ready

In chap. 18.

Ibidem.

2. Sam. 16. 9.

1. Sam. 10. 27.

1. Sam. 11. 12.

1. Sam. 14. 44.

1. Sam. 20. 32.

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to burſt for loue (like to *Elihu*, before ſpoken of) muſt ſpeake in defence of *Dauid*, euen againſt that his owne father, and Lord, and Soueraigne.

Oh therefore my good brethren, my beſt beloued brethren, euen my fellow-heires together, with, in, and by, and through our Lord Ieſus Chriſt, of one & the ſame kingdome of glory in heauen; I beſeech you, if ye haue the like loue to the word, that theſe before mentioned had vnto all men (as indeede yee haue great cauſe to haue much more loue, yea, a thouſand times as much more loue) If yee haue (I ſay) the like loue, I beſeech you, I beſeech you (oh that I could effectually beſeech you) to ſhew your ſaid loue by the like effects, by the like words for the word, whenſoeuer yee ſee or heare any ſo bold, ſo audacious, ſo impudent, as to ſpeake any thing againſt the word. It were better his tongue were cut out of his head, that doth ſo ſpeake againſt that word, from which he ſhould take direction for all his words, workes, thoughts, affections and behauiour. It were alſo as good thou hadſt no tongue at all in thine head, as the ſame ſhould be ſilent, and not ſpeake in defence of that word that is giuen thee (as before thou heardſt) for defence of thy ſoule and bodie againſt all thy ſpirituall aduerſaries: yea, for offence, and repelling, and wounding, and vtter ouerthrow of all them that doe ſeeke thy ouerthrow and euerlaſting deſtruction in this world and in the world to come. *Paul*, but forecaſting that hee hauing ſaid, that *we are not vnder the Law, but vnder grace*, ſome might thereupon gather to the diſgrace of the Law, that therefore they might the more freely ſinne, doth preſently with great
Rom. 6. 14. 15. deteſtation reiect the ſaid diſgracefull obiection, ſaying, *God forbid*. Fore-caſting againe, that vpon ſome other words, ſome
Chap. 7. 7. might alſo obiect, that *the Law was ſinne*, he doth with the ſame deteſtation reiect the ſayd fore-caſt obiection, and ſay as before he had done, *God forbid*. The third time alſo fore-ſeeing that ſome might vpon other his words further obiect, that that *which*
Verſ. 13. *was good, was made death vnto him*, he anſwereth againe as before he had done, with the ſame words of deteſtation, *God forbid*. If *Paul* did with ſo great deteſtation anticipate, and before hand reiect all ſuch diſgracefull obiections againſt the Law only foreſeene, how impatiently ſhould we beare any diſgracefull words indeed vttered againſt any part of the word? and how earneſt ſhould wee bee in defence of the word, when any ſhall dare

dare to ſpeake or doe any thing againſt it?

As wee muſt ſpeake for the Word, as often as occaſion ſhall require our ſpeech in that behalfe, and whenſoeuer any ſhall ſpeake or do any thing againſt the word: ſo for our further teſtifying of our loue to the word (if indeede wee loue it as wee ought to do) we muſt and we will take delight vpon euery occaſion to ſpeake of the Word: yea, we will take occaſion to ſpeak thereof, though no occaſion bee offered. The loue thereof will be *as fire ſhut vp within vs* (as *Ieremy* ſpeaketh) *to force vs to ſpeak*: As this our Prophet *Dauid* ſaith, *I beleeued therefore I ſpake*, ſo alſo euery one that loueth may ſay, I loued the word, or I doe loue the word therefore I ſpeake: *The mouth of the righteous* (ſaith our Prophet *Dauid* againe) *ſpeaketh wiſedome*, what wiſedome without the word? *and his tongue talketh of iudgement*: why ſo? *becauſe the Law of God is in his heart*: more plentifully alſo, in another Pſalme, after that he had ſaid, *that the Law of God was within his heart*, immediately hee addeth, *I haue preached thy righteouſneſſe in the great congregation: Lo I haue not refrained my lippes, ô Lord thou knoweſt: I haue not hid thy righteouſneſſe within my heart, I haue declared thy faithfulnes and thy ſaluation: I haue not concealed thy louing kindnes and thy truth from the great congregation.* Doth not our Sauiour teach the ſame in the Goſpell moſt plainly? for he ſaith, that out of the abundance of the *heart the mouth ſpeaketh: a good man out of the good treaſure of his heart bringeth foorth good things &c.* If therefore the word of God bee in our hearts, if our hearts be throughly poſſeſſed with the loue therof, our tongues will breake foorth into the ſpeech and talke of it. Is it not ſo with vs touching all other things, which wee loue and wherewith we are delighted? he that loueth hunting, will hee not be alwaies talking of hunting? So is it with vs touching all other paſtimes, and buſineſſes of this life. Yea the man that is giuen ouer to any one ſinne, more then to another, will talke thereof accordingly in all companies where he may be bold, & that is like to himſelfe: ſometime alſo in other his mouth will runne ouer with the delight of his heart: Good Lord, that the loue of vanitie and impiety ſhould bee ſo ſtrong in men of this world, and in the ſonnes of *Beliall*. What a ſhame ſhall this bee to them that profeſſe the loue of the Word, if the ſame bee not as ſtrong and as effectuall in them? True indeed theſe times do afford vs many talkers, and pratlers of the word, in whoſe hearts there

Our loue to the Word to be teſtified by our words of the Word.

Ier. 20 9.
Pſal. 116 10.
2. Cor. 4. 13.
Pſalm. 37. 30, 31.
Pſal. 40. 8, 9, 10.
Math. 12. 34, 35.

there is no loue at all thereof. But certainely where there is the true loue thereof, there likewise will be talking and speaking according to the said loue; Let no man therefore herein deceiue himselfe: many will boast their loue to bee as good towards the word as any others, though they cannot (as they plead for themselues) talke thereof as others do: Is it so? why then (ô thou vaine man) canst thou talke of hunting, of shooting, of bowling, of thy husbandry, of martiall affaires, of carding, and dicing, of thy Law matters, and such like things according to thy loue of them? hast thou a tongue to speake of these according to thy loue of them? And will not thy loue of them suffer thee to hold thy peace? and hast thou no tongue to speake of the word of God? will not thy loue thereof set thy tongue on worke, and put life into it, and make it nimble and readie to speake as occasion is offered? For shame dissemble not thus with the World: But if the loue of the Word bee in thy heart, let thy tongue expresse it: if thy tongue be a sleepe, doe thou awaken and rouse it out of the sleepe thereof: It is not giuen thee to speake of the world only, but much more to speake of the word, and thereby to set foorth the glory of God that hath giuen thee a tongue to be a glory in that respect vnto thee. Take heed notwithstanding, that herein thou deceiue not the world, by letting thy tongue speake onely by thy memorie, and aboue thy loue, not according to thy loue: Let it speake only from the abundance of thy heart. If thou dost indeed loue the Word, euery thing almost at the table where thou eatest thy meate, in the way where thou walkest, or ridest, in the house where thou sittest &c. will offer occasion to speake of the word.

This is not the dutie onely of Ministers (though it be especially) but also of all other: therefore as all in the Law are commanded to haue the Law in their hearts, so are all also com-
Deut.6.6. manded *to talke of it sitting, walking, lying downe, rising vp, &c.* Let vs not therefore wash our hands of this duty: Nay we cannot: our hearts certainely are voide of the loue of the Word, if our tongues be mute and silent. What then may bee said of them that boasting of their loue to the Word, their mouthes notwithstanding runne ouer with corrupt communication, foolish talking, vnsauory iesting, and all other such wordes as are condem-
Eph.4.29.5.4. ned by the word, as not being good *to the vse of edifying, neither doe minister grace to the hearers*: But are dangerous for the corrupting

rupting euen of good manners. Verily as the meafled tongue of a fwine doth fhew a meafeled heart within : and as a ftinking and loathfome breath, doth fhew the inward parts to bee putrified, fo fuch words cannot but declare an heart within voide of all loue to the word : yea full of all corruption. Thus much of the teftifying of our loue to the Word, by our words both for it, and of it. 1. Cor. 15. 33.

CHAP. XXV.

Containing another teftimonie of our Loue to the Word, by our other workes commanded thereby and agreeable thereunto.

NOw becaufe all the former outward teftimonies are nothing without other workes, therefore with the former we muft ioyne other workes alfo. I grant the former to be workes and excellent workes : hearing and reading of the Word, receiuing of the Sacraments, praying for the word, fpeaking alfo for it, and of it ; yea, all the former inward Trialls of our loue towards the word, are workes as our Sauiour fpeaketh of workes, when he faith, *I know thy workes* : fometimes notwithftanding workes are diftinguifhed from the former, and are taken for fuch as fpring from the former, and whereby wee doe good to other men : and fo alfo, doing of the word is to be vnderftood, as when it is faid *Be ye doers of the Word and not hearers only deceiuing your owne felues* : fo it is faid, that *we are iuftified*, (that is, declared iuft) *by workes, and that faith without workes is dead* : where workes are oppofed to bare beleeuing, and to naked good wordes : fo likewife though loue bee fometimes called the fulfilling of the law &c. yet oftentimes alfo it is diftinguifhed from good works, and is it felfe reckoned as a particular fruit of the Spirit, and as a feuerall vertue from other.

Our loue to the word to be declared by our works. Reu: 2. 2. Iam: 1. 22. Chap. 2. 14. Rom. 13. 10. Gal. 5. 14. Heb. 10. 24. Gal. 5. 22. Coloff. 3. 14. 2. Pet. 1. 7.

This demonftration of our loue to the word by other works, is the maineft of all other: That which Chrift faith of the loue of himfelfe to bee fhewed by the keeping of his commandements, may be applied to the fhewing of our loue to the Word by our obferuation thereof. As he faith, *If ye loue me keepe my commandements*, and againe, *yee are my friends if yee doe whatfoeuer I command you* : So may it be faid in this point, if wee loue the word, Reuel: 2. 19. Ioh. 14 15. Ioh. 15. 14.

we must keepe the commandements of the word, and therefore
Psal 119.167. both are ioyned together: *my soule hath kept thy testimonies, and I loue them exceedingly*; so shall wee indeed shew our selues to bee friends of the word, if we do whatsoeuer the Word commandeth vs: if we faile in this we faile in all: There cannot certainely be any loue of the word, where there is no care and conscience to keepe and practise the word: hee that loueth hunting, hawking, shooting, bowling &c. will he not be doing and practising these things? He that loueth any trade, though he be not of the trade, yet will he not according to his skill thereof, bee alwaies doing and working therein? hence it is that many Gentlemen, and some Noblemen, neuer brought vp to Chirurgerie, ioyning, painting, goldsmithes worke, and the like, haue notwithstanding of a loue to these things, applied themselues to the practize of them? yea, whereby else doe men so shew their loue to such things, as by doing of them? no man will beleeue any man to loue such things as he careth not for doing of them. This argument being very large we had need to confine our selues, that we may not bee too tedious. Here therefore wee must obserue two things, one that wee doe nothing to the disgrace and reproach of the Word: the other that we stay not there, as thinking that inough; but that we endeauour also what lieth in vs to doe all things for the credit, and for the adorning of the word. The first is to be done specially and chiefly, by respecting the negatiue commandements of the word, and by refraining those euill, the which the said commandements doe forbid. The second is chiefly and principally to be done, by obseruing the affirmatiue commandements of the word, and by doing the good things the same do require: for it is not inough onely to *eschew euill, but we must also doe good*: *euery tree that bringeth not foorth*
Psal. 34. 14. Math. 3. 10. *good fruit is hewen downe* (or rather stubbed vp by the roots) *and cast into the fire*: Christ curst not the figge tree for bearing euill
Chap. 21. 19. fruit, but for hauing no good fruit, according to the kind there-
Chap. 25. 25. of: neither was the vnprofitable seruant that receiued but one
30. Talent commanded to be cast into *vtter darknesse, where shall be weeping, and gnashing of teeth*, because hee had wasted or abused his said Talent, but onely because hee had *hid it in the earth, and had not put it foorth to the exchangers, to his Lords benefit*: It is not therefore sufficient to be able to say that we haue done no euill whereby to disgrace the word, except also we doe all the good,

the

the affirmatiue commandements of the word do commend vnto vs, for the gracing and honouring of the word: yea the truth is, that although we do most of all dishonour the word, by our committing of euills against the negatiue commandements, & although also we do most of all grace and adorne the word, by our doing the good things the affirmatiue commandements do enioyne vs vnto, yet do we also disgrace the Word by our neglect of good things, and adorne it by our refraining from euill: For the Apostle commandeth *beleeuing seruants that were vnder the yoake* (that is, that dwelt with infidell and heathen Masters, thereby noting that it is no small bondage for a good seruant to haue a wicked Master) the Apostle (I say) commandeth such seruants *to count their Masters worthy of all honour, that the name of God and his doctrine might not be blasphemed:* he also chargeth *Titus* to exhort seruants *to be obedient vnto their owne masters, and to please them well in all things, not answering againe, not purloining, but shewing all good fidelitie that they might adorne the doctrine of God our Sauiour in all things.* So wee see the word may bee disgraced, and dishonoured as well by neglect of one sort, as of the other sort of commandements: as well by sinnes of omission, as by sinnes of commission, as well by omitting that which is good, as by committing that that is euill. So likewise may it bee graced and adorned as well by refraining from euill as by doing of good: let vs therefore looke to both these, if we will not disgrace the word: as also if wee will adorne it as we ought to do. If wee neglect either of both these, wee neglect the credit of the Gospell: yea we expose it to disgrace and reproach: wee cause it to be blasphemed and euill spoken of: if we respect both these and make conscience of obseruation of both these, then shall wee grace, and adorne, and honour the word, the loue whereof wee doe professe: yea thereby we shall allure other to the profession and embracing thereof: which is the greatest grace and highest honour that we can doe vnto it. This *Peter* plainely teacheth, exhorting *vs to abstaine from fleshly lusts which fight against our soules, and to haue our conuersation honest among them with whom we liue, that whereas they speake against vs as euill doers, they may by our good workes which they shall behold, glorifie God in the day of visitation*: What is this, but that they may the better like of, and embrace the Word together with vs? So he exhorteth wiues to be *subiect to their owne Husbands, that if any did not obey the Word,* they

1. Tim. 6. 1.

Tit. 2. 9, 10.

1. Pet. 2. 12.

Chap. 3. 1.

they might without the Word bee wonne by the conuerſation of the
Phil. 2. 14. 15. *wiues, &c.* So *Paul* writeth to the *Philippians*; *doe all things without murmurings and diſputing, that ye may be blameleſſe and harmeleſſe, the ſonnes of God in the midſt of a crooked and peruerſe nation, among whom ye ſhine as lights in the world:* What better meanes to prouoke other to be the ſonnes of God, then thus to ſhew our ſelues to be ſuch? how can we better ſhew them the way to heauen that are out of the way, then ſo as lights of heauen by our conuerſation to ſhine vnto them? and *to hold foorth* (as it followeth in the next words) *the word of life?* For the ſame cauſe alſo
1. Cor. 10. 32. Phil. 1. 10. Rom. 14. 1. &c 1. Cor. 8. 9 &c the Apoſtle in many places forbiddeth all offences to Iewes and Gentiles: to good and bad: yea he will not haue us, by abuſing our Chriſtian liberty in the things that we may doe, *to lay a ſtumbling blocke before any, or to giue offence vnto any:* In the ſame reſpect he ſaith,
1. Cor. 10. 23. *that though all things be lawfull, all things be not expedient &c.* But what is it to lay a ſtumbling blocke or to giue an offence? To doe any thing whereby to alienate the minde of any from the Word, and cauſe them to ſpeake or thinke hardly thereof, and thereby either to do any thing againſt it, or to neglect any thing it requireth: This I ſay, is to lay a ſtumbling-blocke before another: this is to giue an offence vnto another: this is to diſgrace the word: To doe the contrarie, euen to doe that that is good and agreeable to the word, this is to grace, to honour, to adorne the word. Theſe things ought wee to doe; Theſe things we will do if wee loue the Word. Hee that loueth any friend, will neuer doe any thing (as neere as he can) to the diſgrace or preiudice of him: yea he will doe whatſoeuer ſuch a friend ſhall requeſt of him: whatſoeuer alſo hee may to grace him: to procure credite vnto him: He likewiſe that hath a garment of great price, will not onely carefully preſerue the ſame from all ſpots, and ſtaines, but will vſe all meanes alſo whereby the more to grace and ſet foorth the ſame vnto other, in the full beauty thereof. If therefore we do not the like to the word, all our boaſtings of loue thereunto, are altogether vaine. If we doe not obſerue both ſorts of the commandements thereof, negatiue and affirmatiue, I wiſſe, I wiſſe, there is no ſuch loue in vs as we boaſt of.

Good workes alſo muſt be done, for teſtifying of our loue to the word, according to our knowledge The more wee know the word, the more we muſt doe the good workes the word requireth:

quireth: *Hee that knoweth his maſters will and doth it not ſhall be beaten with many ſtripes.* Luc: 12. 47.

Secondly, according to the former euills whereby wee haue dishonored the word; wee muſt *giue our members ſeruants vnto righteouſnes, as we haue giuen them ſeruants vnto vnrighteouſnes.* Rom: 6. 19.

Thirdly, according to Gods chaſtiſements, wherewith hee hath exerciſed vs for our tranſgreſſion of the word, and whereby he hath (as it were) laboured to teach *vs in his Law, and the more to make vs partakers of his holineſſe.* Pſal: 94. 22. Heb: 12. 10.

Fourthly, according to all the mercies he hath beſtowed vpon vs, and the greater things hee hath done for vs; this being the end of his mercies, as well as of his chaſtiſements, that wee ſhould bring forth the more fruits of righteouſneſſe, as appeareth by the parable of his coſt vpon his vineyard, and of the figg tree in the goſpell. It is a common ſaying, that it is pittie that faire weather ſhould euer doe any hurt: Is it not much more pitty, that Gods mercies ſhould doe vs any hurt and make vs the worſe? 2 Sam. 12. 24. Iſa: 5. 4. Matt: 21. 33. Luc: 13. 6.

To goe a little further, and to inſiſt a while longer vpon this point, eſpecially vpon good workes, and the obſeruation of the affirmatiue commandements of the word, whereby the more to grace and adorne the word, and the better to declare our loue vnto the word, know we that our practiſe of the word muſt be with all delight and cheerefulneſſe: as our Sauiour ſaith of his doing the will of his Father, that *it was meat and drinke vnto him to finiſh his worke*, ſo it muſt be vnto vs: as *God loueth a cheerefull giuer*, ſo he requireth cheerefullneſſe in all obedience. Though wee doe all the word commandeth, yet if it be with grudging, with repining, vnwillingly, and (as it were) againſt the haire, if it be not chearefull, and (as it were) with a merry and ſmiling countenance, as reioycing in heart that he will vouchſafe to accept of any ſeruice at our hands, (as *Abraham* in an holy manner laughed to heare the promiſe of a ſonne in his old age) alas, alas, all our ſuch obedience is but a ſmall, a weake, and a cold declaration of our loue to the word. Now touching our workes, let vs firſt of all remember that worke of prayer before mentioned; not in that ſpeciall reſpect onely, that before wee commended the ſame for the word; but alſo generally as the ſame is generally commanded vnto all by the word: yea not onely generally commanded to all perſons in all things, and at

We muſt doe that which the word requireth chearefully. Ioh: 4. 34. 2 Cor: 9. 7.

1 Theſſ: 5. Col. 4. 2. 1 Tim: 2. 3.

all times, but also most highly commended both by excellent
Iam: 5. sentences *to be good, yea excellent and acceptable in the sight of God our Sauiour, to auaile much if it be feruent, and be made by a righteous man, to be as incense, and as the euening sacrifice, and to be as golden vialls full of sweet odours:* but also by many great and rich
Pſal. 141. 2. Reu: 5. 8. promises, as likewise by the mighty effects thereof with God
Ioh. 14. 13. & 16. 23. according to the former said commendations and promises; as
1. Ioh: 3. 22. might be shewed by the examples of the prayers of *Moses* a-
Exod: 17. 11. gainst the *Amalekites*, and for the *Israelites* after their great ido-
Exod. 32. 10, 11. &c. latry in worshipping the golden calfe: of *Iosua* by his prayers
Iosh: 10. 12. making the Sunne to stand in the firmament not mouing an
1 Sam: 12. 16. inch: of *Samuel* obtayning raine and thunder on the sudden:
1. King: 17. 1. & 20 & chap. 18. 36. &c. of *Eliah* and *Elisha* by their prayers both *restoring the dead to life, and also doing other great workes:* of *Ezra, Nehemiah, Ester,*
2 King: 4. 33. &c. *Daniel,* the Apostles, and the like. In all which respects altoge-
Act: 16. 25. ther to neglect this duty is made a note of the Heathen *that haue*
Pſal: 79. 6. *not knowne God:* and to performe it but sometime in the case of
Iob 27. 10. great necessitie is set downe as a marke and as a tricke of an hypocrite: can such therefore say they loue the word? alas they cannot. When I speake of prayer, I meane not only the mumbling vp of a few prayers without vnderstanding, without feeling of the want of things prayed for, without faith, without zeale, without feruencie of the spirit &c: (such as the prayers of the Papists are,) neither onely to pray sometime, as wee are prouoked by other, and be in company of other that performe this duty, and that call vpon vs to ioyne with them, as many do that neuer vse this duty by themselues, but only perfunctorily, or with their families, but when some Minister is in their house, that doth call for this duty; or who they thinke would thinke strange, yea hardly of them, if they should not request them to pray, &c: by prayer (I say) I meane not such kinde of praying (for alas such prayer hath but the name of prayer, and is not
Reuel: 3. 1. prayer indeed, as the Angell of the Church of Sardi had the name to be aliue but was dead) but I meane constant prayer, prayer of faith, prayers from the sense and feeling of our wants, prayer of zeale, yea with the greater zeale, the greater and better the things are that wee pray for; prayer of conscience of Gods commandement for the performance of this dutie, and prayer with such other obseruations as God requireth in praier, and as whereby we may haue the better assurance of preuailing

with

with God by our prayer for the things we pray for. If wee be diligent in the practiſe of this worke by our ſelues alone, and with companie, eſpecially with them of our owne familie committed to our charge, then ſhall wee approue our ſelues to loue the word, that hath commanded and commended the ſame vnto vs. But if we ſeldom or neuer performe it, or when we do any thing that way, we do it carelesly, and ſlubber it ouer, otherwiſe than the word requireth it to be performed, verily this euidently declareth that as wee regard not the ſaid dutie, ſo we alſo regard not the word it ſelfe that requireth it of vs. Oh, what then is to be ſaid of them that ſcoffe at this dutie, and at all that make conſcience to performe it? Yea that make ſuch a ſcorne of ſuch, that if they ſee not things to proſper well, but to goe ſomewhat croſſe with them, that be much in prayer, are ready preſently to deride them, and to vpbraide them with their croſſes, not fearing in all reprochfull manner to ſay, that they maruell that ſuch mens corne yeeldeth no more increaſe, neither their cattell and other things thriue any better with them, ſith they haue prayed ſo much, ſo often, ſo earneſtly. So did the wicked Iewes ſcoffe at Chriſts dolefull ſpeach vnto his Father, *Eloi, Eloi, lamma ſabacthani:* ſaying he calleth for *Elias &c.* and ſo do many and too many in theſe daies.

To doe the word according to our ſtate, or to apply the word vnto our ſtate

But to proceede, our other workes of the word (eſpecially of the ſecond Table) muſt be according to our ſtate and condition; according alſo to our place and calling. If wee be ſicke, wee muſt be patient, comfortable, and much in prayer and ſupplications, labouring to make vſe of the ſickneſſe of our bodies, for the obtaining of the better health of our ſoules, that ſo though our *outward man periſh, yet our inward man may be renewed day by day.* 2 Cor: 4, 16. If wee be in debt to men, and much troubled in that behalfe, wee muſt labour the more for our aſſurance of the diſcharge of our debt by Chriſt Ieſus vnto God, and hauing the ſaid aſſurance, be the more thankfull vnto God for the ſame: as alſo the more comfort our ſelues againſt that danger wherein we are vnto men. If wee be meanely apparelled for our bodies, let vs take the more paines to haue our ſoules well clothed with the rich and princely robe of Chriſts righteouſneſſe. The more aſhamed alſo and wearier wee are of old, threed-bare and torne or patcht coates, the more let vs be aſhamed of our olde man, and labour the more to put the ſame off, and to put on the

Eph: 4.24. new man, *which after God is created in righteousnesse and true holinesse.* If wee fare hardly for this life, let vs feede the more

Ioh: 6.27. heartily of that meat, which *abideth to eternall life, which the Sonne of man shall giue vnto vs.* and which (as before wee heard) is offred plentifully to all sorts and degrees in the word of God. If we be generally poore in the things of this life, let vs labour the more to be rich in heauenly blessings, and spirituall graces. It is lamentable to be poore both waies, both in earthly and in heauenly riches, in bodie and soule, for this life and for the life to come. Yet alas so commonly it is, the poorer men are for this life, the poorer they are, the poorer they will be for the life to come. Salt vpon salt is the sharpest salt: so pouertie vpon pouertie, oh what miserable pouertie is it? Yet so they thinke they may be; they thinke their pouertie to be a dispensation vnto them from labouring for heauenly riches; and a priuiledge to them, to rob, to steale, to cosen, to borrow and neuer to pay, to breake the Lords day, to liue idly, to goe vp and downe talking and tatling here and there to get a dinner, and to transgresse all the whole word, as though the same did not at all concerne them: oh that some professors of the word might not iustly be charged with some of these faults.

Men rich in this world to be rich in good works. 1. Tim: 6.17, 18.

The richer men are in this world, if they loue the word, let them shew the same by being the lesse *high-minded, by trusting the more in the liuing God, who giueth vs richly all things to enioy, by doing good, by being rich in good workes* (that is, in the workes of mercy and compassion) *by being ready to distribute* (that is, by giuing liberally and chearefully, not grudgingly or of necessitie,

2 Cor: 9.7. for *God loueth a cheerefull giuer*) *and by being willing to communicate*, that is, by being sociable, affable, kinde, courteous, and

1 Sam: 25.17. amiable, not sowre, churlish, harsh, (like to *Naball*) curriish, froward, seuere, austere, and syrly, as though euery man were too base and vnworthy to haue any communion with them, yea or so much as once to speake vnto them. And these things must rich men practise towards all needing the same, but especially towards them that shew themselues to be of the houshold of

Gal: 6.10. faith. They that be rich and able to doe these things, and yet doe them not, do manifestly proclaime that they loue not, neither care for that part of the word that requireth these things of them; as also that they beleeue not the gracious promises of God made to them that do these things. Some though they be

neuer

neuer ſo rich and able, yet alwaies pretend pouertie, and plead themſelues to need releife from other, whoſe Coffers notwithſtanding or other corners of their houſes at their death, are foũd full either of money and other wealth, or elſe of bills and bonds of money owing vnto them. Oh damnable deceit, oh diueliſh diſſembling, oh curſed hypocriſie. Some ſpend ſo much in coſtly apparell, in ſutes of Law and vniuſt moleſtation of their neighbours, in lauiſh and rietous maintenance of their children, in ſurfetting and drunkenneſſe, in Tobacco, in building, in hunting, hawking, dicing, carding, and other gaming, that thereby they diſable themſelues from thoſe former duties. Some by purchaſing and building plead ſuch debt as whereby they be not able to doe that good that is expected of them: though indeed they therefore purchaſe and build that they may be in debt, and ſo may alwaies make that a plea for their miſerable ſparing. But ô fooliſh, ô ſimple, ô witles plea! they may ſo anſwer men, but will God be ſo anſwered? *Let them not be deceiued; God will not be mocked*, hee knoweth euery penny they haue, how cloſly, how ſecretly ſoeuer laid vp, and their whole ſtate better than themſelues. Did not hee know where *Achan* had hid his ſtolen wares? Yes, yes hee knew well inough, and neuer left *Achan*, till hee made himſelfe confeſſe where they were. Moreouer, they that are thus rich in this world, if they loue the word, and will teſtifie their loue to the word, muſt enlarge their bounty towards all generally, and ſpecially towards the houſhold of faith, in neceſſitie, according to the hardnes of the times, by dearth, by common plague, by the weather hindering the poore from their worke, (as lately wee haue had wofull experience) by deadnes of markets, &c: as alſo according to the ſpeciall and extraordinarie diſtres of ſome, by ſome ſpeciall iudgment of God, as fire, or water, (as lamentable experience hath lately alſo often taught vs) or by bad debtors, (ſuch as theſe times afford too many) or by great ſickneſſe, or by great loſſes, any manner of waies. What then is to be ſaid of ſuch profeſſors, as being able through the great bounty of God towards them, to doe much good, are notwithſtanding ſo hard hearted, ſo ſtony hearted, that no hardnes of times, no extraordinarie diſtreſſes of men, by any meanes whatſoeuer, how lamentable ſoeuer the ſame be, will draw any more compaſſion and beneuolence from them, than they were wont to beſtow

Gal: 6.7.

Ioſh: 7. 20.

ſtow, and than the law of man doth force them vnto? Yea not that alſo ſometime, without ſute and trouble of Law? Yea, they are ſo farre from being by any of the former meanes moued to the more compaſſion, that they are the more hardned, and be ready to anſwer, that the times are ſuch that they know not what want themſelues or theirs may come vnto. To theſe I cry with Wiſdome it ſelfe: *How long ô yee ſimple ones* (or fooles) *will yee loue ſimplicitie or fooliſhneſſe?* For this your plea of ignorance what times may come, maketh directly againſt you, as the which ſhould rather prouoke you to more bounty, than make you the more ſparing. For doth not *Salomon* vſe the ſame argument to perſwade thee, *to giue a portion to ſeauen and alſo to eight, becauſe thou knoweſt not what euill ſhall be vpon the earth?* And is it not a good argument that if ſuch times ſhould come, as that thou alſo and thine ſhould want (as thou knoweſt not how ſoone and how ſuddenly thou maiſt looſe all as *Iob* did) thou and thine may finde the like compaſſion that thou haſt ſhewed, the Lord enlarging the heart of others towards thee and thine, as thine owne heart hath beene enlarged? wilt thou be wiſer then *Salomon*, or wilt thou oppoſe thy arguments to his? Then doeſt thou ſhew thy ſelfe a ſtarke foole: yea, ſuch a foole as is worthy to be chronicled for a foole to all poſterity: oh that men would be wiſe in this behalfe: doth any man thinke that he ſhall be the richer by ſuch ſparing? Alas how is he deceiued: he may put all his gettings heereby into his eyes, and ſee neuer a whit the worſe: So alſo to thinke, and ſo to ſay, is no better then to giue God the lie. *For he that withholdeth more then is meete* (ſaith the Lord by *Salomon*) *tendeth to pouerty*: he cannot auoyd it: if hee get for a time, the curſe of God ſhall bee vpon his gettings: *For the treaſures of wickedneſſe profit nothing, and wealth gotten by vanity ſhall be diminiſhed: and an inheritance may be haſtily gotten at the beginning, but the end thereof ſhall not bee bleſſed*: On the contrary, *He that ſcattereth doth encreaſe: the liberall ſoule ſhall be made fat, and he that watereth ſhall be watered himſelfe: hee that hath pitty on the poore, lendeth vnto the Lord, and that which he hath giuen, ſhall he pay him againe.* Can there bee a better debter and pay-maſter then the Lord himſelfe, *whoſe the earth is and the fulneſſe thereof?* yea, he hath promiſed (and is faithfull to performe his promiſe) *That to them that giue ſhall be giuen, a good meaſure, and preſſed downe, and ſhaken together, and running ouer.* All theſe promiſes

Prou.1.22.

Eccleſ.11.2.

Prou.11.24.

Prou.10.2.
Prou.13.11.
Prou.20.21.

Prou.11.24. verſe 25.
Prou.19.17.

Pſal.24.1.

Heb.10.23.
Luc.6.38.

promiſes and many other the like, doth he bewray himſelfe not to loue, that obſerueth not the former commandements for exerciſe of liberality.

Neither muſt thoſe commandements be kept only, but they muſt be kept with ſuch iudgement, as the Word commendeth vnto vs, if we will well approoue our ſelues to loue the word. The former commandements to be practiſed with iudgement.

This iudgement is, that the more excellent any is in holines, & the more he hath declared his excellency by his doing & ſufrings for the word, the more hee bee reſpected according to his neede: This maketh againſt Papiſts and diuers among vs, that care not whom they releeue, and thereby what harme they doe by maintaining them that are vnworthy.

Secondly, there muſt bee iudgement in ſo regarding ſome, that wee neglect not others. Some ſhew all their kindneſſe to ſome one, and thinke this to bee a ſufficient diſcharge of them for all kindneſſe to other; or at leaſt, that they neede not reſpect other as much, though their neede and their worthineſſe bee as great. So they comfort one that perhaps needeth not comfort ſo much: and other they greeue, or at leaſt doe not releeue, that haue more neede to be comforted: *Is this to giue a portion to ſeuen, and alſo to eight?* Eccleſ. 11.2. I haue ſpoken the more of rich men, and all Miniſters of the Goſpell had neede to ſpeake the more, becauſe the pride of many rich men is ſo great againſt the beſt Chriſtians, that they doe ſo diſdaine them, and put out their hornes at them, and laſh out with their heeles againſt them, as though themſelues were the onely men in the world: and yet who ſeeth not that fooles haue riches as well as wiſe men? And touching workes of mercy and bounty, and kindneſſe, haue they not neede to bee prouoked vnto them? yea, haue not the rich profeſſors of the Goſpell need to be prouoked vnto them, when the times are ſuch, that many poore Chriſtians, and many poore Miniſters (& yet good Chriſtians & good Miniſters, rich in heauenly graces) may come time after time, whole yeeres together, for loue of the word, to ſuch places as haue ſet Sermon-dayes in the weeke-time, and yet not to bee ſo much as bidden to drinke of a cup (for their further comfort and encouragement) by any of all the richeſt and moſt able profeſſours dwelling in ſuch places? Alas, alas, that all our market-townes and other places which haue weekely Sermons, haue learned no better to entertaine *ſtrangers, whereby ſome haue entertained Angels*: Heb. 13.2.

Angels: neither to be more liberall and cheerefull in doing good,
Verse 16. and in communicating, the Holy Ghost hauing testified, that
2. Cor. 9. 11. 12 *with such sacrifices God is well pleased*: and often promised most plentifull recompence to such bounty, and shewed likewise *what thankes the same procureth to God himselfe*, and many other waies most highly commended the said duty. Oh that such men
Iudg. 19. 15. would feare to bee like vnto *Gibeah*, in putting of such duties from the rich inhabitants in them; and suffering men to walke vp and downe in the streets, till some poore labouring men receiue them into their houses, that are lesse able to shew such kindnesse. In many places where the Gospell hath beene long preached, there be diuers as rich as *Naball*, and as that rich man at whose gates *Lazarus* did lie, and for qualities much like to either of both, as faring well and bountifully themselues, and maintaining also their company in bountifull manner, *but they*
Amos 6. 6. *are not touched or greeued with the afflictions of Ioseph*: other also there be, that be rich, but such as *Salomon* hath before spoken of,
Eccles. 4. 8. and 6. 2. that knowing not to whom to leaue their wealth, yet gather wealth with all greedinesse, themselues notwithstanding liuing most miserably, and so likewise keeping them that belong vnto
Pinch-gut Hall them, as if the name of their houses were *Pinch-gut Hall*. But alas, where almost is there a *Gaius* to bee found? hardly one in a whole Towne: and sometime hee that is, is one of the meaner sort, the richer sort being well content to leaue all hospitallity vnto him, and closely also and slily laughing him to scorne for his labour.

Neither may I onely complaine of the want of such as should be hospitall, and giue entertainment to godly strangers, but also of the want of such as should in kindnesse respect the godly Christians liuing in their own places. For where almost is any to be found, that for encouragement to the loue of the word, & to all godlines according to the word, doth inuite to his house the poore godly Christians of the place where he dwelleth? verily, so is euery one deuoted to liue a priuate life, & only to himselfe & his own, that be he neuer so wealthy, yet his poore Christian neighbours fare little the better by him: and were it not, but that they often see him, they might safely say, that for any experience of his kindnesse, they know not whether any such do liue in their Towne or no: Are these men like vnto *Iob, that withheld*
Iob 31. 16. 17. *not the poore from their desire, nor caused the eyes of the widowes to faile,*

faile, neither did eate his morſels alone, but the fatherleſſe did eate thereof with him? doe theſe men *diuide their bread to the hungry, and* (as it were) *draw out their ſoule vnto them, and for the ſatisfying of the afflicted*, May ſuch bee commended for faithfull ſtewards of the Lords riches, wherewith they are be truſted? Is this ſutable to the loue of the Primitiue Church, when *the beleeuers ſold their poſſeſſions and goods, and parted them to all men as euery man had neede*, ſo that no man among them lacked? To plead the extraordinarily works of the word in thoſe daies, for the excuſe of the ordinary niggardlineſſe and ſparing in theſe times, is but to ſew figge-tree leaues together for the couering of their nakednesse: Pretence of pouerty is bewrayed to be but wicked hypocriſie, by the large portions that ſuch doe giue to their children, as likewiſe by their greedy apprehenſion of any good purchaſe they can heare of within their reach: let ſuch therefore looke better to their accounts, and by better fruits ſhew their loue to the word of God, or elſe who will beleeue their owne ſtarke naked words? Iſa.58.10. Acts 2.45. Acts 4.34.

As they that are rich muſt thus declare their loue to the word, by workes, according to their riches, ſo muſt they that be by ſtrength and power otherwiſe able to ſupport them that are weake, againſt ſuch as by their might would oppreſſe and beare them downe, doe ſuch workes, as whereby they may ſo ſupport ſuch weake ones. Thus did *Moſes, ſpying an Ægyptian to ſmite an Hebrew* (one of his brethren) interpoſe himſelfe in behalfe of the *Hebrew, and reſcued him from the Ægyptian*: Thus did *Abraham* reſcue, not only his nephew *Lot*, but alſo the King and diuers other of *Sodome*, that were taken captiue by diuers other Kings: Thus did *Abiſha* the ſonne of *Zeruiah* ſuccour *Dauid* when he was in great danger by the Philiſtim *Iſhebenob*, and ſlew the ſayd *Iſhebenob*: And thus did the Lord command all to reſpect the *widowes, the fatherleſſe and the ſtrangers, and pronounced him curſed that ſhould peruert the iudgement of the ſtranger, of the fatherleſſe and widdow*: the like is to bee ſayd of other, that are in the like weake ſtate and condition. For this cauſe it is that the Angell of the Lord ſayd, *Curſe yee Meroz, curſe yee bitterly the inhabitants thereof, becauſe they came not to the help of the Lord, to the helpe of the Lord againſt the mighty*: what meaneth the Angell by theſe words, *to the helpe of the Lord?* did the Lord himſelfe that is Almighty, and the Lord of Hoſts, neede any helpe? not

Men of power to declare their loue to the Word, by workes of power.

Exod.2.12. Gen.14.14. &c. 2.Sam.21.16. 17. Deut.27.19. 1.Iudg.5.23.

not so: hee meaneth the people of the Lord, when being beset with the Mighty, they were in great danger: and so he teacheth, that they that put not their helping hand to any of the children of God, when they are in danger, for deliuering them from the sayd danger, they doe as much as in them lieth, for withdrawing their aide from God himselfe. Is this a small matter? can such say they loue the word, when they neglect such an excellent duty, so strictly commanded and so highly commended in the word? If they doe say so, who will beleeue them? not I for my part: nor I thinke any other that hath any wit in his head: or at least, that hath any sound knowledge of the word, and of the loue that the word is worthy of.

The wise to shew their loue to the Word, by their good counsell to ỹ simple, so also the learned & the strong.

That which I haue said of the former states and conditions of men, is to be vnderstood of them that are wiser then other for this life or for the life to come: *viz.* that they also shew their loue to the word, by their good and staid counsell, for the better helping and directing of other that are not so wise as they: so also of them that are learneder then other, by instructing them that are ignorant: so of them, that through a greater measure of assurance of the loue and fauour of God towards them, are strong and cheerefull, by the better comforting of them that are cast downe in the sight of their sinnes, and by many and great afflictions.

The sonnes of the Mighty to shew their loue to the Word, by giuing such glory to God as is due vnto him. 1.Chro.16.28. Psal.29.1.2. and 96.7.8.

They likewise that are the sonnes of the mighty *must giue vnto the Lord glorie, and strength, euen the glorie that is due vnto his name.* That is, the more that God hath exalted and aduanced them, the more they must exalt and aduance the glory of God, and the more shew foorth their loue vnto his word, by all such works as are in their power for so doing: This i particularly to bee applied to the execution of iustice by men of place and authoritie, both for the repressing of vice and also for the exalting of vertue: For doe not many in the execution of iustice shew that they loue money to do wrong, more, then they loue the Word to do iustice & iudgment? doth not the scripture in that respect forbid the taking of any gift, *because the gift blindeth the wise, and peruerteth the words of the righteous themselues?* do not many also euen in the execution of iustice respect gifts more then they doe the word of God? Oh that we could truely say that our Land had no such Magistrates in these daies either aboue in high places, or beneath in the Countrey: yea would to God that in Countrey-

Exod 23. Deut.16.18.

parishes

pariſhes (ſuch as I am better acquainted with then with higher places) and in meane Incorporations there were no ſuch earthly minded Magiſtrates and Headboroughs: Alas, alas, daily experience in moſt places teacheth vs, to the woe of the commonwealth, that we haue too many ſuch: for what is the common argument that many plead againſt the due puniſhment, of Felons, Adulterers, Whoremaſters, Harlots, and other Offenders and Treſpaſſers, againſt God and men, deſeruing death, whipping, binding to the good behauiour, impriſonment and the like? euen this, euen this, what ſhall then become of their wife & children: the whole charge of them will lye vpon the Pariſh &c. whereas if ſuch Offenders haue fauour, they will by their labour helpe to eaſe vs of this charge. A goodly matter, is it not? what doth this elſe bewray but that ſuch men loue their owne purſes more then they doe either God or his word? If they might bee aſſured to be freed of all charge by the ſeuere puniſhment of all ſuch perſons, then would they (perhaps) bee more forward therein: At leaſt they would not ſo withſtand it as they doe. The like is to be ſaid of them that for fauour and friendſhippe, or for feare of offending ſome greater perſons, are either drawn to doe wrong, or bee perſwaded to neglect iuſtice againſt the Treſpaſſers before mentioned, againſt Alehouſe-keepers (the Foſterers and Nources of all euill) againſt Drunkards, againſt Railers, and diſgracers (euen ſometimes of godly Miniſters; yea alſo of their fellow Magiſtrates) and againſt other the like wickednes: Of the former *Pilate* is a moſt pregnant example, who partly willing to content the Iewes, and partly fearing their complaint of him to *Cæſar*, becauſe hee laboured to deliuer our Sauiour, moſt vniuſtly condemned our Sauiour, againſt his own conſcience: Of the later *Felix* was an example, who willing alſo to get fauour of the Iewes, would not doe iuſtice to *Paul*, but contrarie to iuſtice left him ſtill in bonds. Mark. 15. 14. Ioh. 19. 12. Act. 24. 27.

Neither is it inough for the ſonnes of the mighty ſo to ſhew their loue to the Word, by executing ſuch iuſtice and iudgement againſt the vngodly for the repreſſing of ſinne and wickednes, but they muſt likewiſe ſhew their loue to the word, by rewarding and preferring (what they may) of them that are godly for the better aduancement of the word it ſelfe: The inſtruction of *Bathſheba* to her ſonne *Salomon* belongeth to all of like place (to Kings and Princes) as alſo to euery other ſonne of the mighty:

Pro. 31.8,9. mighty: to euery one of any power and authority: *open thy mouth for the dumbe in the cause of all such as are appointed for destruction. Open thy mouth, iudge righteously, plead the cause of the poore and needy.* To the same purpose *Salomon* himselfe also saith, *If thou faint in the day of aduersity* (that is, if thou leaue a man and doe not helpe him in his aduersity) thy strength is small, (that is, thou hast but a little loue, a little courage) *if thou forbeare to deliuer them that are drawne vnto death, and them that are ready to bee slaine* (that is, if thou withhold thy helping hand from them that are oppressed) *if thou say, behold wee knew it not* (that is, if thou wilt take no knowledge of it, but wilt pretend ignorance of his distressed state) *doth not hee that pondereth the hearts consider it? and he that keepeth thy soule, doth not he know it? and shall not he render to euery man according to his workes?* That is, canst thou by pretending ignorance go vnpunished from him that knoweth all things? The word therefore requiring this duty, thus for all men to put forth themselues according to their places, and power, by vertue of their places for deliuering of them that are oppressed, and any waies distressed, can they iustifie their loue to the word, that neglect or delay this duty? Oh that men professing the loue of the word, and able to do good in this kinde, would seriously consider hereof. Then should wee not haue so many slender and sleeueless excuses, and weake Apologies in this behalfe as we haue: yea then wee should haue more *Nehemiahs*, more *Esters*, more *Ebedmelecks*, then wee haue: But alas, alas, how doe men shuffle and iuggle in these matters, washing their hands with *Pilate* before men, and so thinking to purge and cleare themselues before God? but the day will come when they shal see how pittifully and fowly they deceiued themselues herein.

Pro. 24.10. 11. 12.

To proceede, Ministers also of the word must shew their loue to the Word, by their diligent preaching, of the word, and therby feeding their people of all sorts both old and young, weake and strong, sheepe and lambes: according to the threefold charge of our Sauiour vnto *Peter* belonging also to all Ministers of the Word as well as to *Peter*, (Let the Papists blurt and babble what they will to the contrary) *They must preach the word and be instant in season and out of season*, as *Paul* most gravely and with great vehemencie charged both *Timothy* & *Titus* so to do, with all authority, saying also that necessity lay vpon himselfe so to do,

2. Tim. 4. 1. 2.

Tit. 2. 1. 15.

and

and *that a woe belonged vnto him if he preached not the Gospell*: and was there euer more neede of such preaching, then in these last and most perillous daies, wherein all sinne and iniquity abound, and Sathan rageth more then in all former ages? Alas then that any man should dare to speake against it, and to say either that bare reading is better then preaching, or that it is that preaching that the word so commendeth for begetting of men to God, & feeding and strengthening them being once begotten. With preaching they must ioyne praiers as before we heard, as without which preaching is not sufficient, and the which therefore are ioyned with teaching by *Samuel*: and precisely commanded by the Apostle as a speciall ministeriall office: with both these preaching and praier, they must ioyne a good example of life and conuersation, sutable to their doctrine, *following righteousnesse, faith, peace, loue &c.* That they may boldly and truely say vnto them *Brethren, be ye followers together of vs, and marke them which walke so as ye haue vs for an example*: Without this all their prayers are abominable to the Lord: and their preaching will be but blunt and want that edge that otherwise it would haue: and without all these three, all other things are not sufficient to testifie their loue to the word.

1. Cor. 9. 16.
1. Sam. 12. 23.
1. Tim. 2. 1.
2. Tim. 2. 22.
Phil. 3. 17.
Prou. 15. 8.

As Magistrates and Ministers must thus by the performance of their seuerall duties shew their loue to the Word, so also must the subiect by his dutifull alleageance in the Lord to the Magistrate, that by this *meanes wee may the better liue vnder them a peaceable and quiet life in all godlinesse and honestie*: what then is to be said of the rebellious and treacherous litter of Papists, whose religion doth much consist in rebellion: This as well as other things doth plainely bewray their hatred to the word. The same is to be said of the speciall dutie of the people to their good and painefull Preachers of the Word amongst them, but touching this I shall not neede to say any more in this place then I haue said before: onely let this be added, that all people must heare their owne Ministers preaching faithfully and diligently, and not wander to other at such times, as their said owne Ministers doe preach, though other haue more excellent gifts then they. By the same reason that the people may leaue their owne Ministers, to heare others, whom they suppose to bee of better gifts then their owne, and that at such time as their owne do preach, the Minister also may leaue his people, and seeke another that

People must heare their owne Preachers.

will better heare him: for are not Ministers and people bound one to another by an equall bond? why may not a man in like manner leaue his owne house, and continually hang vpon another man for his diet that keepeth a better Table? How great discouragement is also offered to such Ministers so forsaken by this meanes? yea, how are the other preiudiced to whom such inconsiderate people doe at such times repaire? Finally what heart-burning and contention may grow thereby, betwixt such Ministers on both sides? Such dealing may seeme to be of zeale: but doubtlesse this zeale is either more in shew then in truth: or else it is without knowledge, without iudgement. That the euill of such Magistrates and Ministers, doth not dispense with the people for their duties, we haue heard before. The like is to be said of Husbands and Wiues, parents and children, masters and seruants, schoolemasters and schollers, Philitians and patients, Lawyers and Clients, Land-lords and Tenants, Executors of the last wills and testaments of the deceased and such as are committed to their education, and of all other that haue any other speciall place and calling: They that doe not performe such speciall duties, may lay their hand vpon their mouthes, and forbeare all speaking of any loue to the word.

All these must likewise performe all duties that the Word requireth of them: some onely are not sufficient. *Saul, Iudas, Herod*, and diuers other haue done somethings, yea many things, and yet had no loue to the word.

Yea they must also be constant, and not onely constant, but also *alwaies abound in such workes of the Lord and of his word*: If they vtterly fall away, or shrinke, or decay, their loue also to the Word doth the like.

1. Cor. 15.58.

Diligence in euery mans calling necessary to testifie our loue to the word.

As men must thus do the workes of these speciall callings for which they haue speciall commandement and direction in the word, if they will approue themselues to loue the word, so must they for approbation thereof walke likewise diligently in their more priuate callings, wherein by Gods prouidence they haue beene brought vp, for the better maintenance of their outward states: as the Marchant in his calling, the Grocer in his: the Tanner in his: the Husbandman in his: the Labourer in his: and euery other Trades-man in the worke of his Trade. This is the more necessarie to be added, least any man should peruert that that I said before of labouring, and trauelling, and taking

paines

paines for the word, as though men might neglect their such callings, and only labour for and follow the preaching and hearing of the word: The former place, *labour not for the meate that perisheth &c.* we haue heard to be but a comparatiue speech, not forbidding all labour for the meate that perisheth, but importing that we should not so much labour for that, as for the other that abideth to eternall life? therefore as *Salomon* doth often commend to euery man diligence in his calling, and condemne idlenesse, and sloathfulnesse, the one as the meanes of many benefits and blessings, the other as bringing pouerty like an armed man on a sudden: so the Apostle commandeth labour, and willeth that he that will not labour should not eate, and pronounceth him to be worse then an Infidell that prouideth not for his owne house, saying also, that hee hath denied the faith: The Prophet also saith, not onely that he that feareth the Lord and walketh in his *waies is blessed and shall eate, but hee also addeth that he shall eate the labour of his hands.* As the Lord also appeared vnto *Moses*, and called him to be a deliuerer of his people, as he was keeping his father-in-lawes sheepe, so did hee not the like to *Gideon*, as he was threshing of corne? were not *Saul* and *Dauid* taken to be Kings of Israel, the one as hee was carefully seeking his Fathers Asses, the other as he was diligently keeping his Fathers sheepe? were not *Elisha* and *Amos* taken to bee Prophets, the one as he was at plough with Oxen: the other as hee was among the Heardmen? did not the Angell of the Lord appeare vnto the Sheepheards, as they were watching their sheepe by night, and that with most ioyfull newes of the birth of our Sauiour, and of the place where, and the maner how they should finde him? I might produce many other the like examples to shew how the Lord hath graced diligence in the meanest callings: but these are sufficient: let no man therefore be so foolish and sottish, as in a pretended loue to the Word, to neglect his calling, and to runne onely after the hearing of the word. For certainely, this is not to loue the word but to hate it: If wee doe not the things required by the word (whereof diligence in euery lawfull calling is one) all our hearing shall not iustifie vs to loue the word. Let no man cauill, & contend with me, as charging me to quench zeale, and to hinder mens forwardnes in hearing, I haue spoken plentifully to the contrary before, and I do now againe protest, that I doe not any waies intend, to quench

Prou. 6. 11. 12. 23. 13. 23. 19. 15. 2. 3. 4. 21. 5. 2. 13. 24. 30. Eccles. 4. 5. Eph. 4. 28. 2. Thess. 3. 10. 1. Tim. 5. 8. Psal. 128. 1, 2. Iud. 6. 11. 1. Sam. 9. 18. Psal 78. 70. 1. King. 19. 19. Amos. 7. 14. 15 Luc. 2. 8.

zeale in any, but would gladly direct zeale in all. I am so farre from quenching the zeale of any, that I wish euery mans zeale to be euery day more and more encreased: euen euery sparke to be a coale: euery coale to be a brand: euery brand to be such a fire, as much water may not *be able to quench, neither great floods able to drowne.* My meaning is only to reproue the folly of some that all the weeke long doe nothing (almost) but go from place to place to heare the word, neglecting their worke & calling, & liuing of other men, contrary to the word: as also to teach men, so diligently to follow the word, as this their diligence may not hinder but rather further them in their callings, and cause them to make more conscience of their calling according to the word in that behalfe. This point is the more necessary because it is lamentable to see how by this pretended zeale of the word, the word is transgressed.

Cant 8.7.

1 Many inconueniences of following the hearing of the word with neglect of our speciall callings.

For first of all by this meanes, men so neglecting their callings do disable themselues from maintaining themselues and their charges, as is fit they should be maintained.

Secondly, such Professours and Followers of the word, doe runne into many mens debt and danger, borrowing here and there, and paying almost no where, directly contrarie to the word, that commandeth that wee owe nothing to any man but loue.

2 Rom. 13. 8.

Thirdly, hereby such are forced to coine many strange shifts and interpretations of Scripture, for defence of themselues, being charged therewith and reproued for it.

3

4

Fourthly, they do much disgrace the Gospell, and cause many to speake euill of it, and of all the professours thereof, as if all were alike, none better then other.

5

Fiftly, they oppresse their owne hearts with many cares and sorrowes, and bring themselues and theirs to much miserie, and many times also to vse vnlawfull meanes for relieuing of themselues.

6

Sixtly, they are burthensome to other, and hinder them also of reliefe, and compassion, that doe indeed neede it, and are well worthy of it.

7 2. Tim. 3. 7.

Seuenthly, it may be obserued, that such (for the most part) *are euer learning* (as the Apostle speaketh of some silly women) *and neuer attaine to the knowledge of the truth*: and therefore also to be of no iudgement, able to discerne things that differ, and

their

their *hearts not being stablished with grace*, to be soone carried *about with diuers and strange doctrines*, and as easily seduced into errour as any other. If therefore Brethren, there be any such in this present assen b y, I do earnestly in the feare of God exhort them, to reforme this fault, as they desire to approue their loue towards the word. Thus much for declaration of our loue to the word, by our workes agreable therevnto. Phil: 1. 9. Heb: 13. 8.

CHAP. XXVI.

Contayning briefely two other demonstrations of our loue to the word, viz: from our sufferings for the word, and from our willingnesse and desire to dye.

TO proceede yet a little further, another testimonie of our loue to the word is, that wee be ready to suffer any thing for the word; any disgrace, any reproch, any imprisonment, any losse of goods, any molestation, any death for the words sake, if neede so require. If we shrinke at such sufferings, if wee pull in our necks, and slinke the collar, then doe we bewray our selues not to be that good ground, that is commended in the parable of the seede, for hearing and vnderstanding the *word, and bringing forth fruit, some an hundred, some sixtie, some thirty fold*: but only to be that *stonie ground which anon heareth the word and with ioy receiueth it, but when tribulation and persecution ariseth because of the word by and by he is offended.* Hee that loueth one intyrely will not sticke to aduenture any perill, and to suffer much trouble for him whom hee so loueth. What made the 3. mighty men of *Dauid* to breake thorough the hoast of the *Philistims* thereby greatly to endanger their liues to fetch water from the Well of *Bethlehem* to satisfie *Dauids* longing desire in that behalfe? Euen the great and vnfeigned loue that they did beare vnto *Dauid*. *Iaakob* thought seauen yeares seruice with an hard and churlish master *Laban*, to be but little for *Rahel*, though he serued seauen yeares beside for *Leah*; and why? because he loued *Rahel*. *Shechem* the sonne of *Hamor* so loued *Dynah* the daughter of *Iaakob*, that when the brethren of *Dynah* required him to be circumcised if hee would haue their Sister, though to be circumcised were a thing greeuous and painefull Another demonstration of our loue to the word by our suffering for it. Matt: 13. 20. 2 Sam: 23. 14, 15, 16. Gen. 29. 20.

to the flesh, yet it is said that hee deferred not to doe the thing,
Gen: 34. 19. because he had delight in *Iaakobs* daughter, and yet *he was more honorable than all the house of his Father.* Ionathan so loued *Dauid*, that for his sake he was content to vndergoe the heauy displeasure of his Father and Lord and King, King SAVL, and
1 Sam: 20.30. endured many reprochfull and disgracefull speeches for him, and greatly also endangered himselfe thereby. Haue these so greatly loued men? How much more ought wee to loue the word, by the loue whereof we shew our selues to loue God himselfe, and to be loued of God, and whereby also wee are taught
1 Ioh: 3.16. how to loue men? The Apostle telleth vs that we ought so to loue the brethren, as to lay downe our liues for them: how much more ought we to loue the word to the laying downe of our liues for the same; whereby the brethren and we are made brethren in Christ: and whereby also that loue to the brethren is wrought in vs? Wherefore is it that our very doggs will suffer vs to beat them, whereas they will be ready to flie in the face of a stranger, that shall but hold vp a staffe against them? Is it not because there is a kinde of loue in them towards vs? Shall we then professe loue to the word, and yet not be content to be beaten by the word? Then are we beaten by the word, when we are beaten for the word. I might produce many examples of such sufferings. The Prophets, *Eliah*, *Elisha*, *Zechariah* the sonne of *Iehoiadah*, *Ieremiah*, *Daniel*, and other, *Shadrach*, *Meshack*, and *Abednego*. Our Sauiour himselfe, *Stephen*, and the Apostles, oh how willingly, how chearefully did they suffer for the word? The like is to be said of them whom we call *Martyrs* of former ages, and of later times in other Countries, and in our owne land. Hereby this our Prophet testified this his loue to the word, that all this while I haue spoken of.

Psal: 119.23. *Princes sate downe and spake against him*, and yet this could not driue him from *meditation of the word.*

verſ: 51. *The proud had him greatly in derision, yet he declined not from Gods Law.*

verſ: 61. *The bands of the wicked robbed him, yet he forgat not the Law of GOD.*

verſ: 69. *The proud forged a lye against him, yet he professed that hee would keepe the precepts of the Lord with all his heart.*

verſ: 85.87. *The proud digged pitts for him, and had almost consumed him, yet he forsooke not Gods commandements.*

The

The wicked waited for him to destroy him, yet he considered Gods testimonies. verſ: 95.

The wicked laid a snare for him, yet hee erred not from Gods precepts. verſ: 110.

He was small and despised, yet he did not forget Gods precepts. verſ: 141.

Trouble and anguish had taken hold on him, yet Gods commandements were his delight. verſ: 143.

Many were his persecutors and enemies, yet he declined not from Gods testimonies. verſ: 157.

Princes persecuted him without a cause, yet his heart stood in awe of Gods word, verſ: 161. so that for all their persecution hee durſt doe nothing against it. How did *Saul* persecute him? yet hee would not onely not lay violent hands himselfe vpon him, but also restrained them that would so haue done. When wicked, and base, and abiect *Shimei*, with full mouth, and foule mouth, most disloyally and wickedly reuiled, and curſed *Dauid*; as also most villanously threw stones at him, how great was his patience? The like patience must be in vs in like case, yea we must so patiently beare such indignities, as that *we bleſſe them that curſe vs, & do good to them that hate vs, & pray for them that despitefully vſe vs, & persecute vs. Are we not bleſſed, are we not happy if we thus ſuffer for righteouſnes?* Haue we any cause to greiue, to murmur, to be discontent? None at all: but *great cause to reioyce & to be exceeding glad, becauſe our reward is great in heauen for ſo men perſecuted the Prophets* (as we haue heard) *which were before vs.* But some may perhaps obiect that in respect of our present publike peace this point is now needleſſe. Is it ſo? Is there any godly man truly louing the word, that liueth altogether without persecution? Was there not at the first a *Cain* to hate his brother *Abel*, because the workes of *Abel* were good and his owne euill? Was there not an *Iſhmael* in the house of *Abraham* to mocke *Iſaac*, and to persecute him as soone (almost) as he was borne? Was there not an *Eſau* in *Iſaacks* house, so to hate *Iaakob*, and to threaten to kill him, that *Iaakob* was glad to flie the country, and to be absent from his Fathers house for many yeares? To come to the house of *Iaakob*, did not the greater part of his Sonnes hate their brother Ioseph for *his goodneſſe, and for the words ſake*, euen because he told their faults to his Father, and by diuine instinct dreamed of his and their future state? Did they not so hate him, that they would haue killed him, and did indeed sell him to the Midianitish merchants? May not *Eliab* the eldeſt brother

1 Sam: 24. 4. &c. & 26. 8. &c.

2 Sam. 16. 5.

Matt: 5. 44.

Mat: 5. 10, 11.

1 Pet: 3. 14.

Matth: 5. 12.

Gen: 4. 5. 8.

1. Ioh: 3. 12.

Gen: 21. 9.

Galat: 4. 29.

Gen: 27. 41. 43. & 28. 5.

Gen: 37. 4. 18.

1. Sam: 17. 28.

brother of *Dauid* be said to haue persecuted *Dauid*, when hee charged him with pride, and otherwise sharply rebuked him, onely for inquiring (not without diuine direction) of *Goliah?* In the Colledge of Christs owne Disciples, was there not a *Iudas* for money to sell and betray his Lord and Master? But what though for the present we enioy all publike peace? Are all here present sure they shall neuer trauell in other Countries, where to meete with persecution for the word which here they haue learned? Besides as *Salomon* saith more generally (as before wee heard) *who knoweth what euill shall be vpon the earth?* so may I say in this particular, who knoweth what tryalls GOD may send among vs here at home, for the generall contempt of the gospell in this land? In this respect, is it not good for vs to know before hand, this to be our dutie to the word to suffer for the word whersoeuer we shall be called therevnto? *These things haue I spoken vnto you* (saith our Sauiour, hauing before told his Disciples what they should suffer for his Names sake and for his word) *that yee should not be offended* (or too much troubled) *when such suffrings shall come.* And againe, *These things haue I told you, that when the time shall come yee may remember that I told you.* The like he foretold to his Disciples when hee sent them out to preach, and to cast out diuells, and to worke other miracles. Euen so, though now we be in peace, yet I tell you before hand, what things may come, that when they shall come, ye may be the lesse troubled, & by a chearefull suffring of them for the word, the better shew your loue to the word. In the meane time, because euen the best places where there is greatest peace, are not without some tribulation for the word (as before we heard) let men by such disgraces & indignities as the times afford, so arme themselues that when greater trouble shall come, they be not to seeke. Let no man therefore that loueth the word, thinke much to be disgraced and reproched or rebuked in that behalfe, by his Master, or by his fellow seruant, or by his brother, or by his kinsman, or by his pretended friend, or by his Landlord, or by any prophane persons, that make a scoffe of all goodnesse: for he that cannot endure such things, how shall he endure & vndergo greater? Ye know how often Christ made question of *Peters* loue towards him after that once for feare of trouble he had denied him: In like manner may there be great question made of the loue of those towards the word, that

Eccl: 11. 2.

Ioh: 15. 21.

Ioh: 16. 4.

Mat: 10. 17. &c.

Ioh: 21. 15.

that once haue beene ashamed to suffer for it: and great tryall neede there be of such heere ewe be brought vnderswaded that they loue the word what protestation soeuer they shall make. When I speake of suffering for the word, I meane not only for the whole word, but also for any part thereof: for the least part thereof is worthy of our suffering, yea to blood it selfe; euen to lay downe our liues for it: so likewise for any good cause wartantable by the word. Notwithstanding God must goe before vs in these things, and call vs to suffering for it; we must not thrust our selues into vnnecessarie troubles: this *Peter* intimateth by this parenthesis *(if neede be)* speaking of the present heauinesse and tribulation of them to whom hee wrote. More plainely also afterward he signifieth the same saying: *It is better (if the will of God be so) that yee suffer for well-doing than for euill doing.*

Not to thrust our selues into trouble for the word.

1. Pet: 1. 6.

As this reproueth the zeale of some in former times greater than their iudgment, that haue beene too eager to suffer, and haue refused to shift for themselues, when the executioners moued with their bounty towards them haue offred them libertie to escape: (as of one *Melas* a Bishop of a little Towne called *Rhinocurura*; and of *Origen*, who was so forward to suffer Martyrdome in his youth, that his Mother was constrained to hide his clothes from him) so especially it condemneth the madnes of the Papists, that when no other will persecute them, will whipp and torment themselues. This is not to loue the word, but to hate their owne flesh, contrary to the word and to nature it selfe; and *such bodily exercise profiteth nothing*. Thus much of declaring our loue to the word by our suffering for it. But what? haue I not yet finished all the tryalls, testimonies, and euidences of our loue to the word, yee may indeed thinke it time for me to make an end, because I haue beene already so large, and tædious?

Sozomen: lib. 6. cap. 31.

Euseb: eccl: hist: lib. 6. cap. 2.

Eph: 5. 29.

But giue me leaue I pray you to adde one more, and to put an end to those before handled, by that that shall make an end of vs all. What is that? Euen our willing and longing desire to die, to be dissolued, and to be with Christ: as also when the day of our death and dissolution doth come, to be as glad thereof, as euer was bird of a faire day, and as euer we were of any day in all our life before. This desire *Paul* testifieth that he had in respect of himselfe, though for the Church and for the furtherance

The last declaration of our loue to the word, by our desire and willingnes to dye.

therance of the members of the Church *in ioy and faith he knew*
Phil. 1. 23, 24, 25. *it were better for him to abide in the flesh.* Therefore also the neerer hee drew to the day of his said death and dissolution, the more hee reioyced. For in the very next chapter of the same Epistle he saith: *If I be offred vpon the sacrifice and seruice of your*
Phil: 2. 17. *faith, I ioy and reioyce with you all.* Afterward also, when hee was at the very pittes brinke and at the mouth of the graue, he exulteth and triumpheth, as if he had already past all the pikes, were out of danger, and had wonne the field, and gotten the day, (as being assured that he should) and therefore he saith: *I am now ready to be offered, and the time of my departure is at hand; for I*
2 Tim: 4. 6, 7, 8. *haue fought a good fight, I haue finished my course, I haue kept the faith; hence-forth there is laid vp for me a crowne of righteousnesse, which the Lord the righteous Iudge shall giue vnto me at that day, and not to me onely, but to them also which loue his appearing.* Behold here beloued, that he speaketh not onely of himselfe, but also of all other that loue the appearing of the Lord Iesus Christ. Verily he teacheth that all that loue the said appearance, haue the same assurance of the crowne of righteousnes, and therefore the same cause also of reioycing. Is there not the same condition of all that loue the word? Vndoubtedly all that loue the
Heb: 2. 14. word, haue by the word learned, *that Christ hath ouercome death for them, and him that had the power of death (that is the deuill) and that euen through death it selfe:* and therefore there is no cause for them to be in any feare of death, but rather to thinke long till it come. All they that by the word haue attained to the loue of the word, haue thereby also learned that Christ by his said death, hath vtterly disarmed death, and taken away or pluckt out the stinge thereof, and thereby disabled death from doing them any hurt, so as they may insult and triumph ouer death and the graue saying: *O death where is thy stinge, ô graue where is thy victorie: the stinge of death is sinne, and the strength of*
1 Cor: 15. 55, 56, 57. *sinne is the Law; but thankes be to God who hath giuen vs victorie through Iesus Christ our Lord.* All that loue the word haue learned by the word, that here they haue but an earthly Tabernacle, and that when the same shall be by death dissolued, *they*
2 Cor: 5. 1. *haue a building with God, an house not made with hands, eternall in the heauens: for which they grone earnestly, desiring to be clothed vpō with that their house which is from heauen.* All that loue the word, whiles they liue here, cannot but be daily greiued & vexed (as we haue

haue heard) partly with their own sins, & partly with the sins of other, and therefore how can they but thinke long for death, whereby to be released from all such greefe and vexation? All that loue the word, doe know by the same Word, the graue to be but as a most sweet and comfortable bed, farre-passing all the downe beds in the world, though neuer so richly adorned, and neuer so sweetly perfumed, wherein they shall rest so sweetely, and sleepe so soundly, that they shall neuer bee disquieted with any vncomfortable and fearefull dreames, neither euer awakened or broken of their sayd rest, vntill the voice of the last trumpet doe awaken them and raise them vp. Oh who that a long time had hardly laboured, and could not finde any place where to rest a while without disturbance, would not wish for such a bed, and be glad thereof when it is offered vnto him? Now alas, what paines, what disrest, what trouble is comparable to the labor and paine of sin, the only imputation wherof made Christ himselfe God and Man, and as man without all sinne, to complaine most heauily of the heauinesse of his Soule, three times to pray most earnestly to be freed from it, and afterward from the further sense and feeling of the wrath of his father for it, *to sweat water and blood*: and last of all, most bitterly and dolefully to cry out, *My God, my God, why hast thou forsaken mee*? All that loue the Word, know also by the Word, that *the day of their death is better then the day of their birth*; Eccles. 7. 1. All that loue the Word, know likewise by the Word, that concerning their Soules, Death is but Gods messenger to fetch the same home to God himselfe, and to his euerlasting habitation, *where are ioyes and pleasures for euermore*. Oh when yee or any of you were children, put foorth from your parents to schoole, and boarded 20. or 30. miles off, how glad were you when one came for you to fetch you home at Christ-tide or Easter to your parents, though you fared better abroad, then yee knew yee should doe at home? how much more willing then should ye be (if by the loue of the word, yee know death to bee such a messenger of God to fetch you home vnto himselfe out of this miserable and wretched world) how much more willing (I say) should yee bee to goe from hence vnto heauen, to God himselfe? All that loue the word, haue likewise learned by the word, that all the glory and happinesse of this world, is nothing to that of heauen: that howsoeuer their bodies heere partly of their owne nature, and principally by sin

dwelling

dwelling in them be vile and base, crazie, fraile and weake, full of many infirmities, subiect to many paines, diseases and sicknesse, mortall, and corruptible, and naturall, that is, such as cannot liue without naturall meanes, as meat, drinke, apparell, warmth, rest, sleepe, &c. yet for all that, after their appoynted time for rest in the graue, they shall bee raised vp in a farre more excellent state and condition, namely, that where it is sowen
1.Cor.15 42. &c. *mortall, it shall be raised vp immortall. where it is sowen in corruption, it shall be raised in incorruption: where it is sowen in dishonour, it shall be raised in glory: where it is sowen in weakenesse, it shall bee raised in power: where it is sowen a naturall body, it shall bee raised a spirituall body*: to liue and to continue onely by vertue of the Spirit, and as the Spirits themselues, euen the blessed Angels do liue without meat, drinke, apparrell, &c. (as the which indeed they shall not at all neede) yea, that at their said resurrection *by his mighty*
Phil.3.21. *power, that is able to subdue all things vnto himselfe*, they shall bee made like to the glorious body of Christ himselfe, the glory wherof, notwithstanding, was such only in the transfiguration vpon the mount, that *Peter*, *Iames* and *Iohn* were so rauished therwith, that with one consent they desired still to abide there, and therefore with one mouth said, *Master, it is good for vs to be*
Matth.17 4. *heere, let vs build three Tabernaales, &c.* Oh sweet, oh glorious, oh blessed change, who would not desire it? All that loue the Word cannot alse but know that touching their soules, wheras heere their knowledge, and loue, and all other things wherein the image of God consisteth, are vnperfect; in the life to come, and especially at the resurrection, *All imperfection shall bee done*
1.Cor.13. 10. *away, and we shall know perfectly as we are knowen, and being like vnto Christ as well in our inward as in our outward man, we shall see him*
1.Ioh 3.2. *as hee is to bee seene in all his Glorie and Maiesty*. All that loue the Word vnfainedly, and aboue all things in the world and of the world, doe know that death is not the corruption or destruction of nature (that is either of the body or of the soule) but that whereby the whole man shall be released from all euil, euen from all sinne (touching all guilt, dominion, staine, blot and blemish thereof) and in body and soule be fully repaired and restored to a farre more excellent state and condition (euen altogether immutable, vnchangeable and heauenly) then euen *Adam* had in his first creation. What shall I say more? Brethren it were infinite to relate vnto you all the miseries of this life, from which by death

death we are released: as likewise all the blessednesse, whereof by death we are partakers. Alas, we are all heere wandering vp and downe in the wide and vaste desart of the world, alwaies subiect to infinite dangers, and yet in respect of our future enlargement, alwaies in a miserable prison, and in an vncomfortable dungeon, the best of vs all heauy loaden with many bolts, clogs and burthens of sinne, and daily accompanied with such Rake-shames of this world (such as commonly common prisons are pestered withall, to the further peruerting and corrupting one of another) as in respect of whom we may cry out, *Woe vnto vs that dwell and haue any thing to doe with them.* In respect of all which euils, and many other from which by death we are discharged, the day of death, is the day of our full redemption, and of our marriage, and the meanes whereby they whom it seizeth vpon, are pronounced *blessed, as resting from all their labours, and hauing their workes following them, and so doe enter into their masters ioyes, neuer to be depriued thereof.* Rev.14.13. These things brethren being thus, will any that loue the Word (as before I haue shewed it to be worthy of loue) feare death that shall put an end to all feares, and put them in possession of all happinesse? no, no: they will rather desire death, they will thinke long for death, they will be glad of it whensoeuer it shall come: They will not say when Death commeth, Art thou come so soone? or *Why art thou come before thy time to torment vs?* (as the Diuels sayd to our Sauiour) but they will rather say, oh Death art thou come? welcome sweet friend: I haue long expected thy comming: I had set all things in order long since: I haue beene long ready for thee (as it were ready booted and spurred) to goe with thee: I haue much maruelled at thy long stay: and therefore take me, take me, I beseech thee, without any further delay, and carry me to my long home, and to my desired rest, and most sweete happinesse: euen to the bosome of my most gracious father, from whom I haue beene so long absent. I am weary and too too weary of this my long pilgrimage: I haue neuer beene at home, when I haue beene at my earthly home: euery place (euen mine owne house) hath beene as a troublesome Inne, where for noyse on euery side, I could take no rest, how glad therefore am I of thy comming? I haue long time thought euery day to be seuen yeeres till thou camest. Thus, I say, will all they that loue the Word as *Dauid* loued it, desire death, and reioice with Matth.8.29.

great

great ioy when it commeth. And thus indeede did *Dauid* re-
1. Kin. 2. 1. ioice when the dayes drew nigh that he ſhould die, as appeareth by his cheerefull ſpeech of his death vnto his ſonne *Salomon* : *I goe the way of all the earth :* and by his excellent charge giuen alſo vnto *Salomon* for courage in the wayes of God generally, and in the gouernment of his Kingdome particularly, as alſo for iuſtice againſt *Ioab* and *Shimei*, and for kindneſſe to the ſonnes of *Bar-*
Ioſh. 23. 1. &c. and 24. 1. &c. *zillai*: The like cheerfulnes was alſo in *Ioſhua* when he was neere his end, as appeareth by his like words, *to the Elders, and Heads, and Iudges, and other Officers of Iſrael* : when *Moſes* alſo was bid-
Deut. 32. 48. den by the Lord to goe vp to mount *Nebo, and die there, and bee gathered vnto his people*, after that he ſhould from thence behold the Land of Canaan, but not ſet one foot thereinto, did he make any bones of the matter? did he repine that hee might not with the other Iſraelites goe into the promiſed Land : did hee greeue that he muſt die ſo ſoone, being ſo luſty as hee was, at the age of
Deut. 34. 7. Verſe 1. &c. an hundred and twenty yeeres, not *hauing either a dimme eye, or his naturall force abated?* Nothing ſo, but he went vp to the ſaid Mount, as cheerefully, as willingly, as ioyfully as any man would goe to a marriage-feaſt. Let all therefore that haue the like loue of the Word doe the like : yea, certainely, all ſuch will doe the like. They that feare death, they that are loth and vn-willing to die, haue not attained to that loue of the Word, that here *Dauid* makes proteſtation of: If they had, then would they earneſtly deſire the perfection of that that is begunne in them, and the full accompliſhment of all the ſweete promiſes of the word, whereof heere in this life they haue onely taſted and re-ceiued but the firſt fruits.

An obiection againſt the former deſire of death. But it may bee obiected that *Hezekiah* no doubt loued the word, and that full dearely, and yet *being ſicke vnto death*, ſo ſicke that he could not by ſtrength of nature recouer, or by the Art of man be cured, and being told from the Lord, that he ſhould dy, and admoniſhed therefore to prepare himſelfe for death, and to put his houſe in order, that is, to diſpoſe of his eſtate, he was
Iſa. 38. 1. 2. much perplexed therewith, and ſo farre from being glad and willing thereto, that he moſt earneſtly prayed againſt it, yea, e-uen with teares: yea, this our Prophet that heere maketh ſo great proteſtation of his loue to the word, had praied before againſt
Pſal. 119. 17. death, and for life, ſaying : *Deale bountifully vnto thy ſeruant, that I may liue and keepe thy Word.* Generally alſo all men doe natu-

rally

rally feare death, neither is there any so godly that hath liued so long, but that he would liue longer.

To these I answer: First concerning *Hezekiah*, that he desired not life simply for lifes sake, or that hee might still enioy his Kingdome: but first of all, in respect of Gods glory: for he was then in the height and top of his glory. God had a little before, at the prayers of *Hezekiah* and the Prophet *Isaiah*, by an Angell destroyed an hundred foure score and fiue thousand of the campe of the Assyrians, that had inuaded the Kingdome of *Hezekiah*, and the Generall of which army *Rabshekah* had most highly blaspemed the God of Israel, the Lord of Hosts. By that meanes also God had magnified *Hezekiah* in the sight of all nations, so that many brought gifts vnto the Lord to Ierusalem, & presents to *Hezekiah*. Now least by the sudden death of *Hezekiah*, & his short enioying of the foresaid peace and honor, the wicked in his owne Dominion and in other Countries, should by triumphing ouer them blaspheme the Lord, therefore hee doth the more earnestly pray for his recouery and the continuance of his life. *Answer.* 2. King. 19. 35. 2. King. 18. 19. 2. Chro. 32. 23

Secondly, *Hezekiah* so praied, because as then hee had no issue to succeede him in the Kingdome: for *Hezekiah* liued after this sicknesse, by the speciall promise of God, fifteene yeeres, and his sonne *Manasseh* was but twelue yeere olde when hee beganne to raigne, so that the former sicknesse of *Hezekiah*, was about foure yeeres before the birth of the said *Manasseh*. It being therefore in those daies a speciall blessing for any, especially for Princes, to haue children, and a speciall iudgement for any, especially for the Kings of Iuda, to die childlesse (in which respect *Iehoiakim*, otherwise called *Iecconiah* and *Coniah*, is commanded to be written a man childlesse) therefore did *Hezekiah* praie the more earnestly for recouery of health, & for life to be prolonged, that he might haue one of his own loines to sit vpon his Throne afterward. Thus also hee praied, the rather for the good of his Kingdome: yea, for the performance of Gods promise to *Dauid*, that he should not want one of his seede to sit vpon his Throne for euer. Isa. 38. 5. 2. Chro. 33. 1. Ier. 22. 30. 2. Sam. 7. 12.

Concerning our Prophets prayer before mentioned, it was not simply for life, but for life to keepe Gods commandements: not that he might liue, but that he might liue to keep God word: it is one thing to liue, and another thing to liue to keepe Gods word:

word : therefore the Tranſlation of *Tremellius* doth beter explaine and cleare the place : for he tranſlateth it not with *And* in it, that I may *liue and keepe thy Word* : but thus, *That while I liue I may keepe thy Word* : ſo that the cheefe petition of the Prophet was, that all his life time he might keepe the word of God. But this obiection may bee yet fortified by other places, where the Prophet pleadeth very earneſtly for life, *becauſe that in death there is no remembrance of God, no praiſing of him.* I anſwer, that this argueth the Prophet to haue altogether reſpected the glory of God more then his life. For his meaning was, not that there is no remembrance of God at all in death, but that there was no ſuch remembrance there in body, and with the mouth, as is here in this life, where by our praiſing of God and other good works performed in our bodies, and with the members of our bodies, we prouoke other that heare or ſee the ſame, in like manner to praiſe and to glorifie God with vs. This is manifeſt by another place, where ſpeaking to the ſame purpoſe he ſaith, ſhall the duſt praiſe thee ? ſhall it declare thy truth ? In which places by the word *duſt*, it is euident that hee ſpeaketh of man, in reſpect of that part that is made of duſt and returneth againe vnto duſt. The phraſes alſo in two of the former places, *of them that goe downe into ſilence, and of going downe into the pit*, not agreeing to the ſoule that goeth vpward to God that gaue it, doe ſhew the ſayd places to bee meant of the body. The ſame likewiſe appeareth by the words, *death* and the *graue* : for neither doth death ſeize vpon our ſoules, neither doe our ſoules goe to the graue : death is onely of the body, by the ſeparation of the ſoule from it : and the graue is the receptacle of the body, not of the ſoule : therefore the Prophet being deſirous to glorifie God as long as hee might in both (in ſoule and in body) doth the more plead for continuance heere his appointed time.

Pſa.6.5.& 88.10.& 115.17. Iſa.38.18.

Pſal.30.9.

Gen.3.19. Iob 10.9. Eccleſ.12.7. Pſal.115.17. Iſa.38.18. Eccleſ.12.7.

Moreouer, no maruell though in thoſe daies holy men were more deſirous to liue heere the longer, to glorifie God in ſoule and in body, and thereby to prouoke others the more to glorifie him, ſith they knew that their bodies ſhould reſt many hundred yeeres more then ours in the graue, doing nothing to the prouoking of other to the praiſe of God : for wee ſhall reſt but a while, euen two or three houres (as it were) in compariſon of that, that their bodies haue reſted already. Laſt of all, concerning both *Hezekiah* and *Dauid*, they were both publike and eminent

minent persons, in highest place and dignity vpon the earth, in which respect their liues might bee the more beneficiall to the Church of God, and their death not without great danger thereunto. As therefore *Paul* said of himselfe, that in respect of himselfe it was farre better for him to bee dissolued and to bee with Christ: but neuertheless to abide in the flesh, was more needefull for the Church, for the furtherance and ioy of the faith thereof: So did *Hezekiah* and *Dauid*, and so may all Magistrates and Ministers pray the rather for life, in behalfe of the good they may doe vnto other, especially when they see or feare their successours will not haue due regard of Gods glory. Phil. 1. 23.

Touching the generall or naturall feare of death in all men, I grant it to be true, through the corruption that remaineth in all, yet it must be laboured to bee ouercome by grace: none can ouercome it: but they that loue the word: the more any man loueth the word, the more they haue ouercome it: therfore, as before we heard *Moses* to be willing to go vp to Mount Nebo to dy there, so how willingly doe many louers of the word embrace death in these daies? yea, how ioyfully did the Martyrs in Qu. *Maries* daies & in other times for the loue of the word submit themselues to most cruell death? As in all ages, all that loue the word must willingly submit themselues to death, so especially must al such so do in these daies & in future ages, therby the better to declare their loue to the word: yea, they must also the more abound in all good works: why so? not only because they haue a more excellent Word then was in former times before Christ, by the more plentifull saluation therein brought vnto vs, teaching vs (like little children, most easily & familiarly) to renounce all vngodlines & worldly lusts, and to liue soberly and godly & righteously in this present world: but also because our reward, is farre neerer (I meane the reward of our bodies) then was the reward of holy and iust men in the time of the law: yea, then also of the Apostle, and other the godly liuing in their times and long after them, yet also long before vs. How is this? because their bodies haue slept all this while in the graue, some two, or three, or foure thousand yeares, and some many hundred yeeres aboue a thousand, and some a thousand, or many hundred yeeres before we were borne: and yet shall not be raised in immortalitie & glory any sooner then our bodies: whereas our bodies (as I briefly said a little before) shall lie but a while

The louers of the word in these daies & in the future ages must especially be willing to die.

Tit. 2. 11, 12.

in respect of theirs in the graue, before they shall be changed and made like to the glorious body of Christ Iesus. Oh let this bee well obserued, for it is worthy of all good consideration: he that selleth any commoditie will the more willingly part from it, not only the surer, but also the sooner returne hee maketh thereof, and the quicker payment he shall haue for it: who also will not labour the more hardly and take the greater paines, and doe his worke euery way the better and the more accurately, the sooner he shall haue his pay? did therefore *Abraham*, *Isaake*, *Iaakob*, *Moses*, and all the righteous in their times, as also the Apostles, and all the godly long ago, so abound in goodnesse, and in their bodies as well as in their soules glorifie God, in hope that at the last their bodies should be glorified as well as their soules, and did they in the same hope, willingly and cheerefully die, and giue vp their Ghosts, though they could not bee ignorant that all other things must first be fulfilled, and that it would be thousands of yeeres, or hundreds of yeeres, ere they should haue returne (as it were) and full possession of that reward that was promised, and that they expected? oh then how willing and desirous should it make vs to die, and what life should it put into vs, for prouoking, quickening, and whetting vs to all good workes, when we know our reward shall bee bestowed on vs so soone? The former were (as it were) set to worke in Gods vineyard, earely in the morning, at sunne rising, or about the third hower of the day &c. but we are as the Labourers that come to worke at the eleuenth hower: and therefore within an houre after (as it were) that we were set a work, we shall haue our reward and pay. I beleech you, I beseech you let this bee as a cuppe of excellent wine to refresh and reuiue your spirits, that we may labour the more plentifully and painefully in the workes of God: yea that we may be the more armed against the feare of death, and made the more willing, and cheerefull, and ioyfull, whensoeuer the day thereof shall come: For why Beloued? wee shall lie downe but a while to sleepe, and be presently awakened, and as well refreshed by that little sleepe, and rise with as glorious bodies, as they that beganne to worke, and went to bed many thousand yeeres before vs.

All before spoken of desire to die, and of ioy to die when death shall come, must be vnderstood of the day of death set & appointed by God himselfe. For is there not (saith *Iob*) an ap- Iob. 7. 1.

pointed.

pointed time for man vpon earth? verily, there is an appointed time; and a day and an houre, which neither can be ſhortened (but only in the opinion of man) nor prolonged. As the time of the clockes going is appointed by the Clocke-keeper, ſo is the time of a mannes going here vpon earth appointed by the Lord in heauen. As the clocke can no longer goe then the time appointed by the Clocke-keeper, neither can ſtay or ceaſe before the ſaid time be expired, ſo is it with the life of man in reſpect of God. This time appointed muſt man only deſire: till the ſaid time come, hee muſt bee content to liue here without murmuring, and labouring what hee can to glorifie God in this life. *All the daies of my appointed time* (ſaith *Iob* alſo) *will I waite till my change come.* As *Iob* waited, ſo muſt all other. As an Apprentiſe, bound for ſeuen, eight, or tenne yeares, may thinke long and will thinke long (except he be of a ſeruile nature as well as of a ſeruile condition for the preſent) till the time of his freedome come, and yet ought to bee content till it doe come, ſo muſt it bee with vs whiles wee liue in this world. Wee may and muſt thinke long till the day of our diſſolution and departure from hence doe come, when wee ſhall be made perfectly Freemen of heauen. Notwithſtanding in the meane while wee muſt be patient, and waite all the daies of our apprentiſhood, and appointed time of our ſeruice here, till our change do come, when we ſhall be tranſlated from this vale of manifold miſeries to the kingdome of vnſpeakeable glorie. Iob. 14 14.

Laſt of all touching this point of our deſire of death, let no man take exception againſt me, for ſetting this euidence of our loue to the Word in this laſt place, as ſeeming rather to bee an inward triall to our owne ſelues of our ſaid loue, then an outward demonſtration thereof vnto other. For as I am not very curious of order in other thing, ſo I did of purpoſe reſerue this place for this triall, not onely becauſe our willingneſſe to die, and our deſire of dying may be declared and muſt be declared to other, by our outward patience and chearefulnes in our ſickneſſe, to death, and in our death it ſelfe, but alſo becauſe (as I ſaid before) our death it ſelfe and our cheerefulneſſe in dying, of all trialls of our loue to the word is in time the laſt, and that whereby the truth of all the former ſhall bee the better manifeſted.

Now all that I haue ſaid of theſe notes, whereby we are to try

and to shew our loue to the word is not to be so taken, as though they must be in pefection in vs, and that otherwise wee loue not the word at all: No: it is sufficient if they be in truth: our loue here to God, to his Word, to his children and all other graces of God in vs, are but in part: they are but the first fruites of the Spirit: and therefore it is enough if in like manner the trialls of our loue to the Word be in truth, not in shew only, so that there be a sense and feeling of our defects therein, and a daily striuing to grow to perfection.

CHAP. XXVII.

Containing the impediments of our loue to the Word, as also shewing in part how wee may be perswaded to loue the Word as it ought to be loued.

The impediments of our loue to the word.

HAuing hitherto (Beloued) shewed the reasons why we ought to loue the Word, as also how we are to trie our said loue: it remaineth now before we end this discourse, that I shew vnto you both what be the impediments of our said loue, and how also our hearts may be perswaded, so to loue the Word as we haue heard it ought to be loued. The impediments of our loue, and the reasons why most loue not the word, and none so well as they ought, I will briefly propound, without all such amplifications as before I haue vsed, the rather because of my former prolixity.

The first impediment of loue to the word. Deadnesse in sinne. Eph. 2. 1.

The first impediment and reason why most yea all indeed naturally loue not the word, neither desire it, neither feele those things before spoken of, is because they are dead men: dead I say spiritually, touching spirituall life, touching the life of God. *They are dead in sinnes and trespasses: They are dead whiles they are aliue*, as *Paul* speaketh to *Timothy* of certaine Widdowes, *that lined in pleasure.* 1. Tim. 5. 6. As therefore in this respect they neither know nor loue God himselfe, so how can they loue his word? Certainly they that know not God, neither care for him, nor for his word; and therefore *Iob* ioyneth them together: for speaking of wicked men such as were so dead as before I haue said, hee saith, *They say vnto God depart from vs, we desire not the knowledge of thy waies,* (reuealed in thy word) *who is the almightie that wee* Iob. 21. 14, 15.

should

should serue him &c. And indeede it cannot bee otherwise, for how can men that are dead, loue or desire any thing? It is not possible: As it is thus with the wicked, and with all that are altogether dead in their sinnes, neuer hauing any whit of the spirituall life of God, so also is it in part with them whom God hath quickened together with Christ: For there is none so altogether quickened (as before we haue heard) but that there remaineth and will remaine, whiles he breatheth on the earth, some dregs of the former naturall deadnesse: No man is here so quickened, but that he may still pray with this our Prophet, *quicken mee according to thy word: quicken mee in thy way*: No man is here so quickened, but that he may crie out, *O wretched man that I am, who shall deliuer me from the bodie of this death.* In respect of this death still remaining in the best that doe most loue the word, they come short of that loue of the Word that ought to bee in them. Thus much of the first impediment of our loue to the word. Psal. 119. 25. 107. 37. Rom. 7. 24.

The second impediment of the said loue to the word is, for that in the best that are (euen after their effectuall calling) there remaineth great ignorance of the worth, and of the necessity of the word: For all knowledge here of God, of his word, and of all goodnesse, is but in part. In respect therefore of this ignorance the best that are cannot so loue and desire the word as they ought to doe: knowledge must alwaies goe before loue: No man can loue that at all whereof he hath no knowledge at all, by sight, by hearing, by feeling, by tasting, or some other way. As our Sauiour saith to the woman of *Samaria*, *If thou knewest the gift of God, and who it is that saith vnto thee, Giue me to drinke, thou wouldest haue asked of him, and he would haue giuen thee liuing water*: so may I say touching the word. If we knew the price, the worth, the vertue, and the excellency of it, and also how needfull it is for vs, we would then loue it, desire it, and regard it accordingly, as it ought: he that knoweth not one man to be better in himselfe, or more friendly to him then another, cannot loue him any better. He that knoweth not a pearle or precious stone, to be better then a common stone cannot loue it any better: so is it touching the word. Thus much of the second impediment of the loue to the word. The 2. impediment of our loue to the word. Ignorance. Ioh. 4. 10. The third impediment of our loue to the word, our not beleeuing the excellency thereof.

The third is our infidelitie and vnbeleife, that although wee know or may know the worth, and vertue, and excellency of

the word, yet we beleeue not the truth thereof. We doe not beleeue the word to be so precious, so effectuall, so excellent as before we heard it to be: can a man loue any thing though neuer so highly commended, if hee beleeue not the commendations thereof to be true? such loue hath not beene heard of: wherefore did not, neither yet doe the Iewes loue our Lord Iesus Christ, as the onely sonne of God, and as the Messias and Sauiour of the world? Euen because they beleeue not the commendations of him to be true: Hee that neuer so often heareth this or that vertue to be in this or that hearbe or medicine, and yet will not beleeue the said commendation to be true, cannot so loue and set by the said hearbe or medicine as he ought to do: The same is to be said of the loue of men to the word: Where-
Iob. 21. 15. fore did those wicked men in *Iobs* time so reiect God and his word, as before we heard? because they beleeued not, they should haue any profit if they should pray vnto him: The like vnbeleeuing and wicked men were in the daies of *Malachie*: what had almost brought our Prophet into the same fooles paradise & made him to think he *had clensed his heart in vaine &c?*
Mallac. 3. 14. nothing more then this, that hee beganne to doubt of the former commendation of the word, as hauing obserued the vngodly to prosper in the world, and to encrease in riches but him-
Psal. 73. 12, 13, 14. selfe (and other the like louers of Gods word) *to be plagued all the day long, and to bee chastened euery morning.* Is it any maruell then, though other through the like vnbeliefe and doubt, doe not loue the word as they ought to doe? Although this doe appeare specially by not beleeuing the reward of this life, yet it is also true of infidelity and vnbeleife touching the commendations of the word for the life to come. For if men were indeede perswaded that the word of God were the onely power of God vnto saluation, and that none could be saued euerlastingly without the knowledge, loue, and obseruation thereof, but must certainely be condemned, then doubtlesse they would loue it more then they doe: but because they beleeue not the said commendation, therefore it is that they loue it not, but hate and contemne it: This shall suffice of the third impediment of our loue to the word.

The 4. impediment of our loue to the word, the contrariety betwixt our nature & the word.

The fourth is the Antipathy and contrariety betwixt our nature and the word; how therefore can there be on our part an affection towards the word? Can one contrary loue and like an other?

other? *what fellowſhip hath righteouſneſſe with vnrighteouſneſſe, and what communion hath light with darkeneſſe?* what is the reaſon that ſome cannot by any meanes eate cheeſe, and ſome other kinde of meate? yea that they cannot endure the ſight of them? A ſecret Antipathie in nature, without any known reaſon thereof: yea the ſaid Antipathie it ſelfe not appearing but only by the former effect. May we then thinke it ſtrange, that the contrariety betwixt our nature and the word, being ſo apparent, we haue no better loue vnto the word? So much for the fourth impediment of our loue to the word. 2. Cor. 6. 14.

A fifth impediment of our loue to the word, ſpirituall ſicknes in the beſt.

Fiftly, after regeneration, and the ſpirituall life of God recouered, there remaineth in the beſt that are, a ſpirituall ſickneſſe, a kinde of lingring ſpirituall feuer or ague: As they therefore that are ſicke cannot ſauour and reliſh euen the moſt wholſome meates and drinkes: yea euen ſuch as before were very pleaſing and delightſome vnto them, when any ſickneſſe doth but begin, are preſently loathſome as ſeeming bitter and altogether vnſauorie: ſo is it touching the word, in reſpect of the ſickeneſſe of ſinne remaining in all men: but of this ſickeneſſe hauing ſpoken much more before I ſhall not neede to ſpeake any more at this preſent.

The 6. impediment, The loue to the world.

Sixtly, the loue and ſatiety of other things as of riches, pleaſures, honours, and the like doth greatly hinder our loue to the word. This is ſignified by the thornie ground in the Goſpell: For thornes are interpreted by our Sauiour himſelfe to bee *the cares of this world, and the deceitfulneſſe of riches, and luſts of other things, which doe choake the word*: therefore the Apoſtle *Iohn* exhorteth vs not *to loue the world, nor the things that are in the world becauſe if any man loue the world, the loue of the Father is not in him*: If ſuch an one loue not God, can he loue the word? hee cannot. For this our Prophet had praid before, *Incline mine heart vnto thy teſtimonies*: what more? *and not vnto couetouſneſſe. Turne away mine eies that they behold not vanity*. So hee noteth, that if either the heart be ſet vpon couetouſneſſe and riches, or the eies be towards vanitie, then the heart cannot bee affected with the word. What is the reaſon that children many times being called in to dinner cannot eate of very good and daintie meate, though neuer ſo exquiſitely prepared and dreſſed for them? becauſe they haue beene at the Apple-tree, or Peare-tree, or Plum-tree, and haue filled their bellies with raw and vnwholeſome Marc. 4. 19. 1. Ioh. 2. 15. Pſal. 119. 36, 37.

fruit. So when men are full of the raw and vnwholesome fruits of riches, of honors, of pleasures, of other things in this world, is it any maruell though they haue no stomacke, no appetite to the dainties of the word, how artificially soeuer prepared, but do sit looking onely on them, or at least but pingling here a litle, and there a little, (as before I said) more to satisfie them that call them thither (I meane the law of man, and such inferiour officers as by man are appointed to looke to such things) than to doe themselues and their soules, any good to eternall life?

As also a man or woman maried together, if after mariage, they fall to like some other better than each other, cannot loue one another as they ought to doe: so our hearts bewitched with the loue of other things, cannot possibly loue the word as they ought to doe. Where also there are great riches, there is pride, and the minde (for the most part) is puft vp; therefore
1. Tim: 6.17. the Apostle commandeth *Timothie to charge them that were rich in this world not to be high-minded.* Is it any maruell then though such comming to the word do goe away empty? For hath not
Luc: 1.53. the Virgin *Mary*, sung and said, *He hath filled the hungry with good things, but the rich he hath sent empty away?*

The 7. impediment of our loue to the word, A spirituall pride or conceit of our owne fulnes. Pro: 27.7. 1 Cor: 4.8.

Seuenthly Pride, and an opinion of satiety and fullnesse: a meere conceit of knowledge, and godlinesse inough, is a very great impediment of our loue to the word: *The full soule loatheth an hony combe.* This the Apostle obiecteth to the Corinthians, as one cause why they did the lesse regard his ministrie; *Now yee are full; now ye are rich, and haue raigned as Kings without vs &c:* so he insinuateth that they had but a vaine conceit of themselues, and that indeed it was nothing so with them as they imagined. So the Church of Laodicea boasted, *that they*
Reuel: 3 17. *were increased with goods, and had neede of nothing &c:* and yet they were *wretched, and miserable, and poore, and blinde, and naked.*
Psal: 25 9. Therefore the Lord promiseth to *teach the humble his way &c:* thereby teaching that such onely were capable of his word: according whereunto, our Sauiour seeing the Pharises to be proud in their owne conceits, telleth them that *the whole neede not the*
Matt: 9.12,13 *Physician but the sicke*, and that *he came not to call the righteous but sinners to repentance.*

The 8. impediment of the loue of the word, *Persecution.*

Eightly, persecution and hard dealing with them that loue and professe the word, is a great cause why many loue not the word, or fall from the loue thereof. This indeed is a conse-

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quent of the sixth, viz: of our too great loue to the world. For what maketh vs shrinke at the hard dealing of the world with the louers of the word, but because we our selues do too much loue the world, and are loath to loose the world: but rather than we will loose the world, we will loose the word, and so also our owne soules. Notwithstanding our Sauiour himselfe hath distinguished this from that: for those in whom the cares of this world, the deceitfullnes of riches, and other lusts do choake the word, he compareth to thornie ground; but them that hauing greedily and ioyfully receiued the word, *are afterward offended and fall away, when affliction or persecution ariseth for the words sake*, hee compareth to *stonie ground*: our Sauiour therefore hauing distinguished these two, I may also do the like. Vnder persecution notwithstanding, I meane not onely trouble for the words sake, but also any trouble and aduersitie, euen immediatly comming from the prouidence of God, no hand of man interposed therein; at least of malice against the word. In which respect *Agur* prayeth, *Giue mee neither pouertie nor riches, but feed me with foode conuenient, lest I be full and deny thee, and say who is the Lord? and least I be poore and steale, and take the name of my God in vaine.* We see therefore that as well want, as plenty; as well any common aduersitie, as prosperitie may abate our loue to the word, and make vs to do contrary thereunto. I might adde some other reasons why men loue not the word, or why they fall from the loue thereof, but these shall suffice.

Mat. 4.16. &c.

Prou. 8.9.

Now it followeth to shew you how we may preserue, nourish, and increase the loue of the word in vs. Touching this, let vs first of all beware of the former impediments, and (as it were) quench-coales of our said loue. And first let vs examine our selues in what state we be, whether quickned by grace, or still dead in our sinnes. If we be not at all quickned by grace, but do remaine still dead in our sinnes, the first meanes to get the loue of the word is to get out of this miserable state, and to get the life of God in vs: without which (as we heard) we can neither loue the word, nor any other thing worthy of our loue. This we cannot doe without the word it selfe: neither can wee vse the word to free vs from the death of sinne, except God doe (as it were against the haire) draw vs thereunto, and then also quicken vs thereby. Feeling the life of God to be in vs, and

How we may get, preserue and increase our loue to the word, the first meanes being to beware of the former impediments of our loue: and that first to labour to be reuiued from y death of sinne.

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yet the same to be weake, let vs labour by all the meanes whereby the same was begun, and by all other, to haue it daily increased.

2. To labour against ignorance.

Afterward also, because the eye-sight of our minde is at the first, (yea alwaies, whiles wee liue in this earthly Tabernacle) very dimme (our vnderstanding being but in part inlightned) as the eyes of him were that had beene blinde, when Christ had begun to open them, so that he said *I see men walking like trees*, let vs labour for increase of the said knowledge by all such meanes as God hath appointed in that behalfe: the necessitie whereof wee shall heare more at large afterward. The more that the life of God, and this light of heauen is in vs, the more shall we loue the word, as the meanes both of the one, and also of the other, as hath been before shewed.

Marc. 8. 24.

3. Against infidelitie.

The greater enemie also that before we haue heard, infidelitie and vnbeleife to be vnto the loue of the word, the more let vs striue to haue our hearts purged thereof, and enriched with a true and liuely faith. The more wee beleeue what the word teacheth, concerning our miserable state by nature, and what God hath already done for vs, both in our eternall election, and also in giuing his Sonne in the fullnesse of time for our redemption, and what the said Sonne of God hath done in the said worke of our redemption, as also what God hath promised to doe for the time to come; the more (I say) wee beleeue these, and other the like things in the word, the more we cannot but thereby be prouoked to loue the said word. Besides therefore, the hearing and reading of the word, and the vse of the Sacraments before mentioned, specially ordained for the strengthning and increasing of faith, let vs continually and earnestly pray with the poore man, *Lord I beleeue, helpe my vnbeleefe*, and with the Disciples, *Lord increase our faith*: yea let vs by all other meanes endeuour *to edifie* (or build vp) *our selues in our most holy faith.*

Marc. 9. 24. Luc. 17. 5.

Iude 20.

4. To reconcile our nature to the nature of the word.

The greater also we know and daily feele the antipathie and contrarietie of our nature and the word to be, the more let vs labour to reconcile them; not to bring the word in subiection to our nature, but to make our nature to stoope vnto, and to yeeld in all things vnto the word, giuing the word leaue to raigne and rule ouer the same, that so we may raigne and rule in the kingdome of God with Iesus Christ. For if we be here by the

the word enrolled into the kingdome of grace, we are ſure hereafter to haue our freedome, and to be free Deniſons and inheritors of the kingdome of glory.

The more likewiſe that we feele the ſicknes of ſinne, to put our mouth out of taſte of the word, oh let vs endeuour the ſooner to ſeeke out for remedie thereof: as ſoone as wee feele or feare any ſickneſſe of bodie, to be comming and growing vpon vs, either by our diſtaſting of thoſe things that before we found any relliſh and ſauour in, and wherewith before wee were delighted, or by laſſitude, and wearineſſe and faintneſſe, after going a mile or two, or by our weake deſire and appetite to meat, or our ill diſgeſtion thereof; or by our gaping or yawning, or by our great deſire of drinke &c: as ſoone (I ſay) as by theſe or any other the like, we feele or feare any ſicknes of bodie to be approaching, the more with all ſpeede wee ſeeke remedie, complayning to euery body of our ſtate, and asking their counſell what we were beſt to doe. So, ſo I beſeech you let vs doe touching our ſicknes of ſinne: as ſoone as euer wee finde it or feare it, by our cold affection to the word, or by any other meanes anſwerable to the former, whereby we feare the ſtate of our bodies, let vs preſently looke out, and ſend out, and complaine to euery bodie of our ſtate, and aske the counſell, and other helpe of euery body, whom wee know able to doe vs any good. As we refuſe not the counſell of the pooreſt man, that is for helpe, and cure and eaſe of tooth-ake, gowt, or any other bodily paine and infirmitie, and as *Naaman* at the firſt diſdained not the aduice of his captiue maide-ſeruant, and afterward of his other men-ſeruants that attended vpon him to *Eliſha* for helpe of his leproſie, ſo let not vs thinke ſcorne of, or contemne any counſell againſt the ſpirituall ſickneſſe of ſinnes, whereby wee may bee brought to a better relliſh and liking of the word.

5. To be cured of the ſicknes of ſinne.

1 King: 5. 2. and 14.

If alſo wee haue taken any ſurfet of the world, and of the things that are therein, if we be entangled with the loue of riches, honors, pleaſures, or the like, oh let vs defer no time for curing thereof. This is an euill, that ſpecially hindreth the word from entrance, from growing. This is an euill that is the bane, and the chiefe bane of religion in theſe daies. This is an euill *that (like the Spider) is in Kings palaces,* (I meane that creepeth into the hearts of them that are Kings and Prieſts alſo by Chriſt

6. To ouercome ỹ world and firſt of all the loue of riches.

Prov: 30. 28.

Christ Iesus) *and that climbeth vp to the toppe of such houses*, bearing greater sway in them, than the word of God whereof now I speake: yea of them that are not only Kings themselues, but
1 Cor: 3.16. & 6.19. & 2. Cor: 6.16. Cant: 5.2. Reu: 3.20. Ephes: 3.17. that also are the Temples, and (as it were) the palaces of the King of Kings, euen of God himselfe, and of the Holy Ghost; Yea also of Christ Iesus, who not onely stands at the dores of his elect *knocking and desiring to be let in*, but who also dwelleth in their hearts by faith. This is an euill, that is so much the more dangerous, by how much the more secret it is. All other sinnes will be acknowledged, but couetousnesse will neuer be acknowledged: yea what sinne is more hardly described than
Psal: 119.36. it? We haue heard it before, opposed to all the testimonies of God, yet no man will acknowledge it to be the transgression of any: wee haue heard before, that *he that loueth the world, hath*
1 Ioh: 2.15. *not the loue of the Father in him*: yet no man is so bewitched with the world, but that he will say he loueth God well inough, euen as well as the best. Christ himselfe hath said, that *no man*
Matt: 6.24. *can serue two masters, God and Mammon*, God and riches; yet where is the man though neuer such a slaue to riches, but that
Marc: 10. 20. he will say he serueth God by *keeping all his commandements from his youth*. The Apostle hath said, not onely that *couetousnesse is idolatrie*, and that the *couetous man is an idolater*, but that also, *they that will be rich, fall into tentation, and a snare, and into many foolish*
Col: 3.5. *and hurtfull lusts, which drowne men in perdition and destruction:*
Ephes: 5.5. *and that the loue of money is the roote of all euill, which while some*
1 Tim: 6.9. *coueted after, they haue erred from the faith, and pierced themselues through with many sorrowes*: yet no man loueth riches so much, yea no man so doteth, and is so madd vpon riches, but that hee thinketh himselfe farre from all euill, and freest from sorrow of any man in the world. Oh therefore beloued, beware, beware of this euill; flee from it as *Moses* fled from his rod, being tur-
Exod: 4.3. ned into a Serpent. The fiery Serpents sent by the Lord a-
Num: 21.5,6. mong the Israelites, to the stinging of many of them to death, for their most wicked murmuring against God, and against Moses, were nothing so dangerous as this serpent of the world is: for though the said fiery Serpents did sting many (as I said) vnto death it selfe, for the foresaid sin: yet, as we may not iudge all to haue perished euerlastingly whom the Lord visited with
1. Cor. 11. 30. death it selfe among the Corinthians for their vnworthy receiuing the Supper of the Lord; so may we not iudge all to haue perished,

perished body and soule, whom we reade by these fiery serpents to haue beene stung to death: but whosoeuer is so stung with couetousnesse, as that hee neuer repenteth thereof, but dieth therein without any declaration of his repentance by liberality, according to his couetousnesse, if hee haue time and remembrance, and be especially exhorted so to doe, we may assure our selues without any breach of charity, that such an one is not onely dead in body, but also in soule, and euerlastingly condemned, and in hell torments, as that rich man mentioned in the Gospell, at whose gates *Lazarus* could finde no comfort, but onely from the dogges that licked his soares. For then that speech of our Sauiour is verified and accomplished, *It is easier for a camell to goe through the eye of a needle, then for* (such) *a rich man to enter into the Kingdome of God*: such a man so dying, hath too great a pack at his backe, to enter or crowde in at so straight a gate as heauen-gate is. Riches are as fire and water are sayd to be, good seruants, but ill masters: as fire and water (may I not also say the Spaniards?) getting the vpper hand, haue no mercy, no compassion, so haue not riches: oh therefore why should we set our *hearts vpon them, though neuer so much encreasing?* shall *we set our eyes vpon that which is not?* For *riches* certainely *make themselues wings, they flie away as an Eagle towards heauen.*

Luc. 16. 23.

Matth. 19. 24.

Psal 62. 10. Prou. 23. 5.

That that I haue sayd of couetousnesse, and of the loue of riches, I vnderstand also of the loue of honours, of pleasures, and of other things in the world. For as all such pleasures are of one matter, so also are they of one nature, & haue the same effect, & are alike (in a manner) forcible to steale and to draw away the heart from the Word and from all goodnesse: and yet all these are as well common to fooles as to wise men: they are all vncertaine and deceitfull: to day a man is rich, to morrow poore: to day in great honour, to morrow in no account, as *Haman*; one day the greatest in many kingdomes, but *Ahasuerus* himselfe, the next day hanged (with his ten sons) on a tree: and his house and goods giuen to them whom hee had hated. To day a king, to morrow dead: yea, an houre magnified for a God, in the next, yea, immediately smitten, by an Angell of the Lord, and most miserably eaten vp with wormes or lice as *Herod*. To day abounding with pleasure, drunken with wine, hauing the heart thereby very merry within, making merry also with other, the next day full of paine, in great torments, the heart dying within

To beware of honours and pleasures.

Ester 3. 1. Chap. 7. 10. and 9. 13.

Eccles. 10. 11.

Acts 12. 23.

and

and becomming like a ſtone, as *Nabal*: yea, ſometime preſently
1.Sam.25.37. poſſeſſed with horrible feares, quaking, quiuering and trembling, and the next night ſtript of all riches, honours, pleaſures,
Dan.5.6. and and life it ſelfe, as *Belſhazzar*. Why then, Beloued, ſhould theſe
32. hinder, or quench, or abate our loue towards the Word, that abideth for euer, and the comfort and ioy whereof ſhall neuer be taken from vs? Let vs rather account all ſuch things as filthy dung in reſpect of the Word: and touching ſuch luſts and pleaſures of the fleſh and of this life, as before we haue ſpoken of, let vs remember, that as they are ioyned with the deceitfulneſſe of riches in the bad thorny ground, ſo alſo our Sauiour Chriſt Ieſus giueth this in charge, as one of his laſt precepts to his Diſciples, euen a little before his death (which charge is therfore the more remarkable) *that they ſhould take heede to themſelues, leſt at any*
Luc.21.34. *time their hearts were ouercome with ſurfetting and drunkenneſſe*, as well as with cares of this life. If this admonition were neceſſary for the Diſciples, is it not neceſſary for vs? much more, much more: For theſe (alas) are the laſt times, the dangerous times, wherein as all other ſinnes, ſo eſpecially couetouſneſſe and ambition on the one ſide; and pleaſures, yea, that ſurfetting & drunkenneſſe before ſpoken of by our Sauiour on the other ſide, doe mightily preuaile and choake much religion, not only ſhutting the doores of the heart ſo againſt the Word, that it cannot enter, but alſo expelling and driuing it out when it is entered. Oh how many young men haue I ſeene very diligent in hearing, reading and conferring with other of the Word, as alſo frequent and earneſt in prayer, often complaining with ſighes of their ſpirituall wants, with teares lamenting and bewailing their ſinnes, ſhunning the company of prophane perſons, conſorting themſelues onely with the Godly, making great conſcience of the Lords day, both publikely and alſo priuately, and in all ſhew and apparance very forward and zealous in all goodneſſe, and greatly delighted and almoſt wholly taken vp with the beſt things in company of other, and by themſelues alone (for ought that could be diſcerned) oh how many ſuch (I ſay) haue I ſeene in their youth, and when they haue been ſixteene, or ſeuenteene, or eighteene yeeres of age, of exceeding great hope for godlineſſe (of whom I can ſcarſe ſpeake without weeping) that afterward being of more yeeres, and come to their owne hands, haue beene cleane carried away from all that before they profeſſed,

and

and either by the loue of riches, or by the ſtrong ſtreame of carnall luſts and pleaſures encreaſing in them, with the encreaſe of naturall ſtrength, or by ſwaggering and drinking companions (ſuch as in euery towne and village doe now ſwarme) or by matching themſelues in marriage with the daughters of men, haue beene ſo ouercome and ouerwhelmed, that they haue loſt their firſt loue, and are drowned (almoſt) in perdition and deſtruction, and be fallen from grace, and (in a manner) be vnrecouerable, paſt all hope and become moſt deſperate? Alas, alas, how great is the fall of ſuch? how fearefull, how lamentable, how wofull is their change? I haue ſometimes ſeene an horſe, that wading into a deepe muddy pond, for graſſe growing aboue the water, hath beene ſo mired and ſtabled, that hee could not get out, but hath lien beating himſelfe, ſtriuing and labouring for life in ſuch lamentable manner, that the hardeſt heart could not but be mooued with pitty and compaſſion, to doe what might be for helping of the ſayd poore beaſt out of his preſent miſery: Alas then, how is the ſtate of ſuch to be moaned, lamented and pittied, that for the graſſe of the world haue waded ſo deep that they are fallen from the grace of God? Brethren, be not deceiued: the ſtate of ſuch men is worſe then the ſtate of ſuch a poore beaſt, as before I ſpake of: firſt becauſe if ſuch a beaſt, in ſuch miſerie doe periſh, he neuer ſhall feele any more miſery: but ye all know the greateſt miſerie of ſuch men ſo declined, to be behinde, both for their ſoules immediately after their ſeparation from their bodies: and alſo for their ſoules and bodies ioyned againe together in the generall reſurrection. Secondly, ſuch beaſts, in their foreſaid miſery ſtriue to come out of it, and are glad of any helpe offered vnto them: but, good Lord, how are ſuch miſerable relapſed men, without all feeling of their miſery: without all ſtriuing to come out of it? yea without all deſire in that behalfe? yea ſo farre are they from being glad of any help offered, that they ſhun all help, refuſe all helpe, and oppoſe themſelues what they can to all helpe. Yea, they account them as their mortall enemies that ſhall once offer ſuch helpe vnto them, and therefore they are ready to requite ſuch loue with hatred, with contempt, with diſgracefull words (if they know any thing worthy of diſgrace, though neuer ſo ſecret in them that ſhall labour their recouerie) and with all other indignities: Brethren, pray for ſuch, pray for ſuch, the rather becauſe they

now

now know not, or haue forgotten how to pray for themselues: yea, what prayer is: especially, pray for such as do specially belong to your selues. And yee, ô young men, and all other that yet stand in grace, or thinke that yee stand, take heed, take heed, that yee fall not from that grace, by the foresayd deceitfulnesse of the world and of the things in the world: if yee be falling, call your selues to good account, and seriously examine your hearts in this behalfe: oh stay your selues in time: it is as hard a matter to recouer grace, as at first to finde it. Say not, that yee are young men, and that yee must haue a time of pleasure: oh what pleasure is to be compared to the pleasing of God? The pleasures of sinne, the pleasures of youth are but for a season: the end of such pleasures is extreame bitternesse. *Wherewith shall a young man clense his way? by taking heede thereto according to Gods Word. Remember now thy Creatour in the daies of thy youth, while the euill dayes come not, nor the yeeres draw nigh, when thou shalt say, I haue no pleasure in them.* Doest thou know that thou shalt bee olde? doest thou not know, that the longer thou continuest in sinne, the more thou hardnest thy heart, and art the further off from turning to God? The deeper roote that the loue of the world taketh in thee, the more hardly will it bee pluckt vp. If thou wilt not remember God in thy youth, but wilt take thy pleasure in vanity, how canst thou hope that God will in mercy remember thee in thine age? Pitty therefore your selues, ô yee young men, and all others that by pleasures and vanities swarue from the way of Gods word. Pitty (I say) your selues, if yee would haue any pitty with the God of pitty. Be not so simple as to beleeue the former things of the world, because they flatter and fawne vpon you, yea, rather suspect, feare and beware the more of them: Haue yee forgotten how *Ioab* by flattering and fawning got within *Abner* and *Amasa* (two most worthy and valiant men) and so murthered them both? The like and worse will the former things of the world doe vnto you, if yee be not very wary and heedfull of them: If they preuaile not so farre, yet as dogs (euen in their doggish loue) fawning and leaping vpon their masters clothed with their best apparrell, doe leaue the print of their fowle feete vpon their sayd apparrell: so if the world and the things of the world, bee suffered to fawne and leape vpon you, being clothed with the new man, and bee not beaten backe, they will with their dirty and miry feete

Heb.8.1.25.

Psal.119.9.

Eccles.12.1.

2.Sam.3.27. and 20.9 10.

leaue

leaue ſuch an impreſſion behind them, & ſo ſoile the ſaid garment of your new man, that ye ſhall not eaſily purge and cleanſe the ſame againe. Is this a thing lightly to bee regarded? verily the more excellent, both the worke-man and the patterne of this garment is (euen God himſelfe) and the greater price the ſame coſt (euen the precious bloud of Chriſt Ieſus himſelfe) the more yee are to take heede thereto, that ſo yee may bee commended with thoſe few names in the Church of Sardi, not *to haue defiled your garments.* Ephes. 4 24. 1 Pet. 1. 19. Reuel: 3. 4.

That which I haue ſayd generally of the luſts of youth, that I pray you, if yee loue the Word or would loue it, apply to your ſelues for taking heede alſo of the luſts of vncleanneſſe, fornication, and all other of that ſort: doth not the Apoſtle, hauing exhorted the Hebrewes *to looke diligently, that no man fall away from the grace of God* (preſently after, an admonition onely inſerted; not to *ſuffer any roote of bitterneſſe to ſpring vp amongſt them*) ſubioyne a charge that there ſhould bee no fornicatour amongſt them, as thereby noting that ſinne and other of that ſort to be a great meanes of falling from grace? and doth not *Paul* apply to that particular purpoſe againſt the inceſtuous perſon, this generall ſentence, *Know yee not that a little leauen leaueneth the whole lumpe*? did not great King *Salomon* for a long time by this means ſo outwardly fall from grace, that he ſeemed to haue vtterly loſt all grace? may not this one example make yee all to feare this ſin, and euery kind and ſpice thereof? Brethren, if once yee get any ſmacke thereof, yee will hardly leaue it: yea, it may make marriage it ſelfe (the remedie thereof) either loathſome vnto you, or not ſo louely and honorable as it ought to be: yea, not when yee ſhall enter into that holy eſtate. To beware of fornication. Heb. 12 15. 1. Cor. 5. 6.

The ſame caueat alſo, I beſeech you take particularly againſt drunkenneſſe before mentioned: for doth not *Paul* oppoſe the ſame to being filled with the Spirit of God, as a thing contrary to the Spirit, and wherewith the Spirit cannot dwell in one ſubiect? doth not the Prophet ſay, *whoredome, and wine, and new wine taketh away the heart*? doth not daily experience teach vs, that not one of an hundred, in whom this ſinne once taketh deep roote, is euer recouered out of it, but that all do continue (therewith beſotted) to the vtter ouerthrow of their outward ſtate as well as of their inward? As therefore yee would loue the word, and declare your ſelues ſo to doe, ſo I beſeech you take To beware of drunkenneſſe. Ephes. 5. 18. Hoſea 4. 11.

heed and double heed of this foule, and beastly, ougly, and monstrous sinne, the leader to many other sinnes, the companion or rather mother of many other sinnes: yea also the destroyer of reason it selfe: yea, beware of all degrees of this sin, and of all things that may prouoke or drawe you by degrees thereinto.

The same vnderstand ye also of euery other sinne, be it neuer so small in your owne iudgement: if you giue neuer so little a corner of your heart to any sinne, there will bee no place at all there for the loue of the word. The loue of God and of his word must haue the whole heart or else none: God and his Word going alwaies together are so large, that the whole heart is too little and narrow for them: Sinne and the Deuill goe together & dwell together: so do God and his Word: God and the deuill will not, yea cannot dwell vnder one roofe. As one leake in a shippe though neuer so little is inough to drowne an whole ship, if it be not in time stopped; and as one pricke of the hart though neuer so little is sufficient to ouerthrow the whole man, so one sinne suffred to continue is inough for the euerlasting destruction of body and soule. As this must bee our care for keeping our heart and euery corner thereof from any sinne: so the like must bee our care for keeping the whole outward man, and our whole outward conuersation: yea the whole heart being wholly possest with the loue of the word, will constraine the whole outward man at all times & in all places to a profession and conuersation sutable: Let vs not therefore Beloued bee like to the Seruingmen of Sergeants of the Law for the first yeere, whose Liueries are of two colours, one side of one colour, the other of another, but let our profession and conuersation bee alwaies and euery where alike, and the same, thereby the better to approue our selues seruants of one and the same God: yea children of one & the same Father: members of one and the same body, and heires of one and the same inheritance. But to returne to my former generall admonition for not falling from grace by any of the former meanes, looke to your selues (I beseech you) the more in that behalfe because ye cannot but all know how dangerous a thing it is, to fall and to decline but a little, by that that is threatned to the Angell of the Church of *Ephesus* for some losse of his first loue, albeit he retained many excellent graces worthy of great commendation and were also highly commended for the

Reu. 2. 4.

said

said graces by our Sauiour himselfe. But whiles I exhort you not to fall from grace, my selfe haue fallen from my word in not performing my former promise of breuity, for recompence of my former prolixitie. But pardon it, I pray you, it is in my zeale to God and loue to you that ye may the better loue the Word and therein also your selues.

CHAP. XXVIII.

Containing first a caueat against the two last of the former impediments of our loue to the Word, and briefly propounding some other meanes for perswading our hearts to the loue thereof; as also concluding this whole first Treatise of Dauids *loue.*

TO proceede now to the remoueall of other impediments touching Pride and an opinion of satiety and fulnesse of the Word, beware of this likewise, for this is as dangerous an enemie to our loue of the word as the former. The sicke man that feeleth not his sicknesse, but thinketh himselfe as haile as any other, will neuer care for phisicke, but though the same bee offered by such as know him to be sicke yet he will loathe it, and be readie to poure it on the ground, or cast it vnder feete. So is it with them that being without the graces of the Word, do for all that thinke themselues most rich in them: therefore we haue heard before that the testimony of the Lord being sure, giueth wisedome vnto the simple: that is, not onely to them that are simple, but to them that acknowledge themselues so to bee. Therefore the wisest since the fall that euer was or euer shall be (of them that are but men) hath said, *Seest thou a man wise in his owne conceit, there is more hope of a foole then of him*: And presently after, *The sluggard is wiser in his owne conceite, then seuen men that can render a reason*: thereby noting that hee that is so wise in his owne conceit is a Sluggard, and one that will neuer take paines for true wisedome. *Paul* also giueth straight charge against being wise in our owne conceit as against an enemie to all goodnesse. As much winde in the stomacke taketh away the appetite of a man, from meate, as well as if he were full of meate already, and had no neede of meate, euen so doth this winde of Pride and vaine conceit take from vs all loue, liking, and desire

To beware of pride & conceit of fulnesse of the word.

Prou. 26. 12. Vers. 16.

Rom. 12. 16.

of the word. Search therefore your owne hearts in this behalfe: If ye finde your ſelues puffed vp with a conceit of knowledge inough, and other graces of the word, purge your ſelues of this euill, acknowledge your owne emptineſſe, if indeede yee deſire the true loue of the word. Take ſome ſpirituall phiſicke to breake and expell this winde of the heart, that ſo yee may indeede loue the word, and deſire daily a greater meaſure of all the graces therein tendred vnto you, and further neceſſarie for you. But I pray you (will ſome perhaps ſay vnto me) preſcribe ſome ſpirituall phiſicke in this behalfe. with all my heart. Conſider therefore firſt of all that thou haſt nothing that good is of thine owne, but that whatſoeuer thou haſt, thou haſt receiued of him that is the *Father of lights, and from whom is euery good and perfect gift.*

Spirituall phiſicke to expell the winde of the heart.

1. Cor. 4. 7.
Iam. 1 17.

Secondly, that thou haſt not receiued that for any worthines of thine own, but altogether of his free grace that gaue the ſame vnto thee, *for of his owne will hath he begotten vs, &c. And he that gaue his owne ſonne for vs all, how ſhall hee not with him freely giue vs all other things alſo? &c.* Let the proudeſt and impudenteſt Papiſt of them all, deny if they dare the word here vſed in the laſt place to ſignifie, freely to giue without any deſert: yea the Lord hath not onely freely giuen all that any man hath without deſert, but alſo contrarie to our deſerts, euen when we were his enemies.

Verſ. 18.

Rom. 5. 10.

Thirdly, conſider that whatſoeuer thou haſt, is both defectiue, and imperfect, and alſo polluted, ſtained, and defiled with ſinne ſtill dwelling in thee: euen the beſt things (knowledge, loue &c.) are vnperfect, and thy beſt righteouſneſſe *like to a defiled cloute and filthy ragges, &c.*

1. Cor: 13. 9
Iſa: 64. 6.
Ier. 9. 23.
1. Cor. 1. 31.

Fourthly, thou haſt not receiued any thing to glory in thy ſelfe, but to glory in him that gaue it: and not to vſe it for thy ſelfe only, or as thou liſteſt, but to the praiſe of the giuer and to the good of other with whom thou liueſt.

Fiftly, remember that thou ſhalt one day come vnto iudgement, and be called to an account with other that haue alſo receiued Talents as well as thy ſelfe, and that in that iudgement thou ſhalt render a reaſon of the imploiment of all committed vnto thee, and receiue ſentence accordingly.

Eccleſ. 11. 9. and 12. 14.
Math. 25. 19.

Sixtly, conſider that thou haſt not receiued ſo much of any thing, but that other alſo haue receiued as much as thy ſelfe: euen of that whereof thou thinkeſt thou haſt receiued moſt: yea

that

that many haue receiued more then thy selfe both of the same kinde: and also of other sorts of excellent graces. Remember therefore the Apostles rule in this behalfe, and apply it to thy selfe: *Locke not euery man of his owne things, but euery man also of the things of other men:* For alas when wee consider many times what our selues haue attained vnto, wee thinke our selues great men, and so growne alreadie to be perfect men in Christ that we neede grow no more: and this is that knowledge that the Apostle saith puffeth vp: but if wee would looke vpon the graces of other men, and well consider how farre they are before vs, yea how farre some haue outstript vs that came to Christs schoole long after vs, then should we see what Truants we haue beene, and then should we know, that whatsoeuer wee haue thought & boasted of our selues, yet in truth we are wretched, and miserable, and poore, and blinde, and naked. Let vs therefore take the whole former receite of all the former simples against the winde of our hearts and inward man. Let vs (I say) take all and leaue nothing. Let vs take a good quantity of euery one, not fearing to take too much: To leaue out any, may doe hurt; but to take all and a good quantitie of euery one, will doe vs much good: No ginger (raw, condite, or candied) neither any other thing is so soueraigne a remedy against the winde of the bodie, as we shall finde these well applied, and all mixt with earnest praiers, for the expelling of the winde, and assuaging of the swelling of the heart and inward man. And then being thus brought the better to feele our misery, blindnesse, pouertie and nakednesse, we shall loue the Word better then euer wee haue done: then we shall better hearken to the counsell that the word giueth vs for buying of Christ Iesus *gold tried in the fire that wee may be rich, and white raiment that we may be clothed, and that the shame of our nakednesse may not appeare, and eie salue that wee may see.* Vntill we come to this sight, we shall still remaine as we are (whatsoeuer we boast) euen wretched and miserable, and poore, and blinde, and naked: yea we cannot so much as seeke for any helpe in this miserable state, till wee come to the sight and acknowledgement thereof. And therefore our Sauiour, doth first tell the said Church, that she was in that miserable state, before he exhorteth her to seeke for remedie against it. Phil. 2. 4. 1. Cor. 8. 1. Reuel. 3. 18.

8 To be armed against persecution.

Concerning persecution I haue spoken so much before, that now what shall I say more? onely this that ye be so farre from fearing

fearing any trouble for the words sake, that alwaies ye be prepared for any trouble in the cause thereof: that so ye may say euery one of you, as *Paul* said, *I am ready, not to be bound onely, but also to die* (in what place soeuer it shall seeme good vnto God) *for the name of the Lord Iesus*: What is the name of the Lord Iesus but his word? It is a fearefull thing to persecute the word, or the Professours of the word, because such persecute the Lord Iesus himselfe: *Saul, Saul why persecutest thou me?* and so to persecute is an euident token of perdition to them that do persecute. *And God shall one day recompence tribulation to them that for such causes haue troubled other.* But it is a blessed thing to be so persecuted, (as before we haue heard) because it is an euident token to them that are so persecuted, *of saluation and that of God.* No chaines of gold, no pearles or iewells, no other ornaments, of the mightiest Princes in their greatest glory, are comparable to the iron chaines, fetters and bolts, and other bonds of the louers of the word for the words sake: No death so honourable, yea no life here so glorious as death for the Words sake. So farre therefore let vs be from shrinking for any trouble in behalfe of the word, that rather the more wee be troubled for it, the more wee loue it: as the more euidently thereby seeing it to bee of God, for if it were not of God the world would not persecute but loue it, and embrace it.

Act. 21. 13.

Act. 9. 4.

Phil. 1. 28.

2. Thess. 1. 6. In chap. 27.

Phil. 1. 28.

9 The shun the familiarity of the wicked.

In the next place, let vs auoide the company of the wicked, which is as water to quench the loue of the Word in vs. It is no more possible to retaine and encrease the loue of the word in vs, if we bee familiar with the wicked, then it is possible to maintaine, and kindle, and encrease fire if we doe continually cast water or suffer other to cast water thereupon. The very breath of the wicked (euen their euill communications as before wee heard) infecteth the aire where they liue. As therefore they that are haile (if they will so continue) must not, neither will abide in such places where the aire by diuers sicke of the plague or of any other contagious disease, is corrupted: so they that loue the word, and still desire to loue the same, must not haue any fellowship with the haters thereof. Especially (beloued) shun ye the societie of Flatterers, for these of all other are most dangerous to quench all zeale and loue to the Word. Is not this manifest by the example of *Ioash* King of *Iudah*, whose great forwardnesse and zeale towards the house and word of God in the daies

To shunne Flatterers.

2. Chron. 24. 1. &c.

daies of *Iehoiadah* the Priest, after the death of the said *Iehoiadah* was not onely quenched by the flattery and presents of the Princes of *Iudah*, but also turned into the contrarie, *so that hee forsooke the house of God, and serued groues, and idols, and commanded Zechariah the sonne of Iehoiadah to be stoned to death*, onely for exhorting him and his subiects to repent of their foresaid idolatrie? oh therefore beloued, as ye loue the word, and desire to hold the loue thereof, so beware of these *Crocodiles*: they will speake faire, and come vnto you in the habit of great friends, as *Ioab* did to *Amasa*, and *Ishmael* to *Gedaliah*, and *Iudas* to our Sauiour, but take heede, take heede of them: they are more dangerous then open enemies, they *haue smooth words like butter in their mouthes, but warre and swords are in their hearts:* and by their said smooth words they doe *but spread a net for the feete of their neighbours.* Beware therefore, ye be not taken in their said nets: and so bee bereaued and robbed of all your loue towards the word: yea, loue ye the word also the more, that ye may be the better preserued from such nets, *For the Hypocrite with his mouth destroieth his neighbour* (that is endeauoureth so to doe) *but through knowledge, shall the iust be deliuered.* The greater any man among you is, the greater is his danger by such Flatterers: and therefore for his better louing of the word, let him beware the more of them. Though I haue spoken before of this point in handling of the testimonies of our loue to the Word, yet it being also a meanes to preserue the loue thereof in vs, I thought good here againe in that respect to make mention of it. Thus much for taking heede of the former impediments of our loue to the word: The better the ground is cleared of weeds: the better will euery good herb grow: So the more wee purge our hearts of the former impediments of our loue to the word, the more will this precious herbe of our loue it selfe thereunto and of all other graces by the word, grow daily in vs. Hauing thus laboured to remoue the impediments of our loue to the word, let vs consider of some other meanes wherby our hearts may be the better enclined that way: and so let vs conclude this whole point of *Dauids* loue. What these meanes are wee haue partly and by the way heard before, and therefore wee shall needeto speake the lesse at this time.

2. Sam. 20. 10. Ier. 41. 1. 2. Math. 26. 49. Psal. 55. 21. Pro. 29. 5. Prou 11. 9.

Other means of getting, preseruing & encreasing the loue of the word.

Onely let vs first consider of the excellencie of the word, with the great benefits that thereby accrueth to our selues (yea also

1. To consider of the excellencie of the word.

also to other) for this life and the life to come. Oh, if we did indeede throughly consider hereof, wee could not but be exceedingly rauished therewith. Whatsoeuer is excellent in any one respect, is in that respect worthy of great loue. In the more respects that any thing is excellent, the more worthy the same is of greater loue. How worthy therefore is the word of all our loue, the which we haue heard in so many respects to be most excellent?

2. To consider the fearefull states of all that loue not the word.

Secondly, let vs not forget the heauy, the miserable, the wofull and fearefull state of all that loue not the word, neither haue tasted the sweetnesse and goodnesse thereof: are they not dead in their sinnes and trespasses? are they not altogether without wisdome and starke fooles, yea no better than madd men? are they not, not onely without any assurance of Gods fauour, but also vnder his wrath and indignation, and therefore without any comfort, any ioy? Yea (if they did see their state) full of feare and trembling? Are they not altogether blinde, and in extreame darknesse, and wandring vp and downe in the fearefull wildernesse of this world? Are they not in the power, and custodie, and miserable bondage and slauerie of Satan, without any forgiuenesse of sinnes, without any inheritance among the Saints, without Christ, without God in this world. If wee doe well remember these things and many other the like, and also consider with them that in the word we haue helpe against them, and no where but in the word, if there be any life of God at all in vs, and any loue of the word, it cannot be but by the remembrance of these things, they will be more enlarged.

3. To frequent their companie that loue the word. Heb: 10.25.

Thirdly, let vs frequent the companie of them that loue the word: let vs conferre with them of the word: *Let vs not forsake the fellowship that we haue one with another*, either priuately, or (much lesse) publikely, as the manner of some was in the Apostles time (and therefore no maruell though some doe the like now) but *let vs exhort one another*, and thereby also the better blow the bellowes, and kindle and enflame our loue to the word. Brandes ends and coales lying together will preserue the fire one of another; but being raked abroad vpon the hearth, and lying one here, another there, their fire will quickly be extinct. Euen so if wee hold one with another, and exhort one another *while it is called to day*, and whiles the light of the word is amongst vs, wee shall make the hearts one of another to glow, and

Heb: 3.13.

and to burne in loue to the word: but if wee forsake the fellowship one of another, and part one one way, another another way, one taking this course, another taking that course: or if liuing together, we doe not by mutuall exhortation, blow the fire that is in one and in another, we shall quickly quench the spirit of loue towards the word, that is in one and other: much blowing maketh a little fire to be great; to cease blowing putteth out the fire. We see this by lamentable experience of many that haue made separation from vs, some of them falling from one errour to another, and some becomming prophane and little better than Atheists.

4. To bee much in hearing, reading, praying, receiuing of the sacraments.

And therefore let vs be much in hearing the word, and in reading the word, and of good bookes agreable to the word: let vs as often frequent the Sacraments as we can: let vs be much and earnest in prayer, let vs take delight in singing of Psalmes. As these things are testimonies of our loue to the word, so they are also meanes to maintaine and increase the same in vs. They are all as bellowes to blow the fire. None of vs do so loue the word, but that our loue in respect of the aboundant corruption of our nature still remaining, is (as it were) a coale vnder a great heape of wet and greene wood (as before hath beene said) the which without much puffing and continuall blowing will goe out. Touching the former last meanes for preseruing and increasing our loue to the word, in such priuate good company of them that loue the word, and in such places, where there are so good publike exercises of religion, there is (as it were) the good, and sweet, and most wholesome aire of heauen. As therefore it is good dwelling both for them that are haile to maintaine their health, and especially for them that are not haile, but crazie and sickly, to recouer health, where there is a good and sweet ayre for the body, together with all other things good for bodily health; so it is good dwelling for them that loue the word (either feruently or faintly) with such good louers of the word, and where there are so good exercises of religion, both for the preseruing of the foresaid feruent loue, and also for the strengthning of that loue towards the word, that as yet is but weake and feeble.

5. To adde grace to grace. 2. Pet. 1. 5.

Fiftly, to such graces of the word as already wee haue receiued, let vs daily adde new: as sticke vnto sticke will maintaine the fire and make it greater, so grace vnto grace will vphold and increase

increase the former grace, and make our former loue of the word to be more and more.

6. To behold the example of other that loue the word. Psal: 119.165. Heb: 13.7.

Sixtly, let vs set before vs the loue of other towards the word: together with the blessing of God vpon such, and the end of their said loue. For *great peace* (saith this our Prophet) *haue they which loue thy Law and nothing shall offend them.* As the Apostle would haue the Hebrewes to *follow the faith of them that had beene ouer them, considering the end of their conuersation:* so let vs doe the like touching the examples of all, that by the former things do shew themselues louers of the word. As examples of loue to God himselfe, and to his children, and of such good workes as God requireth to be performed to himselfe and to his children, are worthy of our best consideration *to prouoke vs to* Heb: 10.24. *such loue and good workes,* so also are the examples of such as loue the word: the rather because none can so loue God himselfe and his children, and shew the same by good workes to the one and to the other, but such as doe also loue the word. Aboue all, let vs looke to such examples as haue most of all testified their loue to the word: euen to the Prophets and Apostles in all ages, that haue laid downe their liues for the word. Chiefly and principally let vs set before vs, the examples of the holy Angels of heauen and of Christ Iesus himselfe who is so much more excellent than Angels, not onely by how much more excellent a Heb: 1.4.14. name he hath than the Angells, but also by how much more excellent the Lord and Master is than the seruants. The loue of the Angells to the word wee haue shewed before, by their descending from heauen, and their earnest desire to know the manifold wisdome of God, and that by the Church. The loue of Christ vnto the word also, we haue heard to be manifested vnto vs, not onely by his abasing himselfe, to the taking vpon him of Phil: 2.6.&c. our base nature with all the infirmities thereof (sinne onely excepted) but also by the submitting of himselfe to all indignities, and at the last to the most shamefull and cursed death of the Gal. 3.13. Crosse, and all for performing the word of his Father in that behalfe. Vpon these examples, beloued, let vs cast and fixe and throughly set our eyes, for the better prouoking and quickning of our loue to the word, and consequently to all goodnesse.

Gen: 30.37, 38,39. *As Iaakobs rodds of greene popular, and hasell, and chesnut-tree pilled with white strakes laid before the sheepe in gutters and watering troughes in ramming time when the flockes came to drinke, made such*

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an impreſſion in the ſheepe that they brought forth Lambes ſtraked, ſpeckled, and ſpotted like to the ſaid pilled rodds: ſo certainely, if we would ſtedfaſtly behold and throughly faſten our eyes vpon all thoſe examples before mentioned, eſpecially vpon the examples of the glorious Angels and of our Lord Ieſus Chriſt himſelfe, they would make ſo deepe an impreſſion in our heart, that wee likewiſe by them ſhould be prouoked to a far greater meaſure of loue to the word, then yet is in any of vs. Neither let vs look only to the former examples, and other of former times long ſince paſt, but alſo to the examples of ſuch as in our age haue teſtified their loue to the Word. As the Apoſtle after great proteſtation of his great accoũt of Chriſt, therby ſhewing his great loue vnto him, doth generally exhort the Philippians to *bee followers together* (viz. with other and with one conſent among themſelues) *of him, and to marke them which walked ſo as they had him* (and the reſt of the Apoſtles) *for enſamples*: ſo ſay I particularly to you touching zeale to the word, and for the prouoking, maintaining and encreaſing thereof, follow your zealous Miniſters, and marke them that walke ſo, as they haue them for enſamples, and therein doe follow and walke in the ſteps, in this behalfe, of the ancient holy Apoſtles. So alſo let all children that haue deſcended of godly and zealous parents, remember and diligently marke the godlineſſe and zeale of their ſayd parents, thereby both to prouoke themſelues to the like, and alſo if they be already godly and zealous to maintaine and encreaſe the ſame godlineſſe and zeale euery day more and more. This is indeede rightly to *know the God of their fathers, and to ſerue him*: and ſo is *Salomon* ſaid at the firſt, *to haue loued the Lord* (and conſequently his word) *and to haue walked in the ſtatutes of Dauid his father*: and therefore preſently after, the Lord promiſeth *to prolong his daies, if he would walk in his waies, to keep his ſtatutes & his commandements as his father Dauid had done*. So vpon the like condition afterward of walking before *him as Dauid his father had walked*, he promiſeth *to ſtabliſh the Throne of his kingdome vpon Iſrael for euer, as before he had promiſed to Dauid his father*. According hereunto alſo, *Iuda* in the daies of *Rehoboam* is ſaid for three yeeres to haue walked in the waies of *Dauid* and *Salomon*, and thereby for that ſpace of three yeeres to haue ſtrengthened the Kingdome of *Iuda*, and to haue alſo made *Rehoboam* the ſonne of *Salomon* ſtrong. So *Hezekiah* is commended *to haue done that which was right*

Phil 3.7.8.
Verſ.17.
1.Chro. 28 9.
1.King.3.3.
Verſe 14.
Chap.9.4.5.
2.Chro.7.17.
Chap.11.17.
2.Chro. 29.2.

right in the sight of the Lord, according to all that Dauid his father
Chap.34.2. *had done.* So likewise *Iosiah is sayd to haue done that which was right in the sight of the Lord, and to haue walked in the wayes of Dauid his father, not declining either to the right hand or to the left:* and how this was, is shewed afterward by his great zeale for the house and for the word of God: they that make not this vse of the godlinesse and zeale of their parents, doe (as it were) disclaime and renounce the God of their parents. Such were the
1 Sam.8.4. sonnes of *Samuel*, of whom it is sayd, that they walked not in his wayes, but turned aside after lucre, &c. such was *Iehoram* the son of *Iehoshaphat*, to whom it is said, that there came a writing from *Eliah* (namely, which by way of prophesie hee had written
2 Chro.21.12 whiles he liued vpon the earth) *that because hee had not walked in the waies of Iehoshaphat his father, and of Asa King of Iuda, but in the waies of the Kings of Israel &c. therefore the Lord would smite with a great plague his people, his children, his wiues & his goods &c.* and such alas are many in these daies, euen that haue or haue had worthy parents for all godlinesse and zeale, & yet are themselues not onely colde, but also most vngodly, and enemies to all that are zealous, opposing themselues all that euer they can vnto them that are zealous, & thinking it a great grace to themselues, to disgrace all that their fathers did for God & his Word. O beloued, that I did lie heerein: but alas I cannot but with greefe and teares, behold what vngodly, prophane and wicked children there be of many most godly, zealous and worthy parents. The Lord may beare with such for a time, but let them make full reckoning in the end of the like iudgments that were threatued to *Ammon* for his forsaking of the God of his father, and not walking in the waies of his said Father: and howsoeuer for a while they doe decline, yet let them returne, and by the remembrance of their parents zeale for the word, let them prouoke themselues to the like. Thus much for the examples of other for the better quickening and enlarging our owne zeale.

7 To note the iudgments of God vpon contemners of the Word.

To proceede, let vs with the former ioyne the obseruation of the iudgements of God vpon many contemners and scorners of the word from time to time: if not by and by, yet at the last. They may perhaps bee secure a while and sleepe, yea, snort in their sleepe: yea, they may be in so deepe and so dead a sleep of security, that no man can awaken them out of the same: *But cer-*
2 Pet.2.3. *tainely their iudgement lingreth not, neither doth their damnation so*

much

much as slamber. All the while it is delaied, it is but prepared to be the heauier, and sharpned to cut and wound the deeper when it commeth. *Thou hast trodden downe* (saith the Prophet) *all them that erre from thy statutes, for their deceit is falshood : Thou puttest away all the wicked of the earth like drosse : therefore I loue thy testimonies.* And againe, speaking of the wicked that had as much as in them did lie, *made voyde the Law of God,* presently hee addeth, as an effect thereof in himselfe : *Therefore I loue thy commandements aboue gold : yea, aboue fine gold : Therefore I esteeme all thy precepts concerning all things to bee right, and I hate euery false way.* Behold heere beloued, that the iustice of God vpon the wicked, and such as hated and contemned the word of God, prouoked the Prophet euen therefore to loue the word of God, Let not vs therfore brethren be idle gazers vpon such examples of Gods Iustice against contemners of his Word. Let vs not bee idle beholders of them, but the more we see them to dispise and hate the Word, and to smart for their labour ; let vs loue it, reuerence it, and regard it the more. Should not euery good and faithfull seruant, and louing childe, regard his masters or fathers words the more, the more he seeth the same to be contemned by other seruants or children ? as also the more he seeth his master or father to punish the contempt thereof ? Let vs doe the like touching the word of God.

Psal. 119. 118. 119.

Vers. 126. 127. 128.

8 To consider the extreame malice of the haters of the word against the word.

As before I commended the examples of other that haue loued the word, to prouoke you to the like loue thereof : so now also I pray you marke daily, how sharpe set many are, how eager and how violent in their hatred of the word, in their malice against it, in their persecution of it, and of all that professe it : yea, of all that make any countenance towards it. Good Lord that the wicked should be hotter for wickednesse and for the Diuell himselfe in the encreasing of their owne damnation, then the children of God for the word of God and for all goodnesse, whereby to encrease their assurance of their owne saluation. As *Saul* said to his men that were about him, *Will the sonne of Iesse giue euery one of you fields & vine-yards, and make you all captains of thousands and captaines of hundreds, that all of you haue conspired against mee? &c.* so may the Lord say to all that are so eager and so violent for the Diuell and all wickednesse, will the Diuell giue you so great rewards, that yee are all so sharpe set for him, and so zealous in his behalfe, and such enemies to mee and my Word?

1. Sam. 22. 7.

Alas,

Alas it is a cold reward that the deuill can giue: he may promise much (as I said before of his sonne the Pope) euen to giue men all the kingdomes of the world, if they will fall downe and worship him. But alas he is beggerly, a prince indeed but *of darkenesse*, he hath nothing to giue: he is onely Gods executioner to torment men euen the children of disobedience in body and soule, for euer and euer. Shall wicked men therefore be so earnest for the deuill, and so loue his commandements, and shall not such as professe themselues the children of God much more loue the word of God, and be more earnest in behalfe thereof? Oh it maketh me cold at the heart to thinke that there should be any such thing.

Suprà in cap. 7. Matt. 4.9.

To remember our owne former coldnesse for the word.

Last of all, for the better rowsing vp and quickning and enlarging of our loue to the word, let vs consider our owne former coldnesse for the word, as also our owne former forwardnesse against the word, and let vs accordingly prouoke our selues to loue the word the more, for the time to come. This is rightly to *redeeme the time because the dayes are euill*: and this is indeed, to *giue our selues seruants vnto righteousnesse, as we haue giuen our selues seruants vnto vnrighteousnesse.* The more that *Peter* had shewed his weaknesse of loue towards Christ, the more did Christ charge him to shew his loue afterward by a speciall fruit thereof, namely the more diligent and carefull feeding of his lambes and sheepe. So did *Paul* loue the word: the fiercer, and crueller, and violenter he had beene against it, in persecuting thereof, and of all that professed it, the more when God shewed him mercy to incline his heart vnto it, he was zealous of it. None of all the other Apostles were so earnest and zealous; neither tooke such paines, by word and writing, for the publishing and spreading it abroad, neither suffered so many, so great, so hard things for it as hee did. Let vs doe the like: yea we will doe the like if hauing beene enemies to the word, wee are by the mercy of God conuerted to be friends thereunto: we will not content our selues with a common zeale for the word, but we will striue to excell in zeale according to our former enmitie. Thus much for the meanes whereby we may preserue, prouoke, and increase our loue to the word.

Ephes: 5.16.

Rom: 6.19.

Act: 8.3. 22.4.

2 Cor: 11.23.

The conclusion of this whole part, with an earnest

Now Brethren to conclude all, let me once more exhort you to loue the word, whereof all this while we haue spoken; to loue it vnfeignedly, to loue it feruently: so as we be sicke of the loue thereof;

thereof; so sicke that wee cannot so well by words as by sighes and groanes and cryings out expresse our said loue, saying: *Oh how loue I thy word.* Let vs loue it aboue all other things, so that in respect thereof all other things be (as it were) dunge, most base, vile and contemptible vnto vs. Let vs loue it constantly, so constantly that nothing may extinguish, put out, quench or coole the zeale thereof. Yea as the Apostle doth exhort them that had attained to the greatest measure of brotherly loue, to grow more and more therein, and to prouoke themselues and one another more and more thereto, so doe I exhort you my deare brethren, to grow more and more in the loue of the word, as without which yee cannot grow in the loue of God, or of his children, or in any other grace, and whereby yee may and shall grow in all. Feare not, feare not to be zealous: we can neuer be too zealous in that that wee know to be good in it selfe and for vs to doe. Our zeale is onely erroneous, either when wee be zealous in that that is not good at all, or in that that is not good for vs to doe, either in respect of our callings, or in respect of some circumstance, or when wee be more zealous in small matters than wee are in greater and weightier. Oh remember, that Christ hath bought and paid for our zeale at an hard reckoning. The same price that he gaue *to redeeme vs from all iniquitie and to purge vs, the same* (euen himselfe and his most precious blood) *he gaue to make vs to himselfe a peculiar people, zealous of good works.* Is it not dangerous to *contend with one mightier than our selues?* especially with a Prince, and to denie him, and to with-hold from him that which he hath bought and full dearely paid for? Oh then, how vniustly shall wee deale with Christ Iesus, that *hath all power and authoritie in heauen and in earth, and to whom Angells, and authorities and powers are made subiect,* to deny him that, and to with-hold that from him, which he hath so dearely bought and paid for? and to make him to goe to Law with vs for his owne? Yea how foolish and how hardly shall wee deale with our selues, by so prouoking him against vs? Do we thinke to make our part good against him? How foully are wee deceiued? Were wee not better prouoke all the world against vs? Were we not better eat our fingers ends to the bones? Doe we thinke to get any thing by going to Law, or by standing out at the staffes end with him? If he cannot haue that that he would haue and should haue of vs, he will certainely finde vs out, and by

neſt exhortation to zeale without feare of being too zealous.

1. Theſſ: 4. 10. Heb: 6. 11. and 10. 24.

Tit. 2. 14. Christ hath dearely paid for our zeale. Eccl: 6. 10.

by his officers lay hold of vs, and commit vs to prison, not there to lye till we rott, but there to be tormented with vnspeakable torments for euermore. Feare not therefore (I say once againe) to be zealous in that that yee know to be good: rather feare not being zealous inough: hee that hath bid vs to be zealous will stand by vs, and beare vs out in all things. If we loose any thing by our zeale, he will make good all our losses euen of life it selfe in his cause a thousand fold. Many walke in Gods waies as if they walked in a paire of pumpes, or thinne dry leatherd shooes, vpon a wet moorish ground, or upon a quagg myre, and quicke sands, or vpon the Irish boggs as fearing to sinke; euen so (I say) doe men walke in Gods waies in these daies, as fearing nothing more than to be zealous: *Blessed indeed is the man that feareth alwaies, and we are to worke out our saluation with feare and trembling*, and must *passe the time of our sojourning here with feare*: but *Paul* expoundeth this feare to be the feare of God not of men (yea our Sauiour in this cause, forbiddeth the feare of man) and this feare of God is partly a feare of sinning and falling into actuall and actiue sinne in respect of our owne weakenesse, and in respect of the weakenesse of other, that seemed to be mighty, and were also mighty: and partly a reuerence in doing that which is good in respect of Gods maiestie: so *Noah* is said to haue prepared the Arke to the sauing of his house with feare or reuerence. So *Dauid* saith, *In thy feare (or reuerence) will I worship toward thy holy Temple.* Thus let vs feare, yea let vs feare to be cold and lukewarme in Gods matters · for it is indeede, a fearefull thing so to be, lest we be *spued out of Gods mouth.* Let not any feare hinder our zeale, but rather prouoke it to be the more for Gods word, and in Gods waies prescribed vnto vs in his word. Wee may sometimes feare to walke or ride in the broadest high waies of earthly Princes, because men walking or riding in such wayes; meete sometimes with dangers, and be robbed, and wounded and slaine. But there is no such feare in walking in the wayes of God, we shall sustaine no losses thereby; if we doe, our said losses shall turne to our gaine; yea to be put to death in such cases shall be *our life: our death it selfe shall be gaine vnto vs: whosoeuer shall loose his life for Christs sake and the gospels, the same shall saue it.* Whiles *Shemei* kept himself within the walls of *Ierusalem* within which *Salomon* had confined him, he was safe inough: but when to seeke vp his seruants, he went to

No losses by zeale but they shall be recompensed.

Prou: 28.14. Phil: 2.12. 1.Pet: 1.17. 2.Cor: 7.1. Matt: 10.28.

Heb: 11.7.

Psal: 5.7.

Reu: 3.16.

Phil: 1.21. Marc: 8.35. 1.Kin: 2.36.&c

to *Gath* contrary to *Salomons* commandement, it coſt him his life: Euen ſo as long as wee keepe our ſelues within the wayes of God we ſhall haue protection from God, but if we paſſe our bounds it is as much as our life is worth. Let vs therefore be of good courage for the word of God: whatſoeuer the ſame requireth let vs doe it luſtily; *The righteous are bold as a Lyon:* let vs therefore be righteous, and then take vnto vs the courage of Lyons. Let vs not handle Gods matters as men handle thiſtles and thornes. How is that? Forſooth men that handle thiſtles or thornes, dare not meddle with them, without thicke gloues on their hands, for feare of being pricked by them. And ſo indeed many dare not deale in Gods matters except they be ſo gloued: except they be ſo backed by ſome mightier men than themſelues, to keepe them (as it were) from ſuch pricks, as they feare by ſuch cauſes. But beloued, let it not be ſo with vs. God himſelfe that ſaith vnto vs, *Be zealous*, ſhall be gloues good inough to keep vs from pricks. If we take any pricks, yea any wounds, he can plucke the one out, and heale vp the other: yea hee will doe it. Some few doe die of the conſumption of the lungs: would God that many could ſay that their zeale to Gods word, and to Gods houſe had conſumed them: yea happy are they, and twiſe happy that dye of this conſumption: yea happy were it if all in this aſſembly might dye thereof. Let vs not therefore (Beloued) feare this conſumption: yea rather let vs labour to bring our ſelues vnto it. If we finde our ſelues entring into it, let vs neuer ſeeke for any cure of it, but rather labour to increaſe it in vs. Prou: 28. 1.

The greater any is and the more able to doe good, and to further and aduance the goſpell, by any graces hee hath receiued, by any wealth, by any honour, authoritie, or other power, by any fauour wherein he is with men, either in authoritie and great eminencie or with other: the more let ſuch an one loue the word: the more zealous let him be for it. It is not inough for ſuch an one to loue the word, or to be zealous for it in a common manner, but as God hath giuen him more than other men for aduancing the word, ſo let him put forth himſelfe accordingly. That we be the more zealous the better able wee are to do any good.

The greater alſo the duties are whereby the word may bee glorified, and the more neceſſarily belonging vnto any, the more To be more zealous in greater and

most necessarie matters not for all that neglecting the small. Math. 23. 23.

more let men apply themselues vnto them. Our Sauiour pronouncing a woe to the *Scribes and Pharises for tithing of mint, and annis, and commin, and omitting the waightier matters of the Law, addeth this, These things ought ye to haue done, and not to leaue the other vndone*: his meaning is, that they should specially and principally haue regarded and done the greatest and waightiest matters of the Law, and yet not to haue neglected or left vndone the least matters. For howsoeuer comparatiuely, as some sins in diuers respects are greater then other, so also some good duties are better and more necessary then other, yet there is nothing so small but that it is to be performed, so that the doing thereof do not hinder the doing of the greater. This point is the more necessarie, because Sathan in these daies, doth greatly bewitch the mindes of some with scruple and strictnesse in small matters, whereas in the meane time they neglect the maine points of mortification and sanctification. And thus he worketh especially vpon young men in all places. But beloued, I beseech you beware hereof. I would not haue any to neglect the least thing that God requireth, but yet I pray you aime chiefly at the greatest things in godlinesse, and apply your selues especially vnto them, and let your zeale be principally for them.

The more zeale now necessary in respect of the coldnesse of this age.

The colder also this age is wherein we liue, the more zealous we ought to be, for the better warning one of another, and that we may the more further the Word our selues, the more it is opposed, oppugned, and hindred by other: therefore it is that I vrge and presse this point the more. They that haue been zealous, and are waxing cold, beginning to loose their first loue, let them remember from whence they are fallen, *and doe their first workes, least that light which yet they haue bee also taken from them: oh then how great shall their darknesse be?* Hee that is still zealous, let him be more zealous: especially let him take heede also of waxing cold. A suddaine frost vpon a thaw is dangerous. If any be cold, or finde himselfe in respect of the present age to waxe chill, and cannot get heat elsewhere as he would, let him heate himselfe by beating himselfe: what is that? I meane not any popish beating or whipping of himselfe: I scorne that and laugh at it, as a foolish thing, as a mad Bedleham part, as a practize of *Baals* Priests in *Eliahs* time, *whom Eliah laughed to scorne in that behalfe*. Alluding therefore to the manner of men,

Reu. 2. 5.

Math. 6. 23.

How a man may heate himselfe and make himselfe more zealous when hee wanteth the meanes of zeale.

1. King. 18. 28.

that

that in cold weather be where they haue no fire, neither can exercise themselues to get themselues an heate, do beate their armes vpon their shoulders, or thighes to get warmth: Alluding (I say) to this practise, I meane, that if any at any time, by imprisonment, or sickneſſe, or trauell, by sea or land, cannot bee partaker of publicke exercises of religion or haue not any to confer with &c. For the better whetting and stirring vp of their zeale, such should be the more carefull of priuate prayer, priuate reading, priuate meditation of the word, and workes of God, both of mercy and also of iustice. Once againe remember that it is not inough for you to haue that loue and zeale in you towards the word, that was in *Dauid* and in other Kings, Prophets, and holy men before the comming of Christ: but as yee haue heard the word to bee now more excellent in many respects then it was then, so must your loue and zeale be enlarged accordingly, farre exceeding and excelling the loue and zeale of those times. In our owne causes we are so hot, so zealous, that we haue need of water to coole our heate, and to abate our zeale: wee are fire and tow (as they say) for our selues. The fire of our heart breaketh forth into face, into tongue, into hands, into euery part of our bodie. But alas in Gods causes we are (as we say) key cold, so frozen vp, that no word for zeale, no exhortation to zeale, no examples of zeale, will thaw vs, and put life into vs. Let vs bee so ashamed hereof, that we repent and amend. Thus (beloued) I am now come to the end of this point touching the loue of *Dauid* to the word of God, and touching that loue that wee are also thereby to learne towards the same word. Now the GOD of loue, and loue it selfe, that sometime at the praier of *Elijah* sent downe fire from heauen *to consume those two Captaines and their fifties, that were sent to take Elijah, euen this God send* downe that holy fire of his Spirit from heauen into vs, whereby all our carnall thoughts, imaginations and lusts that hinder our loue from the word, may be consumed, and our hearts more & more daily so enflamed with that loue of the word, as that by the said word, and our loue thereunto, we may know our selues to bee so loued of God in Christ Iesus, that nothing shall separate vs from the same loue, vntill the worke of the word bee made perfect in vs, and vntill we our selues be brought to him that hath so loued vs, euen into the heauens, there to liue and raigne with him

2. King. 1. 9.

him in all glorie and happineſſe, and that by and through
2. Tim. 4. 8. Chriſt Ieſus, who hath purchaſed the ſame glorie and happines and all other good things for vs, and for all other that loue his appearing: to whom therefore with the Father and the holy Spirit, three perſons, and one, and the ſame euerlaſting, Almightie, inuiſible, and onely wiſe God, be all thankes, praiſe, honour, and glory, now and for euermore

Amen, Amen.

(***)

THE

THE SECOND TREATISE OF DAVIDS MEDITATION OF GODS WORD.

SHEWING THE NECESSITIE of the continuall meditation of the word by all men that will be saued: and that as well for knowledge as for practise and obedience: remouing likewise the things that may hinder the said meditation of the word, either generally by all men, or particularly by the Ministers of the word.

IOSH. 1. 8.

Let not this booke of the law depart out of thy mouth, but meditate therein day and night: that thou maiest obserue and do according to all that is written therein: for then shalt thou make thy way prosperous, and then shalt thou haue good successe.

LONDON,
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DAVIDS MEDITATION OF GODS WORD.

CHAP. I.

Containing certaine obſeruations in the words in this ſecond part of the verſe, conſidered both ſeuerally by themſelues, and alſo iointly with the former.

PSAL. 119. 97.

It is my meditation all the day, or (as ſome other read) continually: or (as ſome other) euery day.

HItherto beloued in the Lord, wee haue heard from the former part of this verſe of *Dauids* loue: namely, how vnfainedly, how vehemently, how conſtantly he loued the word, and the whole word of God. Now it followeth according to my former diſtribution of this text, that I ſpeake of the ſecond branch of my ſaid diſtribution, namely, of his meditation in theſe words, *It is my meditation* &c.

Hereof I may bee, and will be the briefer becauſe the arguments before handled for commendation of the word, and of his loue thereunto, may alſo ſerue for confirmation of his meditation thereof. For thoſe things that doe make the word worthy of loue, doe alſo make the ſame worthy of meditation.

To proceede the better in this present point of *Dauids* meditation, let vs consider of these two things apparantly in this verse presenting themselues to our view. 1. Of *Dauids* meditation it selfe. 2. Of the circumstance of time, whereby the same is amplified. The former in these words, *It is my meditation* The later in these words, all the day, or continually, or euery day. The first sheweth what *Dauid* did. The second, when, at what time, or how long he did it.

Touching these two points, let vs obserue first the words: then the chiefe matter it selfe.

Touching the words let vs obserue them first seuerally by themselues: Secondly, as they are ioyned, and haue coherence with the former.

For the first, let vs obserue, first the word meditation: as being the act or worke here mentioned: Secondly the obiect thereof: not indeed in the originall text expressed, but necessarily to be vnderstood, and borrowed from the former part of the verse, and noted by the word *It*, expressed in our English translations. For this relatiue *It* can haue no other antecedent, then Gods word or law before mentioned. Neither can the verbe *is* haue any other nominatiue case. The third word to bee obserued, is the pronounce *my*, as noting the person that did meditate to be the same, that had before made protestation of his loue to the word.

1. *Obser.* Touching the first obseruation, the word to meditate is more then to thinke vpon: and the noune meditation seemeth to be more emphatical, then if he had vsed the verbe, and said onely, that he meditated on the word. To meditate signifieth seriously to thinke vpon, and to gather all the thoughts of the mind together, and to set them vpon some speciall obiect. It is as much as seriously with all a mans wits (as wee vse to speake) to remember, to consider, to studie, or to muse of a thing: yea, euen with our selues to debate a matter, and by reasoning to and fro within our owne hearts to discusse it. Therefore sometimes to remember, to meditate, and to muse are ioyned together. *I remember the daies of old* (saith *Dauid*) *I meditate on all thy works. I muse on the worke of thine hands.* In an other place hee vseth the very same words and diuers other to the same purpose. *I haue considered the daies of old: the yeares of ancient times: I call to remembrance my song in the night: I commune with my owne heart and*

Psal. 143. 5.

Psal. 77. 5, 6.

my

my ſpirit made diligent ſearch. What doe all theſe words, to conſider, to call to remembrance, to commune with his owne heart, and his ſpirit to make diligent ſearch, what (I ſay) doe all theſe words import, but ſo to meditate as now we ſpeake? In the like manner he ſpeaketh againe in the ſame Pſalme. *I will remember the workes of the Lord: ſurely I will remember thy wonders of old: I will meditate alſo of all thy workes, and talke of all thy doings.* All theſe words likewiſe ſeeme to note, to deſcribe, and to ſhew vs the ſame thing that the word *to meditate* ſignifieth, the rather becauſe ſome interpreters, and namely the olde Latin interpreter doth in diuers places tranſlate that word, to *meditate*, that other interpreters tranſlate, *to ſpeake*, or *talke*, or to *vtter*. Verſ 11.12. Deut.6.7. and 11.19. Iob 27 4. Pſa.33.28.36. 1.37.30.

Thus much for the verbe, *to meditate*.

The noune *meditation*, ſeemeth to bee more then if hee had ſaid onely, that he meditated. For he ſeemeth to meane, that though hee did often, and could not but often thinke vpon other matters, yet hee made nothing his meditation but that which heere he ſpeaketh of, and that this was his onely, or his cheefe and principall meditation and ſet ſtudy. Thus much breefely for my firſt obſeruation of the ſingle words.

The ſecond is, touching the obiect of his meditation, wch is the ſame that was before the obiect of his loue, namely, the Law, or Word, & whole Word of God. So in this 119 Pſalme hee had before ſaid, in the time paſt, *Princes ſate and ſpake againſt mee, but thy ſeruant did meditate on thy ſtatutes.* Before that alſo he had ſaid the like in the time to come, *I will meditate on thy precepts.* In the next verſe alſo but one to this my Text, hee ſpeaketh as heere he doth, and vſeth the noune, *I haue more vnderſtanding then all my Teachers; for thy teſtimonies are my meditation.* 2. *Obſer.* Pſal.119.23. Verſe 15. Verſe 99.

This obſeruation of the obiect of *Dauids* meditation, is not onely to bee vnderſtood of the bare letter of the word, as if hee did alwaies meditate of ſome Text or other of the word before written; but alſo of the matters contained in the word: as of the iuſtice, power, wiſdome, mercy and goodneſſe of God: of the frailty, corruption and wickedneſſe that is in man naturally, of the ſinnes that God forbiddeth, and of the vertues that God commandeth in the word, and other the like. For hee that meditateth of theſe things, though hee meditate not of any one Text of the word, yet he may bee truely ſaid to meditate of the word.

Now

Obserue. Now both the former obseruations of the act it selfe, and of the obiect thereof, are the more in respect of the person that meditated of the word, noted by the pronoune *my*, to bee the same that had before protested his loue to the word in the former words, saying, *Oh how loue I thy Law?*

As before he had not exhorted other to loue the word, neither commended it to bee worthy of the loue of other, but had spoken in the first person, and said, *Oh how loue I thy Law?* so now he exhorteth not other to meditate thereof, neither commendeth it to be worthy of the meditation of other, but he speaketh again in his own person, & saith, *It is my meditation.* The same is to be obserued in the former places alleadged: in all which he speaketh not of the worthinesse of the word to be meditated on by other, neither exhorteth other to the meditation thereof, but saith that himselfe did meditate therof, and made it his meditation.

This may seeme the more in *Dauid*, because hee being of so great place, as also of so great employment for peace and warre as he was, a man would haue thought that hee had many other things to haue taken vp his thoughts, his meditation and his studies so, that he had little leisure to make the word his cheefe or his onely meditation: notwithstanding, we see it to haue beene otherwise with him, yea, we shall see afterward, that hee was so farre from thinking himselfe by his princely place and dignity, discharged from the meditation of the word, that hee was the more bound thereunto. Thus much for obseruation of the seuerall words in this first part of my present Text, *viz.* of *Dauids* meditation of the word.

The second poynt wherby his said meditation is further amplified, being in a manner but one word, *continually*. or *all the day*, or *euery day*, needeth the lesse to be spoken of. This is the onely thing, for which the same is to be obserued, namely, that thereby we see *Dauid*, not onely to haue meditated of the word, but that he did this *continually*, or *euery day*, or *all the day*.

Iosh.1.8. Psalm.1.2. Luc.18.1. Ephes.6.18. Coloss.4.2. 1.Thess.5.17. This is the same with the like phrase in the same matter, day and night. Now thus to meditate all the day, or euery day, or day and night, is the same that is commanded for praying alwaies, or continuing in praying, or praying without ceasing. As the holy Ghost by commanding such prayers, doth not meane to binde men to doe nothing else but pray, so by such meditation

tion of the word, as is heere commended, wee are not to vnderſtand the forbearing of all other duties, and the doing nothing elſe but meditate.

But what then is meant by ſuch praying alwaies or continually, and without ceaſing? Firſt, to pray without wearineſſe, without fainting. This is expreſſed in the preface of the Euangeliſt before the Parable of our Sauiour, teaching his Diſciples ſo to pray: For theſe are the very words of *Luke*, *He ſpake a parable vnto them, that men ought alwayes to pray, and not to faint.* By oppoſing fainting thus to praying alwaies, hee ſheweth plainely his meaning to be, that wee ſhould not bee diſcouraged in praying, or content our ſelues with praying now a little and then a little, as being weary of this duty, but that how often ſoeuer wee haue prayed without ſuch ſucceſſe and ſo gracious an anſwer as wee looked for, yet wee ſhould not ſhrinke or giue in, as thinking with the wicked in the time of *Iob* and *Malachi* (as before wee heard) that there is no profit in praying to God, but that ſtill wee holde on and pray as often as we may without any diſcouragement. Luc 18.1. Iob 21.15. Malac. 3.14.

Secondly, by the former precepts for praying alwaies is meant, that we ſhould pray in all things, and doe nothing without prayer.

The like is to bee vnderſtood of meditation of the word all the day &c. For we are not to imagine that the Prophet did nothing elſe but meditate of the word, but this, firſt of all, that no day paſt ouer his head, wherein hee did not meditate of the word: yea, that hee tooke euery occaſion of meditating of the word. Hee was neuer weary of meditation. Though hee had many other things wherein to imploy himſelfe, yet hee forgat not the meditation of the word. His minde was not by any other employment alienated from the meditation of the word, but the more thereby prouoked therunto. As a man that hath laboured neuer ſo much one day in his calling, is not ſo wearied thereby, but that he laboureth a freſh the next day, and ſo day after day: ſo was it with the Prophet touching this act of meditation. Secondly, when he ſaith he meditated on the word continually, or all the day, he meaneth that hee did nothing at any time of the day without meditation of the word for doing thereof. Therefore we may ſafely ſay, that continuall meditation of the word is more neceſſarie then continuall praying: as being

being neceſſarie before the doing of euery thing, and in the very doing of euery thing: yea, euen before the ſaid duty of prayer, and in the verie act therof, this worke of meditation of the word is alwaies neceſſarie: as without which, wee know not either for what to pray, or in what ſort and manner to pray; it is Gods word onely that can and muſt teach vs, both what to pray for, and alſo how to pray. Meditation therefore of the word is neceſſarie, both before and alſo in praier, if we will pray aright for matter and manner. In which reſpect this our Prophet praieth, that the words of his mouth and the meditation of his heart might bee acceptable in the ſight of God. In another place alſo he ſaith, *Mine heart was hot within mee: and while I was muſing* (or meditating) *the fire burned, and I ſpake with my tongue, O Lord &c.* So his meditation brought foorth an excellent praier. Neither onely for praier, but alſo before, and in euery other thing is the meditation of the word neceſſary, to direct vs whether a thing bee to bee done or no, as alſo how to doe euery thing. But of this more afterward.

Pſal. 19. 14.

Neither is the meditation of the word thus neceſſary onely before and in the doing of any thing, but after alſo the performance of the beſt duties, that thereby wee may ſee wherein wee haue failed, and ſo both repent thereof, and alſo take the better heed for the time to come, not ſo to faile in the like duties. Thus much for obſeruation of the ſeuerall words of this ſecond part of this verſe, as they are to bee conſidered by themſelues.

Now let vs obſerue them likewiſe altogether, as they are ioyned, and haue coherence with the former.

Touching this, let vs obſerue, 1. The coniunction of them. 2. The coherence of them with the former, or their dependance vpon the former.

The coniunction of Dauids meditation of the word, with his loue thereof.

Concerning the coniunction of his meditation of the word, with that that before he had ſaid, & ſolemnely (as in the preſence of God) proteſted of his loue to the word, it teacheth, that both theſe muſt goe together, and that it is impoſſible for vs rightly and as we ought to meditate of the word, except we do firſt loue it: as alſo, that all meditation thereof is nothing worth, except firſt we doe loue it, and ſo loue it, as before wee heard *Dauid* to loue it, and as indeede, in reſpect of the former manifold reaſons, it is worthy of loue and of all loue. Therefore it is, that as the Prophet firſt ſpeaketh of his loue to the word, and then of his

his meditation thereof, ſo alſo in the firſt Pſalme, hee ſetteth *delight in the Law of God*, before *meditation thereof day and night.*

We haue likewiſe from time to time ſeene, and daily doe ſee many to meditate much of the word: yea to be great Students thereof, and able to ſpeake much to the prouoking of other to the meditation and ſtudie thereof, that notwithſtanding do not loue the word at all: eſpecially if their loue to the word be examined by the tryalls before mentioned. But howſoeuer theſe doe thus meditate of the word, yet their meditation thereof is not right, it is not good. It may perhaps benefit other to whom the ſame by ſpeaking or writing is communicated: but to themſelues it ſhall not be beneficiall; yea rather, it ſhall at the laſt (except it prouoke and worke alſo the loue thereof) increaſe their condemnation. The ſame and much more is to be ſaid of them that do meditate of the word to oppugne it, to picke quarrels with it, to diſgrace it, and the better to maintaine their hereſies, contrary to the word, by colour of the word: as alſo therby to infect other with their ſaid hereſies, or to draw them to ſuch ſinnes as themſelues do commit againſt the word. Thus much for the coniunction of theſe words with the former.

Touching the coherence of them, the meditation of the word here ſpoken of is annexed to his former proteſtation of his loue therevnto, partly as an effect of the ſaid loue, and partly as a meanes to prouoke and increaſe the ſaid loue. The coherence of Dauids meditation of the word with his loue thereof.

As an effect, becauſe it is impoſſible for any man ſo to loue the word as *Dauid* had proteſted his loue, but that hee will alſo ſo meditate on the word as *Dauid* here ſpeaketh of his meditation. For loue is ſo powerfull an affection, (as at the firſt I ſaid) that it commandeth not only all the other affections, & powers of the will, but all the thoughts alſo of the minde. *Where your treaſure is* (ſaith our Sauiour) *there will your hearts be alſo.* Matt: 6. 21. There is no man liuing but findeth this by his own experience. Where any mans hearts-loue is moſt ſet, there the mindes thoughts do moſt runne. Therefore this meditation of the word may well be put into the number of the tryalls of our loue to the word before commended vnto you. And indeed I had before mentioned it, but that I was in this latter part of the verſe to ſpeake ſo largely of it. And well indeed may it be taken for a tryall of our ſaid loue. For certainly, whoſoeuer meditateth not of the word,

word, as *Dauid* here ſaith that he did, cannot iuſtifie his loue to the word to be ſuch as before wee haue heard *Dauids* loue to haue been. Can any man ſay he loueth his wife, or childe, or any other friend moſt dearely, and intirely, that neuer or ſeldome thinketh vpon them? It is not poſſible. Yea doubtles, where the loue is feruent, there the minde will be occupied with thoughts of that that is loued, not onely waking, but alſo ſleeping. Thus much of the coherence of theſe words with the former, as this *Dauids* meditation was an effect of his former loue.

It doth likewiſe agree with the former mention of his loue as a meanes to prouoke, quicken and increaſe his ſaid loue: For indeed there can be no better whetſtone of a mans loue to any thing, than often to reuolue in his minde, and ſeriouſly to conſider the goodnes, the virtue, the excellencie of that which hee loueth. For thereby he ſeeth the more iuſt cauſe of that his ſaid loue. Often therefore to meditate vpon all the former commendations of the word, ſpoken of in *Dauids* loue, and vpon other the like commendations thereof, cannot but much inflame a mans loue to the word: and he that neuer or ſeldome imployeth his time in meditation of the word, doth not onely bewray his preſent loue to be very weake and cold towards the word, but alſo as weake, and as cold, as his ſaid loue is, that yet he careth not for the ſtrengthning and increaſing thereof. This ſhall ſuffice to haue ſpoken for obſeruation of theſe words, both conſidered ſeuerally by themſelues, and alſo ioyntly with the former.

CHAP. II.

Wherein is an entrance made into the doctrine taught vs by Dauids meditation of the word.

HAuing thus ſpoken of the words, it remaineth now to handle the maine matter commended vnto vs by this *Dauids* meditation.

This may be reduced to two heads. 1. That euery one louing the word, doe make the word alſo his chiefe, and principall, and onely meditation. 2, That hee doe not ſo onely at ſome

some times, by starts or fitts, but continually, constantly.

Touching the first, as it is not inough for men to commend the word to the loue of other, except themselues do also loue it; so it is not inough to commend it to the meditation of other, except themselues also doe make it their meditation. Many grant the word to be worthy of the meditation of other, that will not themselues vouchsafe an houres meditation thereof. They will acknowledge that it ought to bee meditated of by other; viz: by such as haue leysure, by schollers, by ministers of the word, by some other that are idle, and haue little else to doe: but for themselues that haue much other businesse in the world, they can finde no leysure to intend any such thing: yea, though often-times they sit idle in bodie by their fires, or else where in their houses, and be also as idle in minde, musing of nothing, yet they cannot vouchsafe to cast any thought towards the word, much lesse to make the same their only or their chiefe meditation. If they haue no worldly workes wherein to imploy themselues, or by the weather, or for feare of their creditors, or by some crazinesse of bodie, they be restrained from going abroad, and constrained to keep at home, what will they doe? will they spend their time, or any part thereof in any meditation of the word? Nothing lesse. They will rather ouer-looke their bookes of accompts, what they haue gotten or lost in their outward state, or they will studie some other humane and worldly matters, as Chiualrie, Horsemanship, Planting, and the like: or passe away their time (as they speake) at cards, or tables, or dice, or bords end, or in some other play, and vaine recreation, than settle themselues to meditate on the word, or any other thing thereto belonging. If they haue no companie of their owne with whom to spend their time in vanitie, they will either send for some neighbours, or else not disdaine their basest seruants companie in their said vaine exercises for excluding of all meditation of the word.

Moreouer, though the workes of God be worthy of great meditation, (the workes of his power, of his wisdome, of his iustice, of his mercy &c, in which respect wee may see in this booke of the Psalmes the Prophet often times to haue meditated of them) yet for all that, the word of God ought to bee euery mans cheife and (in a manner) only meditation. All the workes of God, and euery one of them, doe shew the glory of Psal. 19. 1. God.

God (as before hath beene shewed) and are the generall schole-masters of God (euen of his common free schoole) to teach all men (euen them that haue not the word) *the inuisible things of*
Ro: 1.19,20. *God*, thereby not onely to make them without excuse, but also to prouoke them to glorifie God as God, and to be thankefull vnto him for his said workes, and for his inuisible things by his said workes declared vnto them. Whosoeuer therefore do not make the said vse of the workes of God, (though they haue not the word) but do onely gaze vpon them, or make benefit of them to themselues for this life, what do they more than beasts,
In chap: 9. than birds, than fishes, than creeping creatures? But of this more afterward. It is therefore necessarie, that men should meditate of the workes of God, euen to prouoke them to giue that glory to God, that his inuisible things by his said workes declared doe require of them. Notwithstanding, as we haue heard the word to be more worthy of loue than the said workes of God, so also it is more worthy of meditation, and that euen for the same reasons for which wee haue before heard it to bee worthy of loue: yea of such loue as before wee heard of: the rather because as God hath not dealt sparingly with vs for matter of meditation from his workes (the whole world, and all the creatures therein, aboue and beneath, and on all sides being alwaies before vs, and in respect of their workemanship, as also of their seuerall virtues and operations which daily wee conferre and talke of offering new matter to be meditated on) because (I say) as God hath giuen vnto vs plentifull new matter of meditation from his workes, so especially he hath dealt most bountifully towards vs for the imployment of our meditation, in giuing vs so large, so ample, so copious a booke of his word, without which, we neither can well meditate of the workes of God, neither will the meditation of them do vs any good; yea the mysteries also whereof with their accomplishment, were not so fully made knowne to the Angels themselues of heauen, as now the same are made knowne, and shall daily bee more and more made knowne vnto them by the Church, euen till the last comming of Christ to the last iudgment, as wee haue likewise before heard.

But before I proceede further in this first point of the necessitie of euery man to make the word of God his chiefe and principall and onely meditation, I will confine my selfe within these

two

two ends of the said meditation, namely to shew it necessarie first for knowledge, secondly for practise and godlines.

Touching the necessitie of meditation of the word for knowledge, let vs first of all lay this foundation or ground of all following, namely that all other knowledge is nothing to eternall life, without the knowledge of the word of God. Though a man be neuer so great a scholler and neuer so learned in all other learning, neuer so great a Politician and States-man, able to weld and to rule whole kingdomes, and so wise for common-wealth-matters, that like to *Achitophel* his word be as an *Oracle of God*, neuer so expert in martiall and warlike affaires, neuer so prudent and prouident for gathering of worldly riches, for attayning to worldly preferments and honors, for winning of fauour and grace with men, euen with the greatest, yet if hee be not wise vnto saluation, if he be ignorant of the word of God, all his other learning, knowledge and prudence, and humane wisdome is not worth any thing.

The meditation of the word necessarie to sauing knowledge.

2. Sam. 16. 23.

Now for the necessitie of meditation of the word in respect of knowledge to euerlasting saluation, all my arguments in this behalfe I will reduce to these two heads. 1. Testimonies of Scripture. 2. Other reasons, grounded also vpon the Scriptures.

Two sorts of arguments for the necessitie of knowledg, viz: testimonies of Scripture, & other reasons.

My testimonies of Scripture I will reduce to fiue ranks, viz: to be either commandatorie; or commendatorie; or promissorie, or deprecatorie for knowledge, or reprehensorie of ignorance: that is, to expresse my meaning more plainly, 1. commandements for knowledge. 2. commendations of knowledge. 3. ancient promises of knowledge in these last times. 4. prayers of holy men for knowledge in other. 5. reprehensions of ignorance, with comminations accordingly.

Fiue sorts of testimonies of Scripture.

Touching commandements to omit that of Dauid to Salomon, *Thou Salomon my sonne know the God of thy Fathers &c.* and in Salomon to all other, let vs come to the precepts of Salomon himselfe for knowledge. He therefore speaking not as a King, but rather as a Prophet, often times exhorteth his sonne (by the word *Sonne* meaning euery member of the Church) to incline his eare vnto wisdome, and to apply his heart vnto vnderstanding, to cry for knowledge (and with all earnestnesse) to lift vp his voice (in prayer to God) for vnderstanding: yea, to seeke her as siluer, and to search for her as for hid treasure: and that

Commandements for knowledge. 1. Chro. 28. 9.

Pro. 2. 1. &c.

hee might know where to finde the said wisdome, knowledge and vnderstanding, in the first place he commandeth him to receiue his words, and to hide his commandements within him. The like hee doth, and in very like order afterward, *Let thine heart receiue my words, keepe my commandements and liue. Get wisdome, get vnderstanding &c.* And presently againe, *Wisdome is the principall, therefore get wisdome with all thy getting, get vnderstanding.* In both places he doth more then insinuate, his words, that is, the word of God, to be the principall meanes for the getting that wisdome, vnderstanding, and knowledge, which here he so straightly commandeth. That whole booke of the Prouerbs, is full of many other the like commandements for knowledge.

Pro: 4.4. verſ. 7.

The New Testament likewise is full of the like precepts, euen for knowledge of the word. *Be not vnwise, but vnderstand what the will of the Lord is.* Whosoeuer therefore are ignorant of the will of the Lord reuealed in his word, they are plainely by this antithesis and opposition of the Apostle proclaimed to be vnwise, foolish, or madd men; for so the word vsed, and translated *vnwise*, doth import. *Let the word of Christ dwell richly in you in all wisdome.* Peter also commandeth them to whom hee writeth, to *giue all diligence, for adding to their faith virtue* (or rather *fortitude*) *and to virtue or fortitude knowledg.* Afterward also hee exhorteth them, not onely to labour for knowledge, but also to *grow in the knowledge of our Lord Iesus Christ*, as well as in grace.

Ephes. 5. 17. Colos. 3.16. 2. Pet. 1.5. 2. Pet. 3. 18.

All these commandements are giuen to all sorts, to all members of the Church: not to Ministers onely, or Elders, or Deacons, or booke-learned men, but to all other that desire to bee saued: to men, to women, to maides, to children, to all whatsoeuer.

In this argument for the necessitie of knowledge taken from Gods commandements in that behalfe, let vs with the former remember that golden sentence, *God would haue all men to be saued, and come to the knowledge of the truth.* For what more authenticall and forcible commandement, than the will of God? In this sentence the Apostle speaketh generally, saying *all*, that is all sorts of men; not euery particular person, as appeareth by his exhortation, verſ. 1. to *pray for all men*, and then by particular mention of Kings in the 2 verse: as also by the like sentence to *Titus*, after a particular enumeration of old and young, men

1. Tim. 2.4. Tit. 2.11.

and

and women, and of seruants. Is not this also manifest by reason taken from that that elsewhere is said of the will of God; viz. that the Lord doth whatsoeuer hee will in heauen and in earth: and againe, who can resist his will? If God then will haue euery man to be saued, who should perish? Psal. 115.3. 135.6.

To returne to the former place to *Timothie*, the Apostle doth not speake of men only, but also of women: not vsing that word that is onely of the masculine gender, (as he doth afterward in the same chapter, willing men only to make publicke praiers, & expressely restraining women from that worke) but vsing a word of the common gender (the same that *homo* is in latine) for both sexes, and signifying the man and the woman. So great then is the mercy of God, that he will haue the one sex as well as the other, the woman as well as the man, to be saued: and men and women of all ages, sorts, and conditions. 1. Tim. 2.8.

He speaketh likewise of no knowledge which now they haue by nature, but of such knowledge as by grace they must come vnto: therefore he vseth the word *come*.

Finally he declareth the knowledge whereof he speaketh by the subiect saying, *the knowledge of the truth*. What is that truth but the word of God? *Sanctifie them ô father through thy truth*: *thy word is truth*. Or if any man shall interpret these words as a reason of the former petition for the sanctifying of them, because his word that promiseth the sanctification of them is truth it selfe, yet this also confirmeth that that now wee intend. But of these we haue spoken before in opening the commendations of the word in the 19. Psalme. Thus we see that God commandeth and willeth all men whom he hath appointed to bee saued to come likewise to that knowledge of the word. Who then can deny the necessitie of knowledge? Thus much of commandements for knowledge. Ioh. 17.17.

Touching commendations of knowledge of the word, let vs beginne with those of *Salomon*, euen his manifold commendations of wisedome and vnderstanding by the way before touched. Yea, let vs remember that besides his former commendations of wisedome and vnderstanding both in the former places, and also elsewhere, he hath also commended knowledge to be an excellent meanes to keepe men from Flatterers and glozers. For an Hypocrite (saith he) with his mouth destroyeth his neighbour, but through knowledge the iust shall be deliuered. Testimonies commendatory of knowledge. Pro. 3.13. & in 8.10.11. Pro. 11.9.

uered. And this is manifeſt by the example of *Zerubbabel*, and
Ezra. 4. 1, 2. *Ieſhua*. For when the aduerſaries of God, of his Citie, and of his people, offered to build the Temple of the Lord God of Iſrael with them, pretending that they alſo ſought God &c. they by the knowledge and wiſedome of God in them, diſcerned their fraud, and anſwered plainely and boldly, that they had nothing to do with them to build an houſe vnto God: but that themſelues would build, &c.

By the ſame knowledge when *Sanballat* and *Tobijah*, and *Geſhema*, and other enemies of the Iewes ſent to *Nehemiah* to
Nehem. 6. 1, 2. meete them in ſome of the villages of the plaine of *Ono*, with a ſecret intent to doe him ſome miſchiefe, he foreſaw their intent, and auoided the danger. And though they were importunate with him, and ſent vnto him foure times in that behalfe, yet ſtill he anſwered in the former manner, yea, though *Sanballat* ſent the fift time by his ſeruant with a letter vnto him, yet could hee
Verſ. 10. not get within *Nehemiah*. Afterward, when *Shemaiah* of the Prieſts ſtocke, pretending in deuotion a ſequeſtration of himſelfe for prayer in behalfe of *Nehemiah* for the preuenting of ſome danger which he imagined to be towards him, perſwaded *Nehemiah* for the auoiding the ſaid danger to betake himſelfe vnto the Temple, and to ſhut vp himſelfe therein (ô deepe hypocriſie) *Nehemiah* preſently perceiuing that God had not ſent him, but that he pronounced that propheſie againſt him by the hire of *Sanballat*, anſwered moſt wiſely, Should ſuch a man as I flee? and who is there that being as I am would goe into the Temple to ſaue his life? I will not go in. This anſwer *Nehemiah* made by the knowledge of the Scriptures, hauing learned that
Num. 3. 38. there was the ſame regard of the Temple that formerly had been of the Tabernacle, into which no ſtranger, (that is none not be-
Deut. 19. 1. ing of the ſeed of *Aaron*) might flee for ſafegard of his life, there being other places of refuge appointed for other that vniuſtly were purſued for blood. Many other the like examples there are, too tedious to be here produced.

Moſt of all renoumed is the example of our Sauiour, who by the treaſures of wiſedome and knowledge hid in him did alwaies deliuer himſelfe from all dangers how ſecretly and cloſely ſoeuer contriued againſt him: from the tentation of the *He-*
Math. 22. 16. *rodians* by a piece of *Cæſars* coine: from the like of the *Sadducees*
Verſ. 23. thinking to haue grauelled him with their riddle of ſeuen bre-

thren

thren, that had all but one wife: from the like of the Phariſees propounding the queſtion of diuorce vnto him: and (not to trouble you with too many) from the like of the Scribes and Phariſes, bringing vnto him a woman taken in adulterie: and asking whether ſhe were to be ſtoned to death or no. Math. 19. 3. Ioh. 8. 3. &c.

Afterward indeed he was betrayed of *Iudas* not for want of knowledge, or as though he could not haue auoided it, but becauſe he came vnto that houre; and that he might fulfill his Fathers will, and performe the Scriptures in that behalfe. Ioh. 12. 27. Math. 26. 54.

As by theſe, and other the like preſidents you ſee how great a benefit it is by knowledge of the Word to be deliuered from Hypocrits and ſecret enemies, ſo the greatneſſe of this benefit doth appeare the more by the contrarie: namely, how many worthy men for want of this knowledge or becauſe they did not vſe this knowledge were by Hypocrites ſurpriſed, as *Abner* & *Amaſa* by *Ioab*: ſimple hearted *Gedaliah* by curſed *Iſhmael*: & *Habel* at the firſt by his vnnaturall and bloudy brother *Caine*.

But to proceed, knowledge is further commended by the ſame *Salomon*, as hauing the *eies of the Lord ouer it for preſeruation thereof*. That is, for preſeruation of them that haue it. This is ſomewhat more then the former, as the generall is more then the ſpeciall. The former was for deliuerance of the iuſt, ſpecially from Hypocrites: this is for deliuerance of them from all enemies, from all dangers. This might bee illuſtrated by diuers examples; yea, of whole kingdomes profeſſing onely knowledge, and hauing but the meanes of knowledge: though touching many particular members of ſuch kingdomes, not hauing knowledge: much leſſe liuing according to knowledge. For how mightily for a long time were the eyes of the Lord ouer all the kingdome of *Iuda* for preſeruing thereof: euen becauſe of this knowledge among them? Pro. 22. 12.

The like may be ſaid of the mighty preſeruation of little *Geneua*, notwithſtanding many great aſſaults againſt it.

So likewiſe of *Rochel*, being oppugned by the French King, and the chiefeſt power of France for a long ſeaſon. And ouer what kingdome were the eyes of the Lord euer more, then ouer our owne? verily as we haue had more knowledge of the word, and more meanes for knowledge then other kingdomes, ſo wee and our Princes, and our whole State haue had greater aſſaults, and yet the eyes of the Lord haue alwaies beene ſo ouer vs, that

we, and our Princes, and our whole State haue had greater assaults, and yet the eyes of the Lord haue alwaies beene so ouer vs, that we, & our Princes, and whole State haue been preserued from all such assaults, both forreine and domesticall.

Doth not the assault by Spaine against our whole Land in the yeere 1588. and our great deliuerance from the same vpon our humiliation before God by prayer and fasting according to knowledge, witnesse as much? Is not the same as euident by many deliuerances of our most Noble Queene, Queene *Elizabeth*, and in her of the whole Land, from many forreine attempts, and home conspiracies against vs?

Touching the time of our present dread Soueraigne, the pouder treason was such, so heynous, so bloudie, so contrarie to nature, so monstrous, and euery way so horrible, that it may seem to haue beene in plotting and contriuing by all the power of hell, euen euer since there hath beene a power of hell: and was neuer put in practise before, partly because they neuer before had so fit instruments for that their purpose as now they had: and partly because the said power of hell with their popish instruments neuer feared such a desolation and ruine of their kingdome as then they feared. God renew and increase their said feare, without any release, or mitigation thereof. Yet, as monstrous, and as horrible as it was, the eyes of the Lord were vpon our Soueraigne, and vpon vs for his and our preseruation. Yea, euen then did he preserue vs, when our enemies had thought they had effected their desires.

To make narration of particular preseruations of particular persons, as of *Athanasius* and many other, were endlesse, and not so profitable as laborious.

To leaue this testimonie commendatorie of knowledge, let vs further remember, that as in the Prouerbs *Salomon* had oftentimes preferred wisedome, knowledge, and vnderstanding, before siluer, gold, pearles, precious stones, and all things that can be desired, (as we haue heard) so also *Hoshea* doth preferre the knowledge of God (viz. that is no where else to be had but in the word, as before also we haue heard) *before burnt offrings.*

Hosh. 6. 6. *I desired mercie* (saith the Lord by him) *and not sacrifice: and the knowledge of God, more then burnt offrings.* If any reply, that the knowledge of God, there signifieth faith and all true godlines, I answer, that euen this synecdoche, by knowledge to meane all other

other graces for the life to come, is a very great commendation thereof; as noting also that there can bee nothing else, without this knowledge. But of this afterward.

Let the next commendatorie testimonie of Scripture for knowledge, and for proofe of the necessitie of knowledge of the word, be that that our Sauiour saith, *This is life eternall that they know thee the onely true God, and Iesus Christ whom thou hast sent.* Can there be a greater commendation of the knowledge of God, and of Iesus Christ; then to say thereof, that it is life eternall? Is it not likewise a great commendation of the knowledge of God by his word, that it is made a principall part of the new man, *renewed after the Image of God?* as also that it is a speciall point of our future excellencie in the kingdome of glorie, that though here we know but in part, and see but (as) through a glasse darkely: yet then and there we shall see face to face · and know, euen as we are knowne? Ioh. 17. 3. Coloss. 3. 10. 1. Cor. 13. 11. 12.

Last of all, for commendatorie testimonies of Scripture let vs remember, that the Apostle calleth the knowledge of our Lord Iesus Christ by the name of *excellencie of knowledge*, or the *most excellent knowledge.* For indeed what knowledge can bee more excellent, then to know him that is most excellent. All other knowledge in respect here of is base and abiect, vile and contemptible. He that knoweth Christ, knoweth all things necessarie to be knowne: because in him are hid all treasures of wisedome and knowledge, and therefore elsewhere he saith that *he esteemed or determined not to know any thing among the Corinthians, saue Iesus Christ and him crucified.* Hee that thus knoweth not Christ, knoweth nothing as he ought to know. In the same former place also to the *Philippians*, he saith of himselfe, that in respect of that foresaid excellencie of that knowledge, hee had not only at his first tasting thereof, but also did then, after suffering of many hard things for it, so esteeme thereof, that in comparison of it, he accounted all other things as filthy dung, that is in the inwards of beasts. Phil. 3. 8. Coloss. 2. 3. 1. Cor. 2. 2.

Here with that may seeme to accord, that in another place he saith, that to know the loue of Christ, passeth knowledge. I grant that this comparatiue speech (passeth knowledge) in the originall text it is to bee referred to the noune *loue*, not to the verbe *to know*. But what then? Is not loue the subiect of the verbe know? If therfore the subiect of knowledge do passe knowledge, Ephes. 3. 19.

ſhall we thinke that the knowledge it ſelfe thereof is not ſutable?

As knowledge it ſelfe is thus commended, ſo are they that haue the ſaid knowledge. *Paul* ſaith of the beleuing Ro-
Rom.15.14. mans, *that he was perſwaded of them, that they were full of goodneſſe, filled with all knowledge, and able to admoniſh one another.* So alſo
2.Cor.8.7. he commendeth the Corinthians, to haue abounded in euery thing, not only in faith and vtterance, but alſo in knowledge &c. I might heape vp many other the like commendatory teſtimonies to prooue knowledge, euen that knowledge that now wee ſpeake of, to be neceſſary for euery one that will bee ſaued. I might doe the like for them that haue the ſayd knowledge. But why ſhould I trouble you ſo much? This therefore ſhall ſuffice for commendation of knowledge.

Teſtimonies promiſſory of knowledge.

In the third place, according to my former promiſe and proiect, let vs conſider of Gods ancient promiſes of knowledge in theſe laſt times of the Goſpell.

Heere firſt conſider of thoſe in the Propheſie of *Iſaiah*: and firſt of all, that ſpeaking of the kingdome of Chriſt, and propheſying that vnder the ſame none ſhould hurt or deſtroy, hee gi-
Iſai.11.9. ueth this as a reaſon, *becauſe the earth or the land ſhould bee full of the knowledge of the Lord, as the waters couer the ſea.* Doth he not
Iſai.32.1. alſo in another place plainely ſay againe, that *when the King ſhall raigne in righteouſneſſe, and the Prince rule in iudgement*, that is, when Chriſt made manifeſt in the fleſh, ſhall ſhew himſelfe to be the King and Gouernour of the Church, *then the eyes of them that ſee ſhall not be dimme* (or ſhall not be ſhut) *and the eares of them that heare ſhall hearken?* what meaneth he by all this? hee telleth
Verſe 4. vs in the next words, ſaying: *The heart of the raſh* (or haſty, or fooliſh, becauſe all raſh perſons are fooliſh) *ſhall vnderſtand knowledge, and the tongue of the ſtammerers ſhall be ready to ſpeak plainly.* Then followeth, as an effect of the former, that the vile perſon (or the niggard, to note al niggardly men to be but vile perſons, ſprung from the dung-hill, & grubbing in the dung-hill, that is, minding earthly things) ſhall be no more called liberall (though perhaps he giue now & then a penny, or a groat, or a ſhilling, or a pound to ſome good vſe, that requireth 20. times a greater gift)
1 Sam.25.36. nor the churle ſaid to be bountifull, though ſometimes on the ſudden with *Nabal*, he make a feaſt like a King, and repine at it, and pine vpon it an whole yeere after. The ſum of this promiſe is, that vnder the Goſpell there ſhall bee ſuch abundance of knowledge,

knowledge, that euery man ſhall bee able to iudge rightly, and diſcerne things that differ: not to call him liberall or bountifull, that by ſtarts or fits doth giue a ſmall almes, or doe ſome one good deede or worke of mercy, but ſuch onely as ſo meaſureth *his affaires with iudgement, that he is alwaies gracious, full of compaſſion, ſhewing fauour, and lending, &c. giuing a portion not onely to ſeuen, but alſo to eight; becauſe himſelfe knoweth not what euill ſhall be vpon the earth*: and what neede himſelfe may haue of the liberality, mercy and kindneſſe of other. Afterward alſo the Lord by the ſame Prophet ſpeaking of Chriſts comming, promiſeth to giue him not onely for a couenant of the people, but alſo for a light of the Gentiles, to open the blinde eyes, to bring out the priſoners from the priſon, and them that ſit in darkneſſe out of the priſon-houſe. What is this but to giue the knowledge of God to them that are naturally ignorant of him (as all men are) & therby to diſcharge them of their foreſaid bondage and ſlauery to Sathan, and to their owne wicked luſts, and to giue them the liberty and freedome of the ſons of God, wherby they may boldly call him their Father.

Pſa. 112. 4. 5. 6.
Eccleſ. 11. 2.
Iſai. 42. 6. 7.
Acts 26. 18.
Rom 8. 15.
1 Pet. 1. 17.

Doth hee not alſo afterward by the ſame Prophet promiſe, that all the children of the Church generally (yet it may be hee particularly and eſpecially meaneth the children of Iſrael, yet to be called & reſtored) doth he not (I ſay) promiſe again by the ſame Prophet, that all the children of the Church (that are true children, not baſtardly hypocrites) ſhould bee taught of God?

Iſai. 54. 13.

To leaue *Iſaiah*, what ſaith *Ieremiah*? Euen this, that the Lord would giue them Paſtours according to his owne heart. What to doe? To robbe, and poll, and fleece his ſheepe, and to make themſelues fat with their fleſh? Not ſo: (though this indeed be the wofull practiſe of many accounted Paſtours in theſe times) but to feede them. Wherewith? with words of wind, with vaine toyes, eloquent phraſes, and many ſuch matters, as wherby they be neuer a whit the better? No, no: but with knowledge and vnderſtanding? and with what knowledge and vnderſtanding? Euen ſuch as ſhould make them ſo zealous for the Lord, that they ſhould bee ſo farre from feare of profeſſing the knowledge of him, that they ſhould be ready (if need required) boldly and couragiouſly to ſweare the Lord liueth: yet, in truth, in iudgement & in righteouſnes: & that by this their zeale ſo ariſing from knowledge, and guided by knowledge, they ſhould prouoke

Ieremi. 3. 15.
Ierem. 4. 2.

uoke other to bleſſe themſelues in the Lord, and to glory in him.
Ier.9.24. Much more ſhould themſelues glory in this that they vnderſtood, and knew him to be the Lord.

Of all other that is moſt worthy of all obſeruation, which the Lord makes one principall article of his new couenant, that hee
Ier.29.7.31.33 would make in theſe laſt times, namely, that hee would giue them an heart to know him to be the Lord, and that hee would put his Law in their inward parts, and write it in their hearts, and ſo declare himſelfe to be their God, and them to be his people, and that they ſhould no more teach euery man his neighbour, and euery man his brother, ſaying, know the Lord; becauſe they ſhould all know him, from the leaſt of them to the greateſt.

With all the former promiſes, let vs ioyne that in *Ioel*, al-
Acts 2.17. leadged by *Peter* to the ſame purpoſe. What is that? *That in the laſt daies* (that is, in the time of the Goſpell) *he would poure out*
Ioel 2.28. *his ſpirit vpon all fleſh: and that their ſons and their daughters ſhould propheſie: their olde men ſhould dreame dreames: their young men ſhould ſee viſions, &c.* All theſe promiſes and phraſes, did prognoſticate a greater meaſure of the knowledge of God in the time of the Goſpell, then before had beene. So much for promiſes and propheſies in former times, of knowledge of the word and will of God, in theſe latter times of the Goſpell, and ſince the comming of Chriſt.

CHAP. III.

Shewing the further neceſſity of meditation of the word for knowledge, by diuers praiers of holy men for the knowledg of the word in other, as alſo by the reprehenſions of ignorance, and commination againſt it.

NOw it followeth to ſpeak of many earneſt prayers, that many worthy and moſt excellent ſeruants of God haue made for knowledge and for the encreaſe of knowledge. Heere I will not trouble you with the praiers that ſuch men haue made for the knowledge thereof in themſelues, becauſe heereof I haue ſpoken before: but I will onely ſtand vpon ſuch prayers, as ſuch men haue made for knowledge & for increaſe of knowledge in other.

Teſtimonies deprecatory or ſupplicatory for that neceſſity of knowledge.

other. Now therfore firſt of all call to mind, that when a young man complained that *Eldad* & *Medad* did propheſie in the hoſt, & when *Ioſhua* the ſon of *Nun* the ſeruãt of *Moſes* vpon the ſaid complaint, intreated *Moſes* to forbid them that ſo propheſied, call (I ſay) to your mind, that *Moſes* did not only rebuke *Ioſhua* for ſo ſpeaking, & anſwered, *Enuieſt thou for my ſake?* but brake forth alſo to this holy wiſh, *would God that all the Lords people were Prophets, and that the Lord would put his ſpirit vpon them.* Is not this wiſh a kinde of prayer? doubtleſſe, it cannot be denied to haue beene an earneſt and zealous prayer. Num. 11. 29.

In the next place remember that excellent prayer of the Apoſtle for the Epheſians, *That the God of our Lord Ieſus Chriſt, the Father of glorie might giue vnto them the ſpirit of wiſdome and reuelation in the knowledge of him, the eyes of their vnderſtanding being opened* (or, euen opened eyes of their vnderſtanding) *that they might know* (or, to know) *what is the hope of his calling, and what the glory of his inheritance is in the Saints, &c.* Do we not ſee what an excellent prayer the Apoſtle heere made for all the Epheſians, both men and women (not for ſome onely) already called, and in part both illuminated and alſo ſanctified, for further wiſdome, reuelation and knowledge? and that without ſuch encreaſe of knowledge, he inſinuateth that they could not know the greatneſſe of the hope of Gods calling of them, neither the like great glory of the inheritance of his Saints, neither finally the exceeding greatneſſe of his power towards them that beleeue, &c. Epheſ. 1. 17. 18

Amongſt other things alſo which moſt earneſtly he prayeth for afterward in their behalfe, is not this one, that they might be able to comprehend with all Saints, what is the bredth, and length, and depth, and height, and to know the loue which paſſeth knowledge, that ſo they might bee filled with the fulneſſe of God? And doth not the Apoſtle plainely teach, that without that knowledge of the loue of Chriſt, we cannot be filled with all fulneſſe of God? Now where is the ſaid knowledge of the loue of Chriſt to bee found, but onely in the word? wee may indeede attaine to ſome knowledge of the loue of God by his workes: but the loue of Chriſt is no where elſe to bee found, then in the word. To leaue this prayer for the Epheſians, hee doth likewiſe (though ſome what indirectly) pray for the Philippians, in this manner & words, *And this I pray, that your loue* Epheſ. 3. 18. Phil. 1. 9. 10.

may

may abound yet more and more in all knowledge, and in all iudgment &c. In these words I say that *Paul* prayed somwhat indirectly for knowledge in the behalfe of the *Philippians*. For I doe not take the point of knowledge to be the chiefe matter of this prayer, but the pronoune *this* I referre rather to the eight verse, where he had *called God to be his record how greatly he had longed after them all in the bowels of Iesus Christ*. And this I thinke to be the direct matter of his prayer, namely, to be amongst them, that so by his presence and paines, he might further them more and more in knowledge and in all iudgment &c. When therefore he saith, *And this I pray that*, this word *(that)* I interpret, not as a note of the matter of his prayer to be referred to that that followeth, but as a note of the end why hee prayed and so much longed to be among them, namely to the end, that hee might further their knowledge. And the reason of this my interpretation, is not only because the word translated *that*, in the originall text, doth import the end of a thing spoken or done, as well as the matter, but also because of the like place to the
Ro:1.9,10,11. Romanes, the words be these, *God is my witnesse, whom I serue with my spirit in the gospell of his sonne, that without ceasing I make mention of you alwaies in my prayers, making request, if by any meanes now at the last I might haue a prosperous iourney by the will of God to come vnto you. For I long to see you, that I may impart some spirituall gift, that yee may be established.* Here is the very like place, but in more words, and in a diuers order; because whereas in the former place to the Philippians his longing desire to be with them is in the first place, and then his prayer so to be according to his desire in the second: in this place to the Romanes his prayer is first, and then his desire second: but the end, both of his prayer, and also of his desire to be with them, was that he might impart some spirituall gift for the furtherance of their knowledge. To returne to the place to the Philippians, I would haue you further to vnderstand, that though hee mention the loue of the Philippians, yet his speciall meaning is not that their loue might more and more abound, but that their knowledge and iudgment might more and more abound, and accompanie their loue, both towards God, and also towards one another, for the better direction thereof: because otherwise the loue of man both towards God, and also towards man is subiect to great error. It is indeed necessarie for the loue of

euery

euery man more and more to abound, but yet (without preiu- 1 Thess. 4. 10.
dice to the diuers iudgments of other) I take the Apostle in this place especially to aime at this, not that their loue might simply abound, but that it might more and more abound, or increase, and grow in knowledge, and in all iudgement; and that this increase of knowledge and iudgment for the better guiding of their loue, is the especiall thing for which the Apostle longed and earnestly prayed to be amongst them. And indeed except our loue to God and men be daily accompanied with an increase of knowledge, it is in great danger: the one of superstition and idolatrie it selfe, and the other of going too farre, and preferring man before God. For what hath beene the cause of all superstition and idolatrie, but a kinde of loue: yea, of zeale towards God without knowledge. *I beare them record* (saith the Apostle speaking of the Israelites) *that they haue a zeale of God,* Rom: 10. 1, 2.
but not according to knowledge, and so in that zeale of God without knowledge they opposed themselues to Christ and to the gospell. So without knowledge and iudgment, our loue to men may either come too short, or goe too farre, or otherwise faile in the manner thereof: and therefore according hereunto, *he that loueth his brother* is said to *abide in the light, and to haue no* 1. Ioh: 2, 10, 11
occasion of euill in him: but *he that hateth his brother* is said to *be in darknes, and to walke in darknes, not knowing whither he goeth &c.* yea, therefore the best that are, their loue being crackt do easily erre in iudgment. Great was *Dauids* loue towards *Mephibosheth* 2. Sam: 9. 7.
for his father *Ionathans* sake, but when this his loue was crazed by the false accusation of *Ziba*, how did *Dauid* not searching chap. 16. 4.
by examination the knowledge of the truth erre in iudgment against *Mephibosheth?*

But to proceede, the next prayer for knowledge is in behalfe of the Colossians, euen that *they might be filled with the* Col: 1. 9, 10.
knowledge of Gods will in all wisdome and spirituall vnderstanding, that they might walke worthy of the Lord in all spirituall pleasing, being fruitfull in euery good worke and increasing in the knowledge of GOD.

With such prayers and petitions we may also ioyne Thanksgiuings for knowledge, because thanks-giuing is a branch of 1. Sam: 2. 1.
prayer, *Hanna* being said to haue prayed, when all that shee said was nothing but a thanks-giuing.

Touching thanks-giuing therefore our Sauiour him-selfe is said

Luc. 10. 21. Matth: 11. 25. said to haue *reioyced in spirit* in behalfe of his Disciples, and to haue said, *I thanke thee ô Father, Lord of heauen and earth, that thou hast hid these things from the wise and prudent, and hast reuealed them vnto babes*, So *Paul thanked God alwaies* in behalfe of 1. Cor: 1. 4, 5. the Corinthians for *the grace of God giuen them by Iesus Christ*. And what was that grace of God? *That in euery thing they were inriched by him in all vtterance and knowledge.*

To conclude this point, did the Apostle so often, and so earnestly pray for knowledge, and for the daily increase of knowledge in all sorts (men and women; young and old) of the beleeuers to whom he did write: and did our Sauiour himselfe so heartily and in spirit reioyce and giue thanks to his Father for the reuelation of his kingdome to his disciples: and did *Paul* so alwaies giue thanks to God for the Corinthians, that they were inriched in all knowledge, accounting the same as an excellent grace of God giuen them by Iesus Christ: and finally hath the Holy Ghost thought it meete to leaue these prayers and requests vpon the file of holy records for the euerlasting instruction of the Church, and shall any man thinke knowledge not to be necessarie for euery member of the Church that will be and shall be saued? This shall suffice to haue spoken of this kinde of testimonie of Scripture for demonstration of the necessitie of knowledge of the word to saluation.

Testimonies reprehensorie of ignorance. Now it followeth that I do also shew you the same by testimonies reprehensorie of ignorance, as likewise by the threatnings of God against ignorance. My first testimonie of this Leuit. 4. 1. &c. sort shall be the Law of *Moses* for sacrifices for sinnes of ignorance, committed either by the Preists of old time, or by the whole congregation, or by the ciuill gouernours, or by any one of the common people. For certainely, this law is a plaine testimonie of Gods great dislike of ignorance in any whosoeuer: shewing the same to be punishable, except sacrifices be offered for expiation thereof.

In the second place let vs remember that *Iob* amongst the speciall notes of most desperate wicked men, euen such as in Iob. 21. 14. &c. defying manner bad *the Lord to depart from them*, and that blasphemously disgraced his ordinance of prayer to haue no profit therein, reckoneth this also, that they boldly said they *desired not the knowledge of his wayes.*

So the *Psalmist* and the Prophet *Ieremiah* make the *not knowing*

ing of God, a note of the very heathen, worthy to be prayed a- Psal. 79. 6.
gainſt, euen to haue the wrath of God powred out vpon them. Ierem. 10. 25.
Next hereunto, let vs remember how *Salomon* often diſgraceth
ignorance. For firſt of all doth he not call all by the name of
fooles and ſimple perſons, (euen ſimple without any mixture of Pro. 1 22.
grace and heauenly wiſdome in them) that *hate knowledge* &c.
Doth he not ſay further, that becauſe ſuch fooliſh men *will not*
hearken to the inſtruction of wiſdome, therefore the Lord will laugh verſ. 26.
at their calamities, and mocke when their feare commeth &c?
Alas if the God of pitty will ſo laugh, who will, or can ſhew
compaſſion? Doth he not further ſay, that *eaſe and proſperitie* verſ. 32.
ſhall ſlay ſuch fooles: that *as the wiſe ſhall inherit glory, ſo ſhame* Chap. 3. 35.
ſhall be the promotion of fooles: that *the wicked man ſhall dye* Chap. 5. 23.
without inſtruction, and ſhall goe aſtray in the greatnes of his folly:
that *a rod and ſtripes are for the backe of him that is voide of vn-* Chap. 10. 13.
derſtanding: that *fooles dye for want of wiſdome*: that *fooles ſhall* 19. 29. 26. 3.
be ſeruants to the wiſe in heart: that *the very companions of fooles* Chap. 10. 21.
ſhall be afflicted: and that *the ſoule is not good without knowledge.* Chap. 11. 29.
Doth he not like wiſe ſpeake much in the diſgrace of fooles and Chap. 13. 20.
fooliſhnes in his booke of Eccleſiaſtes? Chap. 19. 2.
Eccleſ. 10. 12,

To leaue *Salomon*, come wee to *Iſaiah*, out of whom I will 13, 14, 15.
onely alledge two teſtimonies of the former ſort. The firſt is
that where the Lord ſaith by him, *Therefore my people are gone* Iſai: 5. 13.
into captiuitie, becauſe they haue no knowledge. And to ſhew more
plainly how odious ſuch ignorance was vnto him, he ſaith fur- verſ. 24.
ther in the ſame chapter, *Therefore as the fire deuoureth the ſtub-*
ble, and the flame conſumeth the chaffe, ſo their roote ſhall be rotten-
neſſe, and their bloſſome ſhall goe vp as duſt, becauſe they haue caſt
away the law of the Lord of hoaſts, and deſpiſed the word of the holy
one of Iſrael. So hee doth both threaten a fearefull iudgment
againſt them becauſe they wanted knowledge, and alſo ſheweth
what knowledge he thereby ment, namely the knowledge of
th e law and word of God.

My next teſtimonie out of *Iſaiah* is that where hee reproueth
the generall ignorance of his time in theſe words, *Whom ſhall he* Iſai: 28. 9, 10,
teach knowledge, and whom ſhall he teach to vnderſtand doctrine?
Them that are weyned from the milke and drawne from the breſts.
For precept muſt be vpon precept, precept vpon precept, line vpon line,
line vpon line, here a little and there a little. The Prophet in theſe
words noteth, that whatſoeuer they boaſted of their know-

ledge

ledge and iudgment for discerning of spirits, yet indeed they were as voide of knowledge as little sucking children, and that they had neede to be taught as little children vse to be taught, lesson after lesson, yea, short lessons at a time; now a little, and then a little.

As the Lord did thus reproue ignorance by the Prophet *Isaiah*, so he doth the like by the Prophet *Ieremiah*. For first of all hauing complained that such as did execute iudgment and seeke the truth were so rare in *Ierusalem*, that though a man should runne to and fro, through the streetes to seeke such, yet he could hardly finde them &c, then he speaketh thus of his owne thoughts, *Therefore I said, Surely these are poore, they are foolish: for they know not the way of the Lord, nor the iudgments of their God.* What do the way and iudgments of the Lord signifie, but the reuealed will of God in his word, according to which men are to walke, and to frame all their iudgement? Doth he not therefore plainly teach that all are poore and foolish, that are ignorant of the said way and iudgement of the Lord? Is not this a great reprehension of such ignorance? and doth it not shew the necessitie of knowledge?

Ierem: 5. 1.

verf. 4.

Neither is the said Prophet content with the foresaid reprehension or complaint of their ignorance, but afterward he speaketh againe to the same purpose: *How do yee say* (saith he) *we are wise, and the law of the Lord is with vs? &c. The wise men* (viz. that so thought themselues) *are ashamed, they are dismaid and taken: Loe, they haue reiected the law of the Lord, and what wisdome is in them?* What can be more plainly said to shew that there can be no wisdome without the knowledge of the word? Is not therefore this knowledge necessarie? Verily it is the more necessarie because vpon the former reprehension of their ignorance thereof, he groundeth a fearefull commination, of *giuing their wiues vnto other, and their fields vnto them that should inherit them*; amplifying also their said ignorance and neglect of the word of God for true wisdome by the cause thereof, namely, because euery one of them from the least euen to the greatest was giuen to couetousnes &c.

Ierem. 8.8.

verf. 10.

Couetousnes one speciall cause of ignorance.

Afterward also hee saith againe, that *euery man in his knowledge was brutish.* What is this, but that for true knowledge, they were (in a manner) as voide thereof as bruit beasts. This hee declareth by the fruit thereof, their great idolatrie.

Ierem: 10. 14. 51. 17.

And

And this indeed is truly that deuotion, whereof the Papists doe proclaime ignorance to be the mother.

But what? Shall I reckon vp all the propheticall reprehensions and comminations against ignorance? That were a labour endles, at least more tædious than profitable. I will therefore adde but one more, namely of the Prophet *Hoshea*, as the which is so pregnant that I cannot at any hand omit it. For amongst other sinnes for which hee telleth them that the Lord had a controuersie with the inhabitants of the land, hee reckoneth this one, yea as the cause of the rest, that *there was no knowledge of God in the land:* and then he threatneth many iudgements in that behalfe, and last of all addeth, *My people are destroyed for lacke of knowledge, I will also reiect thee, that thou shalt be no Preist vnto me; seeing that thou hast forgotten me, I will also forget thy children.* Thus much for reprehensions of ignorance, and comminations against ignorance in the old Testament. Hoshea 4. 1. verse. 6.

The New Testament likewise is as plentifull in that behalfe. When the disciples of our Sauiour asked him the meaning of the parable touching that that went into a man, and came likewise out, he reproueth them thus, (not for asking the meaning, but) for their ignorance therby bewrayed, *Are ye also yet without vnderstanding? Marke* also expresseth the same somwhat more emphatically, saying, *Are yee so without vnderstanding also?* Both seeme to note a kinde of admiration in our Sauiour of their ignorance. *Marke* in respect of the greatnesse thereof by the word *so: Matthew* in respect of the time, by the word *yet:* that is, after that our Sauiour had beene so long with them, & had so long instructed them: and yet by computation of times in the gospell, he had not then been with them and instructed them three yeares. Doth not *Paul* also tax and rebuke euen certaine women, that had beene *euer learning, and neuer could come to the knowledge of the truth?* Doth not the Apostle likewise reproue the Hebrewes, because that whereas *for the time they ought to haue beene teachers*, yet themselues had neede to bee taught the principles of the oracles of God, and were become such as had neede of milke, and not of strong meat? It is also a fearefull thing against ignorance, that the last comming of our Lord Iesus Christ to iudgment, is described to be in flaming fire to take vengance of them that know not God, and that Matth: 15. 16. 2 Tim: 3. 7. Hebr: 5. 12. 2. Thess. 1. 8.

obey not the Gospell of our Lord Iesus Christ. What can bee more to the reproofe of ignorance, and consequently to shew the necessitie of knowledge, then to describe the wicked of whom the Lord in flaming fire shall take vengeance by this, that they know not God? To conclude this kinde of testimonies, it is no small disgrace of ignorance, and therefore no weake argument for the necessitie of knowledge, that ignorance is often called by the name of *darknesse*: and that all before their calling, are said to haue beene foolish (or vnwise) and disobedient, deceiued &c.

Act 26 18. Ephes. 5. 8. 1. Pet 2. 9. Tit. 3. 3.

Seeing then there are in Scripture so many commandements for knowledge, so many commendations of knowledge, so many ancient promises thereof in these latter times; so many earnest praiers of holy men for it: so many reprehensions of ignorance, may we not safely conclude knowledge to bee necessarie for euery one that will be saued? and that therefore also it is necessarie to meditate on the word in behalfe of knowledge?

Thus much for my first argument for the necessitie of meditation of the word by euery man for knowledge, taken from testimonies of Scripture in that behalfe.

CHAP. IIII.

Containing other arguments for the necessitie of meditation of the word for knowledge.

Other arguments for the necessitie of meditation for knowledge.

1. *Argum.*

NOw I come to other arguments for the same point of an other sort. Here let vs first of all consider, that all that will be saued in the world to come, must in this world bee the children of God. None can be Gods heires, but such as are his children. Men may haue heires by consanguinity, and neerenesse of bloud; but none can bee Gods heyres, but they are his children by adoption and by incorporation into Christ Iesus the only naturall sonne of God. Therefore the Apostle saith that wee haue not receiued the spirit of bondage againe to feare, but the spirit of adoption, whereby we crie *Abba, Father*: and that the spirit it selfe breareth witnesse to our spirits that we are the children of God; and if children then heires: heires of God, and

Rom. 8. 15, 16, 17.

ioint

ioint heires with Christ. In another place also he saith, *If a son, then an heire of God through Christ.* So first wee must be sonnes then heires. *Peter* also ioineth together *regeneration or begetting againe, and hope of an inheritance immortall &c.* Whosoeuer therfore will be Gods Heires must first bee his children. They that are not his children cannot looke to be his heires. If any shall denie this consequence to be good, that because all Gods children shall also be his heires, therefore none shall bee his heyres, but such as are his children, Christ himselfe doth answere this cauill, and maketh it good, that none but Gods children shall be his heires. *Verily, verily I say vnto thee* (saith he to *Nicodemus*) *except a man be borne againe, he cannot (so much as) see the Kingdome of God.* And againe for more certainty thereof, *verily verily I say vnto thee, except a man be borne of water and of the spirit, he cannot enter into the kingdome of God.* If they that be not borne againe, and so made the children of God, cannot see the Kingdome of God, neither enter thereinto, can they be Heires thereof? The Apostle also subscribeth vnto this consequence, *Now this I say brethren, that flesh and blood cannot inherit the Kingdome of God, neither doth corruption inherit incorruption.*

Galat. 4. 7.
1. Pet. 1 3, 4.
Ioh. 3. 3.
Vers. 5.
1. Cor. 15. 50.

Is it so? Then also consider that this God, whose children & heires we professe our selues to be, is most wise, yea, onely wise. Consider further, that as *we must bee holy as he is holy* so also wee must be wise as he is wise. Otherwise wee cannot but be a great disgrace, and griefe, and heauinesse of heart vnto him: *A wise sonne* (saith *Salomon*) *maketh a glad father*: and on the contrarie, *He that begetteth a foole hath no ioy*: And againe, *A foolish sonne is a griefe to his father, and a bitternesse to her that bare him.* And againe, *A foolish sonne is the calamitie of his father.* If this bee so betwixt earthly fathers and earthly children, shall wee not thinke much more, that a foolish childe of God is a disgrace to God? As therefore we tender the honour of God, and would bee loth to be a disgrace and griefe vnto him, so it behoueth vs to meditate of the word, that we may be made wise thereby: yea, necessitie lieth vpon vs to labour for that knowledge whereby wee may the better resemble our most wise heauenly Father, as also assure our hearts of our adoption to be his sonnes here, and his heires in the world to come, and in the kingdome of heauen. Without this knowledge wee cannot haue assurance, either of our present adoption, or of our future inheritance.

Rom. 16. 27.
Iude. 25.
1. Pet. 1. 15.
Pro: 10. 1. 15. 20.
Pro: 17. 21.
Vers. 25.
Pro. 19. 13.

2. *Argum.* Without knowledge, no faith, no grace, no Christ.

Moreouer for the better demonstration of the necessitie of knowledge vnto saluation, let vs consider, that without knowledge there is no faith, no grace, no Christ. The first appeareth by many scriptures: The Prophet saith, *they that know thy name will put their trust in thee.* When our sauiour saw euen many of his disciples for some doctrine deliuered by him, but not conceiued by them, vtterly to forsake him, and to walk no more with him, he not doubting, but onely as trying the twelue asked them, whether they also would forsake him? *Peter* answering in the name of all the rest said, *Lord to whom shall wee goe? thou hast the words of eternall life, and wee beleeue and know, that thou art that Christ &c.* do we not here plainely see beliefe to be described by knowing? and that therefore no man believeth or hath faith, that knoweth not vpon good ground and by his owne sense, or at least that hath not with such sense and feeling knowne Christ Iesus to be the sonne of the liuing God? Therefore also this knowledge is commended by our Sauiour himselfe *to bee euerlasting life*, as before we heard. Is it not therefore sufficiently euident that without knowledge there is no faith?

Psal. 9. 10.

Ioh. 6. 68.

Ioh. 17. 3.

Ephes. 4. 13. Tit. 1. 1.

The Apostle *Paul* also ioyneth together *faith and the knowledge of the sonne of God:* as also *the faith of Gods elect, and knowledge according to godlinesse*, as describing the former by the latter; and so teaching that there is not the former without the latter, no faith without knowledge.

No grace without knowledge. 2. Pet. 3. 18.

As there is no faith without knowledge, so likewise that there is no grace without knowledge, appeareth by the exhortation of *Peter* before mentioned for *growing in grace and in the knowledge of our Lord Iesus Christ.*

No Christ without knowledge. Phil. 3. 7. 8.

The same is euident of no Christ without knowledge by that of *Paul* to the *Philippians* before also alleaged. For the Apostle hauing first said, *that the things that had beene gaine vnto him hee had accounted losse for Christ*, to expresse his meaning more fully he saith againe, *yea doubtlesse, and I account all things but losse for the excellencie of the knowledge of Christ Iesus my Lord &c.* Here hauing before named onely Christ, afterward in the next verse, he saith for the excellencie not of Christ alone, but of the knowledge of Christ. Who seeth not but that by this change he plainly noteth that without the knowledge of Christ, no man hath obteined or wonne Christ himselfe? And indeed how can it be otherwise, sith *in Christ are hid all the treasures of wisedome and knowledge,*

Coloss. 2. 3.

knowledge, becauſe *in him alſo dwelleth all the fulneſſe of the God-head bodily*. How therefore can any man haue Chriſt himſelfe, that hath not alſo wiſedome and knowledge by him? or that is ſtill a foole and ignorant? Sith then beloued theſe three points are ſo plaine, namely that without knowledge, there is no faith, no grace, no Chriſt, what doth let but that wee may conclude, that alſo without knowledge there is no ſaluation? For doth not the whole Scripture with one conſent teach vs, that we are ſaued by faith, by grace, by Chriſt, and that we cannot be ſaued by any other meanes, then by faith, by grace, by Chriſt? Verſ. 9.

3. *Argum.* Without knowledge, no praiers.

Moreouer in the next place let vs conſider, that without knowledge it is not poſſible for any man, rightly to make any praiers or ſupplications to God, either for himſelfe or for any other. For *how ſhall they call on him, in whom they haue not beleeued, and how ſhall they beleeue in him, of whom they haue not heard? &c.* As here he teacheth, that beleeuing and praying are inſeparable companions, and that no man beleeueth that doth not by praier call vpon God, ſo he doth as plainely teach that no man can pray that hath not knowledge. This is meant by the word hearing. Rom. 10. 14.

Haue we not alſo before heard both that *Iob* maketh it a note of a moſt wicked man to deſpiſe praier, and alſo that the Pſalmiſt and the Prophet *Ieremiah* doe deſcribe the heathen by their ignorance of God, and by their not calling vpon God: and thereby teach, that they that know not God cannot call vpon him? do not both the ſaid Prophets pray likewiſe *poure out his wrath vpon ſuch heathen?* if then the wrath of God belong to ſuch, may we thinke that ſuch ſhall be ſaued? Iob. 21. 15. Pſal. 79. 6. Ier. 10. 25.

4. *Argum.* All ignorant of Gods word are in darkneſſe.

To proceede yet further in the neceſſitie of meditation of the word for knowledge, let vs well conſider, that all that are ignorant of God, and of his word, are in darkneſſe, in the ſhaddow of death, and in the power of Sathan. This is manifeſt by the ſong of *Zechariah* at the circumciſion of *Iohn* the Baptiſt. For hauing ſaid that *the day ſpring from aboue had viſited them*, hee amplifieth the ſame by the end, *to giue light to them that ſit in darkneſſe, and in the ſhadow of death*. What is to giue light but to inſtruct in knowledge? and what is darkneſſe, and the ſhadow of death, but the fearefull ſtate of all them that are without that knowledge? Luc. 1. 78. 79.

The ſame is further teſtified by *Paul*, for this he maketh to be

the end both of the Lords appearing vnto him in his iourney to *Damascus*, and also of his deliuerance from the people, and from the Gentiles to whom the Lord would send him, namely,

Act.26.17,18. *to open their eyes, and to turne them from darkenesse to light, and from the power of Sathan vnto God that they might receiue forgiuenesse of sinnes, and inheritance among those that are sanctified by faith in him,* that is in Christ. To open their eyes, is to make them partaker of sauing knowledge: and so he teacheth that without the same sauing knowledge, men are in darknes, in the hands and power of Sathan, without forgiuenesse of sinnes, without any inheritance among the Saints. Is not this a miserable state, ~~a miserable state~~, a miserable condition? Can there bee any saluation to them that are therein? Verily there cannot. For what is saluation, but to be deliuered from darkenesse and the power of Sathan vnto God, and to haue forgiuenesse of sinnes, and inheritance among them that are sanctified by faith in Christ?

5. Argum. All that will be saued must here be Kings and Priests. Exod. 19.6.

Furthermore all that wil be saued in the world to come, must in this world be Kings and Priests. This was promised to the Israelites, as an argument to prouoke them to obey the voice of God, and to keepe his couenant, namely, that they should bee vnto God a kingdome of Priests. What is it to bee a kingdome of Priests, but to be Kings and Priests? And therefore *Peter* expresseth the same by the like attribute of a royall Priesthood.

1. Pet. 2.9.

Reuel. 1.6. *Iohn* likewise the Diuine (or Euangelist) maketh both these an effect of Christ, saying, *that he had made vs Kings and Priests vnto God.* The 24. *Elders* likewise in their new song in praise of the

Reuel 5.1. Lambe doe acknowledge him worthy to take the booke (before said to be in the right hand of him that sate vpon the throne)

Vers 9. and to open the seales thereof, as becausse he had beene slaine, and had redeemed them by his blood out of euery kindred, and and tongue, and people and nation: so also becausse hee had made them (by his said death and worke of their redemption, and by his owne kingly dignitie) vnto God Kings and Priests, by vertue whereof they should reigne euen vpon earth, or ouer the earth & earthly things, as trâpling them all vnder their feet. If then all that are redeemed and will be saued be here Kings & Priests, and so must be, is it not necessarie they should haue knowledge? Is it not a disgracefull thing for a King to bee an ignorant person: yea, is there not a *woe pronounced to that Land* (to

Eccles. 10.16. note the wofull state thereof) *which hath a childe to be their king?*

And

And doth not the Lord threaten *Ieruſalem* and *Iuda* for their great ſinnes, *to giue them children to be their Princes, and babes to rule ouer them?* What in theſe places is meant by children and babes? Only ſuch as are children and babes in age? Not ſo: but them that are ſuch in knowledge and vnderſtanding. *Ioaſh* was but ſeuen yeeres old when he began to reigne ouer *Iuda*: yet how well he gouerned the kingdome all the time of his young age in the daies of *Iehoiada* the Prieſt, the Scripture recordeth. The like it doth record of *Ioſiah* for his whole reigne, being, but eight yeeres old when hee began to reigne, and reigning 31. yeares. May we not ſay the ſame of King *Edward* the ſixt (of moſt bleſſed memory) in this kingdome of England? as alſo of the raigne of our moſt noble King that now is, ouer Scotland, as well in the time of his minoritie as afterward?

Iſa. 3. 4. 2. King. 11. 21. 2. Chro. 24. 1. 2. King. 22. 1. 2. Chro. 34. 1.

As it is a diſgracefull thing for Kings to bee without knowledge, ſo is it for Prieſts. *For ſhould not the Prieſts lips keep knowledge, and the people ſeeke for knowledge at his mouth?* Haue we not alſo heard before, that the Lord ſpeaking vnto all the people of Iſrael as vnto a kingdome of Prieſts, and (as it were) vnto one Prieſt, threatneth, that becauſe *they had reiected knowledge hee would reiect them, that they ſhould be no Prieſts vnto him?* Doth not alſo the Lord elſewhere complaine of the Prieſts of old time, euen of the law, that they wanted knowledge, and were not able to teach the people, ſaying *that they were blinde watch-men, all ignorant, all as dumbe-dogges, that could not barke? &c.* Shall theſe titles then of Kings and Prieſts belong vnto vs: and ſhall wee be ready to apply the ſame to our ſelues, and to ſtand vpon our dignity in that behalfe, and ſhall we be ignorant? or ſhall wee thinke that wee neede not meditate of the word for the obtaining of knowledge ſutable to the ſaid title? What the title of a Gentleman is without liuing fit to maintaine the port of a Gentleman, or without knowledge how to carry himſelfe in faſhion of a Gentleman, ye all know. The like is to bee ſaid of the Titles of kings & Prieſts without knowledge beſeeming the ſame. How can we free our ſelues from that reproch that iuſtly belongeth vnto vs if we ſhall neglect ſuch knowledge? yea, how can we performe any office belonging to our kingly or prieſtly dignitie without knowledge? How can wee either rule our owne hearts, or ſubdue our other ſpirituall enemies, or performe any other duty of our princely dignitie without knowledge fit for

Malach. 2. 7. Hoſh. 4. 6. Iſa. 56. 10.

Rom: 12. 1. Pſal. 4. 5. Pſal. 50. 14. Pſal. 141. 2. Heb. 13. 16. Phil. 2. 17. 2. Tim. 4. 6.

the ſame? Touching alſo our prieſtly calling, how can wee either inſtruct any whom the Lord hath commanded vs to inſtruct: or offer the ſacrifices, either generally of our ſoules and bodies, *and of all righteouſneſſe:* or particularly of praiſes both for his goodneſſe and greatneſſe in himſelfe, and alſo for his mercy, to our ſelues, and of prayers for our ſelues and for other, and of doing good and diſtributing, and laſtly of our life it ſelfe (if God ſhall call vs thereunto) vpon the ſacrifice and ſeruice of Gods elect, How (I ſay) can we either teach other, or offer theſe ſacrifices (not propitiatorie, but euchariſticall and ſupplicatory) belonging to our prieſtly dignity, without ſuch knowledge as is neceſſary in that behalfe?

6. Argum. The knowledge of God one end of Chriſts comming. 1. Ioh. 5. 20.

In the next place let vs not omit, that this is noted to bee one end of Chriſts comming into the world, and taking our nature vpon him, & giuing vs vnderſtanding, namely, that ſo we might know him that is true, that is God himſelfe, as he hath reuealed himſelfe vnto vs in his word. If therefore we ſhall neglect knowledge, ſhall wee not as much as in vs lieth fruſtrate the end of Chriſts comming? yea, ſhall we not therein do great wrong and iniurie vnto Chriſt? Is it a ſmall matter to fruſtrate the long iourney of any friend, and to ſend him away not obteining that for which he came? The greater that any man is that taketh a great iourney in our behalfe, is it not the greater wrong in vs vnto him, to make him to looſe his iourney? Oh then how great an iniurie and indignitie is it vnto the ſonne of God, for vs baſe men to fruſtrate his comming from heauen to earth, that wee may know him that is true? Can any ſuch man hope or thinke he may be ſaued? In this reſpect therefore wee againe ſee, that knowledge of the myſteries of our ſaluation, and that meditation of the word for obtaining of knowledge is neceſſarie for euery one that deſireth ſaluation it ſelfe.

7. Argum. The enemies of mans ſaluation crafty and ſubtle. Reuel. 12. 9. and 20. 2.

To finiſh this point, let vs conſider one thing more, namely, the craft, cunning, and great ſubtlety of the enemies of our ſaluation. For is not Sathan or the Deuill in reſpect of his craft, cunning and ſubtlety, called by the name of the old Serpent? At the very beginning did he not ſhew himſelfe ſo to be? 1. In aſſaulting the woman and not the man. 2. In aſſaulting her when ſhe was alone. 3. In aſſaulting her not immediately in his owne perſon, but in and by another creature. 4. In making choice of the viſible ſerpent aboue all other creatures, becauſe he knew

knew him to be the wittieſt of all other creatures beſides man, and therefore the fitteſt for his turne. And fiftly, that he began his ſaid aſſault, only by way of queſtioning & conference with the woman, about that that God had before ſaid vnto them, thereby to make way to winde himſelfe further into her?

The ſame is to be ſayd of his transforming himſelfe into the ſhape and habit of *Samuel*, and ſpeaking as *Samuel* for the bringing of *Saul* into a deſperat mind, &c. & for bewitching of men then liuing, and of all future ages, with this errour, that witches haue power ouer ſoules departed, euen ouer the ſoules of the righteous. I might further ſhew the craft and ſubtilty of our ſaid enemie, by his manner of dealing with *Dauid*, in taking the aduantage of him, when he was alone, for the prouoking of him to luſt with *Bathſheba* the wife of *Vriah*, as alſo of his maner of dealing with our Sauiour, in ſetting vpon him in the wilderneſſe, in taking the aduantage of time, after forty daies faſting, and of his hunger after his ſaid ſo long faſting, to perſwade him to command thoſe ſtones to be made bread: in fortifying and ſtrengthening his ſaid tentation and the reſt with texts of Scripture, in leauing ſuch words out of the ſayd Scriptures ſo alleadged by him, as he thought might any waies hinder his ſaid tentations, in the order of his ſaid tentations, in that he marſhalled the greateſt in the laſt place, and diuers other waies. Theſe things (I ſay) I might further ſhew by his manner of dealing from time to time, as with *Dauid* and Chriſt himſelfe, ſo alſo with other of Gods children. But if I ſhould ſo doe, I ſhould be too tedious. 1 Sam. 28.

As Satan and all Sataniſts, that is, all the diuels and vncleane ſpirits of the bottomeleſſe pit are generally thus crafty and ſubtill, ſo more particularly be they skilfull in the Scriptures themſelues, for the peruerting and ſubuerting of all ſuch as are not ſufficiently inſtructed in them, whereby to anſwer all obiections taken from them. The greateſt Diuine in the world is not deeplier learned in the Scripture (for learning according to the letter, and for bare mentall knowledge) then Sathan is. There was neuer any part of the word of God, deliuered to any part of the Church at any time, the which Satan hath not heard as well as they to whom the ſame was deliuered. For the children of God are neuer aſſembled before God to heare his word, but Sathan alſo is in the middes of them. Is not this manifeſt, by that that

1 King. 22.19. that is ſaid of the Lord ſitting vpon his throne, *with all the hoſt of heauen ſtanding by him, on his right hand and on his left hand*: the lying ſpirits alſo beeing there preſent, and offering their ſeruice to ſeduce *Ahab* by the mouth of all his Prophets, that ſo hee might fall at *Ramoth Gilead*? Is it not manifeſt by that that is written in the booke of *Iob*, of a day *wherein the ſons of God came* Iob 1.6. & 2.1. *to preſent themſelues before the Lord, Satan himſelfe alſo comming among them*? Shall wee vnderſtand this of the holy Angels ſtanding before God and miniſtring vnto him in the heauens? What hath Satan to doe in ſo holy a place, the moſt holy of holies? Can ſuch vncleane ſpirits haue any entrance thither? *Without* Heb.12.14. *holineſſe no man* (or none whatſoeuer) *can ſee the Lord*: Can Sathan then moſt vnholy and moſt vnpure, bee in the place of Gods glory?

But to returne to the point of Sathans preſence, where and whenſoeuer the word is preached, is it not further manifeſt by Zech.3.1. Sathans ſtanding, euen before the Lord, at the right hand of *Ioſhua* the high Prieſt to reſiſt him? did he ſtand at the right hand of ſo worthy an high Preiſt, to reſiſt and hinder him in that word that the Lord ſhould ſpeak vnto him, and in that worke wherin the Lord ſhould employ him? and ſhall we thinke that hee is at any time abſent from other the childreu of God, when they heare the word of God, and are by the ſayd word commanded this or that worke?

Finally, is not the ſame manifeſt by the interpretation of the fowles of the Heauen, gathering and picking vp the ſeede of the Marc.4.15. word ſowen in the high-way, to bee Sathan that commeth immediately, as ſoone as ſuch haue heard the word, and taketh the ſame out of their hearts?

As Sathan hath beene thus preſent from the beginning, at preaching of the word publikely, ſo is he alwaies at the elbowes of euery one, that either readeth the word priuatly by himſelfe, or conferreth thereof with any other, to heare whatſoeuer any ſuch doe read or conferre of.

From all the premiſes we may conclude, that hee is the moſt ancient ſtudent of the word: becauſe hee alwaies liueth and neuer dieth: neither is the number of vncleane ſpirits any more or leſſe, then it was at their firſt caſting out from the heauenly places.

Moreouer, as Sathan is thus ancient an hearer and ſtudent (as

(as it were) of the word, ſo alſo in reſpect of his ſpirituall nature free from all compoſition, and without all mixture of any thing that may hinder his capacity, he is quicke and nimble in apprehenſion of any thing deliuered by word or writing: herein farre paſſing the ſharpeſt witted men that euer were in the world, either among the heathen, or in the Church of God: neither doth his ſayd apprehenſiue faculty decay, but is daily by experience more and more encreaſed.

His memory likewiſe is ſutable to his capacity: Hee neuer hath heard any thing, but he remembreth the ſame: He hath not forgotten any thing that euer he heard. Can any man therfore be compared vnto him? vndoubtedly, I may ſafely conclude in the former reſpects, that hee knoweth more of the word, then any Diuine in the world whatſoeuer, how great a ſcholler ſoeuer he be? doth it not then ſtand vpon all men that will be ſaued, to be well furniſhed with the knowledge of the word, whereby they may be able to anſwer all things that by Sathan ſhall be, or may be obiected out of the word againſt them: as alſo whereby they may maintaine & defend whatſoeuer they haue ſoundly learned out of the word for their comfort againſt all aſſaults of Sathan to the contrary? Such as Satan himſelfe is (our cheefe and principall aduerſary) ſuch (in ſome ſort) are all our other aduerſaries) as being his inſtruments, and inſtructed by him to hinder our ſaluation, and to worke our damnation. For it is ſaid of all the children of this world, that they are wiſer in their generation (or in their kinde) then the children of light. This is alſo manifeſt by their dealing from time to time with the children of light. Luc. 16. 8.

How did *Balaam*, when he might not be ſuffered to curſe the Iſraelites, yet by his wicked and diuelliſh counſell to *Balaak* lay a ſtumbling blocke before them, whereby he drew them to ſin, and ſo prouoked the wrath of God againſt them; that there periſhed of them foure and twenty thouſand. Reuel. 2. 14. Num. 25. 9.

How craftily did the aduerſaries of *Iuda* and *Beniamin* offer their helpe (as before wee heard) to *Zerubbabel* and other for building the Temple of Ieruſalem, when they meant nothing leſſe, but ſought by all meanes to hinder the ſame. Ezra 4. 1.

The like we haue alſo before heard of *Sanballat*, *Tobijah*, and other, pretending great kindneſſe to *Nehemiah*, but indeed endeauouring thereby to ouerthrow him? Nehem. 6. 1.

How

Ierem. 41. 1. How did wicked *Ismael* by craft and subtilty most cruelly kill *Gedaliah* and all the Iewes that were with him?

Matth: 19. 16. & 22. 16. & 23 Marc. 10 17. and 12 15. Ioh. 8. 3. How craftily did the Scribes, Pharisies and Sadduces oft-times tempt our Sauiour, giuing him great titles, and pretending great reuerence vnto him; as also making shew of no small desire to be instructed & resolued by him, and yet for all that, seeking to intrap and bring him into danger?

Many other the like examples there are, which here to mention were too troublesom. Seeing then the enemies both of our saluation, and also of our outward state be so crafty, so politike, so subtill, may we be fooles? yea, doth it not behooue vs to bee more studious and industrious for knowledge of the Word, whereby onely (as we haue heard) wee may be deliuered from such subtilty. The more crafty and subtill aduersarie any man hath heere in any sute of law, the more will such a man, that is not altogether foolish and careless, labour for knowledge of the lawes, and of the state of his cause thereby, and furnish himselfe with the best counsell, whereby to make his part good against such an aduersary.

Prou. 11. 9

That therefore the spirituall aduersaries of our saluation, by nature and experience, and other their adherents by their instruction and suggestion be so cunning and wily, and able to seduce and deceiue vs, shall it be thought a light argument, to enforce the necessitie of the meditation of the word for knowledge to saluation? Yea, the truth is, that though wee our selues be simple, and no better then ideots for the life to come, and for the doing that good that appertaineth thereunto, yet through the craft and subtiltie of our Arch and chiefe enemie, and of his instruments, wee are made oftentimes wise to destruction, and to hinder our saluation. So saith the Lord by the Prophet, *My people is foolish, they haue not knowen me: they are sottish children and haue none vnderstanding: they are wise to doe euill, but to doe well they haue no knowledge.*

Ierem. 4. 22.

To this agreeth that of the Apostle, that *the carnall minde* (or the wisdome, or the vnderstanding of the flesh) *is enmitie against God: for it is not subiect to the Law of God, neither indeede can bee.* If therefore wee carry about vs in our owne bosome an enemy that is so wise and subtill for our destruction, and against our saluation, as that if we take not great heede, hee will deceiue vs and depriue vs of the crowne of life, and bring vs to euerlasting perdition

Rom. 8. 7.

perdition, doth it not ſtand vs in hand to labour the more for true and ſound knowledge of the word, whereby we may beware of the ſubtleties of our ſaid heart, and not be caried away with them to our owne ouerthrow? Yea, though we be indeed very ignorant of the word to ſaluation, yet many times wee are ſkilfull therein to our deſtruction. For cannot many alledge the infirmities of Gods ſeruants recorded in the Scriptures, for maintenance of their heynous iniquities of that ſort?

Doe not ſome plead the drunkenneſſe of *Noah* and of *Lot* to iuſtifie their continuall moſt beaſtly drunkenneſſe? Doe not ſome plead the inceſt of the ſaid *Lot* (though in his drunkenneſſe) with his owne daughters: and of *Iudah* with his daughter in law *Tamar*: and alſo the adulterie of *Dauid* with *Bathſheba*, and the polygamie or multiplicitie of wiues vſed in old time, together with concubines beſides wiues for maintayning their owne moſt abominable and deteſtable fornications, adulteries, and other the like bodily vncleannesſes? Do not many plead the lyes of the Midwiues in Egypt and of *Rahab* for excuſing themſelues in their like ſinnes? Do not ſome plead the example and words of *Naaman*, with the anſwer of *Eliſha*, (though corruptly vnderſtanding the former of the time to come, and of that that afterward the ſaid *Naaman* would do, in ſtead of the time paſt, and of that that before he had done) to approue their bodily preſence at the Maſſe and other popiſh idolatrie, ſo long as they keepe their mindes free (as they thinke) from the ſaid impieties? Doe not ſome qualifie their denyall of Chriſt &c, by *Peter* his deniall and forſwearing of him? Might I not alledge many other the like? Might I not alſo here ſpeake of the great ſtudie euen of the word by Papiſts and other Heretikes for the maintenance of their hereſies? This ſhall ſuffice to haue ſpoken, both of plaine teſtimonies of Scripture, and alſo of other arguments taken from Scripture for demonſtration of the neceſſitie of meditation of the word for knowledge to ſaluation, ſo that without ſuch knowledge no ſaluation is to be looked for.

Genes. 9.20. Chap. 19.33. Chap. 38.18. 2. Sam: 11.4. Exod: 1.19. Ioſh: 2.4. 2. King: 5.18.

CHAP. V.

CHAP. V.

Conteyning answers to some obiections against the former point for the necessitie of knowledge.

Answer to some obiections.

ONE point yet remaineth for this matter, namely that we remoue such obiections as may seeme to make against the foresaid necessitie of knowledge. These obiections are such places of Scripture, as either expresly or by consequence seeme to condemne knowledge, or at least a great measure of knowledge.

1. *Obiect.* Eccles. 1.18. verſ. 13. verſ. 16. verſ. 17.

The first is that of *Salomon*, that *in much wisdome is much griefe:* and *he that increaseth knowledge increaseth sorrow.* This obiection seemeth the stronger, because *Salomon* had before said, that he hauing giuen his heart to search out by wisdome, concerning all things done vnder heauen, had communed and concluded with his owne heart, that although hee had gotten more wisdome, than all they that had been before him in Ierusalem &c, yet he perceiued that this also was vexation of spirit: and then followeth that before mentioned, that *in much wisdom was much griefe &c.* So that it seemeth he spake not this on the sodaine, rashly and vnaduisedly, but with great deliberation before, and premeditation, and consideration of that that he saith.

Answer.

To all this I answer, first that some of these words in shew disgracing knowledge, are to be vnderstood of humane knowledge only, viz: partly of the knowledge of naturall Philosophie, and partly of the knowledge of morall Philosophie, and that not altogether and simply to condemne them, but only to shew that without the true knowledge of God, as he hath made himselfe knowne vnto vs in his word, all the foresaid knowledge of philosophie is not onely vaine and vnprofitable, but also tedious, irkesome and full of griefe and vexation, as giuing no contentment or satisfaction to the minde of man, but rather vexing and tormenting it more than if it had no such knowledge at all.

Secondly I answer, that some other of the foresaid words, being vnderstood of the knowledge of the word of God, and of

of the myſteries therein reuealed are notwithſtanding to be either reſtreyned to that knowledge thereof that may be attained by humane ſtrength, or naturall witt (as men attaine to the knowledge of other things, ſuch is the literall and mentall knowledge of the Law, and of hiſtoricall matters, which a meere naturall man by the light of nature, and by naturall wit may vnderſtand) or of that mentall knowledge alſo of the Euangelicall part of the word, which concerneth the redemption and ſaluation of man generally, without either faith for a man particularly to apply the ſame to himſelfe, or regeneration, ſanctification, newneſſe of life, and the true feare of GOD flowing from the ſaid faith. And indeed all ſuch bare knowledge, is ſo farre from being any way beneficiall and profitable to the ſubiect or perſon in whom it is, that it maketh to his further condemnation at the laſt, and in the meane time increaſeth griefe and ſorrow in him, and moſt lamentably vexeth and tormenteth him. This is moſt euident by the example of *Iudas* that betrayed our Lord and Sauiour *Ieſus Chriſt*. For the more he knew the innocencie and excellencie of Chriſt by his continuall doctrine, and moſt vnblamable example for life and conuerſation, the more after he had betrayed him was he tormented: and finding no reſt, no peace in his owne heart, he brought againe the thirty peeces that he had taken for him, to the cheife Preiſts and Elders, and ſaid that he had ſinned in betraying the innocent blood; and ſo caſting the ſame downe in the Temple, hee departed with a hell in his conſcience, and hung himſelfe. But hereof perhaps I ſhall haue occaſion to ſpeake againe afterward. Thus much for anſwer to this firſt obiection. Matth. 27. 3.

A ſecond obiection may ſeeme to be in the next chapter following, where hee ſaith, that *one euent hapneth to the wiſe man whoſe eyes are in his head, and to the foole that* (for want of ſuch eyes, that is of ſuch knowledge and foreca ſt) *walketh in darkenes*: and that therefore for himſelfe hee ſaid in his heart, that ſo it ſhould happen (or befall) to himſelfe. In which reſpect he reaſoneth with him elſe *why he was more wiſe*, and ſo concludeth in his heart, that *this alſo was vanitie: becauſe there was no more remembrance of the wiſe than of the foole*. From hence another may reaſon, that a man were as good be a foole as wiſe; vtterly ignorant of the word, as furniſhed with the knowledge thereof. 2. *Obiect.* Eccleſ. 2. 14. verſ. 15. verſ. 16.

The

Answ. The answer hereunto is, that *Salomon* in this place, either speaketh not at all of that wisdom that only is to be obteined by the word, and the fruit whereof is euerlasting saluation, but of humane wisdome, euen of that that before he had spoken of, consisting in philosophie, being compared with folly, in following so much the pleasures of this life (as before he had said in the former chapter) or else, that he speaketh comparatiuely, of the wise man and of the foole, both according to the same euent of the one and of the other: and also according to the iudgment only of a naturall man, speaking without direction of the word, only by reason, and humane vnderstanding.

Eccles. 9. 2. The same answer is to be made to the like words chap: 9. 2. where he saith, that *all things come alike to all, one euent to the righteous and to the wicked; to the good, and to the cleane, and to the vncleane &c:* namely according to the iudgment of the flesh, and as farre as naturall reason can conceiue; and in outward things only.

3. *Ob.* A third obiection may be out of the same booke, euen against the maine point it selfe of meditation, in that he saith, that *of* Eccles. 12. 12. *making many bookes there is no end, and much studie is wearinesse of the flesh.*

Answ. To omit the answer hereto of some other, namely that *Salomon* here speaketh not of writing bookes agreable to the Scriptures, and for the better interpretation of the Scriptures, neither also of the studie of the Scriptures, but of the itching mindes and fingers of some, that taking delight in writing of other bookes do too hastily publish them, and therefore send them forth before they be in any perfection, as also the reading of other bookes, that haue no matter of sound profit in them. To omit (I say) this answer, let that suffice for answer to this In chap. 6. obiection that before I spake in the former part of this text of *Dauids loue*, and of that admonition or warning that *Dauid* acknowledged himselfe in Psal: 19. 11. to haue had by the word, namely that *Salomon* doth not here condemne either writing of bookes, or much reading, but onely teacheth, that it is in vaine, either to write or to read many bookes how good soeuer, either Scripture or any other, except men doe make vse of them to themselues, and be warned or admonished by them, both to beware of the euills which such books do condemne, and also to make conscience of doing the good things, that such bookes do commend.

A fourth

A fourth obiection may be from the propheſie of *Iſaiah*, where he thus ſpeaketh, *Thy wiſedome and thy knowledge it hath peruerted thee?* 4. *Ob.* Eſa. 47. 10.

To this I anſwer in one word, that it being ſpoken to the Babylonians and Chaldeans that knew not the word of God; yea, that oppugned it and the people profeſſing the ſame, and that too much truſted in their Aſtrologians, ſtarre-gazers, and Inchanters, whom they accounted the onely wiſe men of the world, it cannot in any reſpect make againſt that knowledge of God and meditation of his word for obteining of that knowledge, whereof now we ſpeake. *Anſw.*

A fift obiection is that of the Apoſtle, that *knowledge puffeth vp.* Where it cannot be that the Apoſtle ſpeaketh of humane knowledge, ſuch as that Philoſophie is before ſpoken of, that no doubt much flouriſhed among the *Corinthians* and other *Gracians*, but thereby muſt needs be meant diuine knowledge, ſuch as wherewith the Church of the *Corinthians* was inlightned, and whereby they knew an Idoll in it ſelfe to be nothing, as appeareth by the very words of the text. If therefore ſuch knowledge doe puffe vp, and maketh men proud and diſdainefull of other, it ſeemeth rather to be declined and ſhunned, then much to bee laboured for. For ſhould we not auoide all occaſion of pride, as well as of other ſinnes? 5. *Ob.* 1. Cor. 8. 1.

To this I anſwer, that the Apoſtle condemneth not knowledge ſimply, but onely as it is without loue and grace to vſe it aright. And therefore we heard before, that *Peter* ioineth grace and knowledge together: ſetting grace in the firſt place, as whereby all knowledge, euen of our Lord Ieſus Chriſt himſelfe is to be ſanctified vnto vs. Neither doth knowledge of it ſelfe puffe any man vp, or make any man proud, but the fault is in the ſubiect it ſelfe that hath knowledge. That the ſunne maketh a dead carkas to ſtinke, and to be noiſome to all that come neere thereunto, the fault is not in the ſunne it ſelfe, but in the corruption that is in the ſaid dead carkas. So that knowledge being without loue to teach the right imployment of it doth puffe them vp in whom it is ſo alone, is not in knowledge it ſelfe, but in the corruption of that heart, where knowledge is ſo alone. As riches alſo honours, and authoritie doe puffe men vp that haue not grace to imploy them as they ought to be imployed, ſo doth knowledge: and this daily experience ſo teacheth vs, that *Anſw.* 1. Pet. 3. 18.

we shall not neede to stand vpon it. Alas, how do many among vs that haue gotten some more knowledge in some things then other, swell against them that haue not the like knowledge? yea, how doe they disdaine and contemne them that haue taught them all that they haue, as thinking themselues to haue attained to all knowledge, and that they neede no more, neither can be taught any more, but that themselues are able to teach all men?

6. Obiect. A sixt obiection may be, that diuers places of Scripture seem to qualifie, and (in a manner) to nullifie some sinnes, because they were donne of ignorance.

Luc: 23. 34. Such is that praier of our Sauiour for some of the people that had their hands in putting him to death, *Father forgiue them, for they know not what they do.*

Act. 3. 14. Such is that place of *Peter*, where speaking of the former thing, to wit, *of their denying the holy one and the Iust, and desiring a Murtherer to be be granted vnto them, and killing the Prince of life &c.* He addeth these words (to qualifie their former sinne, and as it were to comfort them) *And now brethren I wot that through ignorance ye did it, as also did your rulers.*

1. Tim. 1. 13. Such is that of *Paul*, who speaking of his former blaspheming, and persecuting the Saints, he saith, *that he obtained mercie, because he did it ignorantly.*

Genes. 20. 5. 6. With all the former, may be also remembred the more ancient plea of *Abimelech* made to God himselfe for his innocencie in taking *Abrahams* wife, not knowing her to be his wife, as also Gods accepting of the said plea, and acknowledging the same to be good, and that therefore *he had kept Abimelech from sinning against him.*

Answ. To all these places the same answere (in a manner) may bee returned: namely, that they are not to be vnderstood of that ignorance that is contrarie to dogmaticall knowledge of the principles of religion, nor of generall ignorance of all things in the word, or of the maine and fundamentall points of faith, but only of ignorance in action, and of a particular ignorance in some one action. For our sauiour speaketh of that particular action of the common sort of the Iewes in putting him to death, partly as being led thereunto, & ouersweyed therein by authoritie of the chiefe Priests, and Scribes, and Pharises; and partly doing the same in an ignorant zeale of the law, as thinking that our Sauiour

our had ſinned againſt the law in the higheſt degree, in affirming himſelfe to be the naturall ſonne of God, equall to God; which in any meere man or Angell had beene the greateſt blaſphemie.

The Apoſtle *Peter* alſo ſpeaketh in the ſame manner, and is ſo to be vnderſtood; and whereas hee putteth the rulers of the people into the ſame number, this is not to be vnderſtood of all the rulers, but onely of ſome of them: For as before many of the chiefe rulers are ſaid to haue beleeued in Chriſt, which yet be- Ioh. 12. 42. cauſe of the Phariſes, did not confeſſe him leſt they ſhould bee put out of the Synagogue: ſo no doubt, but euen at the execution of our Sauiour, ſome of the chiefe rulers that conſented thereunto, and had a kind of hand therin, did that that they did of infirmitie, as drawne thereunto by the authoritie and example of other, not of their owne accord: as alſo not knowing that that they did, to be ſo great a ſinne, as indeed it was.

Moreouer touching the prayer of our Sauiour for them that put him to death, it is ſo farre from iuſtifying ignorance to bee no ſinne, that it plainely proueth it to be a ſinne. For otherwiſe, what needed our Sauiour to haue asked any forgiueneſſe thereof?

The ſame in part is alſo to be ſaid of that of *Paul*, that it was in that particular, not of wilfulneſſe, but onely becauſe hee yet knew not Chriſt to bee that Meſſias that was promiſed, but thought that the ſaid Meſſias promiſed was yet to come. Hee did not that that he did in any minde of oppoſition to the former written word of God reuealed to himſelfe: but rather in defence thereof; as being perſwaded that the whole law of God was then in as full ſtrength and power, as euer it had beene before.

Touching that of *Abimelech*, the ſame may be ſaid (in a manner) that was ſaid before: yet ſome thing more may alſo bee added: becauſe the particular act of *Abimelech* was meerely of ignorance, not onely becauſe being an heathen hee had not the word to ſhew him plainely what was good and what was euill, but alſo by the fault of *Abraham*, and ſo alſo is the anſwere of God for accepting his plea to be vnderſtood. Notwithſtanding the luſt of *Abimelech* vpon ſo ſuddaine an occaſion was not to be excuſed: neither indeed was there any queſtion thereof, but of the preſent act, as of a beginning of a further euill. The an-

swer also of God sheweth plainly, that if *Abimelech* in that his lust had proceeded further, and had lien with *Sara* as with his wife, yet for all his ignorance by the former meanes he had therin sinned. For the Lord saith not that hee had kept him from taking and vsing *Sara* as his wife, but from sinning against him. A sinne therefore it had beene, though committed ignorantly Whereas the Lord had laid his hand vpon *Abimelech* and his people, that is not so much to bee taken for a punishment of an offense committed, as a meanes to preuent an offense to be committed: euen as Phisitians doe sometimes giue pilles or potions, not so much to cure a present disease, as to preuent a sickenesse like to grow, except it be so preuented. The same may be said, of the like dealing of God before with Pharaoh, and the Egyptians vpon the very like occasion. It is indeed said *that the Lord plagued Pharaoh and his house*, because so it was taken to be: and it is no strange thing for the Scripture to speake according to the common opinion of men.

Gen. 12.17.

Finally touching all the former places, though it be true that ignorance doth not excuse *à toto* (as the schoole-men speake) yet it excuseth *à tanto*: that is, not from the whole sinne, but from the greatnesse thereof: not from being any sinne at all, but from being so great a sinne, as otherwise it would. For the more knowledge that any man hath, the greater is the sinne that hee committeth: and therefore it is said (as we haue heard) *That he that knoweth his Masters will and doth it not, shall be beaten with many stripes*: and the lesse knowledge that any man hath (the same person not being wilfully ignorant) the lesse is the sinne that he committeth: and this is the meaning of our Sauiours wordes to the Pharisees, *If ye were blinde, ye should haue no sinne, but now ye say we see, therefore your sinne remaineth.* The meaning of our Sauiour is not, altogether to discharge the Pharisees from sinne if they had not knowne what they did: but onely, that their sinne had not then beene so great as now it was, themselues boasting that they had knowledge, and so this may serue by the way for a seuenth obiection, and the answere thereunto.

Luc. 12.47.

7. *Ob.*
Answ.
Ioh. 9 41.

8. *Ob.* The eight and last obiection may be, that many Infants doe die in their infancie, before they can haue knowledge, whom to pronounce damned may seeme to be a very hard, and more then an vncharitable sentence: and therefore it may also seeme that knowledge is not absolutely necessarie to saluation. The same

may

may be ſaid of the Heathen before the comming of Chriſt, and of many Nations in theſe daies, that wanting the word (the only ordinarie meanes of ſaluation, and of knowledge to ſaluation) could not but die in ignorance: all which it may ſeeme alſo hard to pronounce damned Creatures for their ſaid ignorance.

Anſwer. I anſwere, that touching theſe Nations both before and now liuing, it is no hardneſſe at all to pronounce them generally in the ſtate of condemnation: the rather becauſe they hauing the great Booke *in folio* of Gods creatures ſhewing *vnto them the inuiſible things of God*, and yet not glorifying God accordingly, their condemnation is the more iuſt. Notwithſtanding we deny not, but that God in the riches of his mercie, heretofore might, and now may ſaue ſome extraordinarily: I meane without the ordinarie meanes of ſaluation, by an extraordinarie acquainting of them with Chriſt Ieſus: and by making them extraordinarily partakers of ſo much faith, & knowledge as is neceſſarie for their ſaluation: and ſo alſo they are not ſaued without faith and knowledge: Only they haue not faith and knowledge by the ordinary meanes generally appointed of God. Rom.1.19.20.

The ſame is to be ſaid of Infants belonging to Gods election, and dying in their infancie, before they can haue knowledge of good or euill by ordinarie meanes, eſpecially belonging to ſaluation. They likewiſe are ſaued by an extraordinarie meanes, and yet not without knowledge: they being extraordinarily inlightned with ſo much knowledge of Chriſt, as is neceſſarie for their ſaluation: and therefore all before ſpoken of the neceſſity of knowledge to ſaluation, is to be vnderſtood of ſaluation ordinarily, without reſtraint of Gods mercie for the ſauing of whom he will extraordinarily according to his good pleaſure: and not tying him any more to ordinarie meanes in ſauing of our ſoules, then in preſeruing of our bodies. As therefore, albeit the Lord haue appointed food and apparell for the ordinarie meanes of ſuſteyning our bodies, yet for all that hee had often ſuſteyned diuerſe for a long time, either altogether without the ſaid meanes, or with a farre leſſe meaſure of them, then vſually men doe liue by, and ſo ſtill can doe if it pleaſe him, (his owne arme not being ſhortned, & his power being no leſſe now then euer it was;) ſo is it to be ſaid touching ſaluation: ordinarily by the knowledge of the word: extraordinarily, either with-

out the knowledge thereof, or without the ordinarie meanes of making the same knowne. Thus much of the necessitie of meditation of the word for knowledge.

CHAP. VI.

Of the necessitie of meditation of the word for practise, and of the vse of the former doctrine of the necessitie of meditation thereof for knowledge.

The necessity of meditation for practise.

NOw it followeth to speake of the necessitie of meditation of the word for practise and obedience. The more common this argument is, the more briefe we may be in speaking thereof: because that that is wanting here, may bee supplied and daily is supplied by the labours of other: both in preaching and also in writing. I haue also spoken hereof by occasion (namely for tryall and manifestation of our loue to the word) in the handling of the former part of this verse: in which respect the lesse shall neede to be spoken in this place.

Now concerning this, that it was the meaning of the Prophet in this place to giue vs to vnderstand, that hee made the word his meditation as well for practise as for knowledge, it appeareth by the verse next but two to my present text. For the Prophet amplifying this his meditation of the word comparatiuely by the effects thereof, namely, 1. That God by his commandements had made him wiser then his enemies: 2. That he had more vnderstanding (not then some, but) then all his teachers: 3. That he vnderstood more (also) then the ancients (which 3. sorts of men we naturally desire to excell, and ~~thinke that~~ if in wisedome and vnderstanding we may attaine to excell them, then we thinke that we haue attained to perfection) the Prophet (I say) hauing amplified this his meditation of the word by these effects, thus also illustrated by these comparisons, in the last addeth this as a reason why hee had excelled all those three sorts in wisedome and vnderstanding, because (saith he)

Vers. 100. *I kept thy precepts.* Thereby he plainely sheweth that hee had referred all his meditation of the word as well to the practise, obseruation and keeping thereof as to knowledge.

Now for this point of meditation of the word, for practise and

and obſeruation thereof, doth not *Moſes* teach the ſame? *Behold* (ſaith hee) *I haue taught you ſtatutes and iudgements, euen as the Lord my God commanded mee: keepe therefore and doe them, for this is your wiſdome and vnderſtanding in the ſight of all nations: which ſhall heare all theſe ſtatutes, and ſay, Surely this nation is a wiſe and vnderſtanding people.* Yea, doth not *Moſes* in all that booke of Deuteronomie harpe and beat ſtill vpon this point, of doing, keeping and obſeruing the lawes, ſtatutes and ordinances, which from the Lord he deliuered to the Iſraelites? Therefore alſo it is, that the feare of the Lord deſcribed to conſiſt (not in knowing onely, but) in keeping of his commandements (as being the whole duty of man) is ſaid to bee the cheefe or onely wiſedome (as before yee haue heard) or the very ſumme of all wiſdome. Deut. 4. 5 6. Eccleſ. 12. 13. Iob 28. 28. Pſal. 111. 10. Prou. 1. 7.

Therefore likewiſe it is, that our Sauiour ſayth, *If yee know theſe things, happy are yee if yee doe them.* When the woman alſo hauing heard the excellent and gracious ſpeeches that came from him, had lift vp her voice, & cried out to the confutation of the Scribes and Phariſies, that blaſphemouſly had diſgraced him, and ſpoken euill in the higheſt degree of him, *Bleſſed is the wombe that bare thee, and the paps which thou haſt ſucked:* our Sauiour anſwered, not ſo much reproouing her ſpeech, as correcting it, and adding more vnto it, ſaying, *Yea rather, bleſſed are they that heare the word and keepe it.* Howſoeuer therefore the Prophet made the word of God his meditation for knowledge, and howſoeuer knowledge is neceſſary to ſaluation, yet it is not all, it is not ſufficient: practiſe and keeping the word muſt goe with knowledge: otherwiſe though wee had all knowledge, it would doe vs no good: wee may goe to hell for all that: it will onely puffe vs vp, and in hell it will make our puniſhment and condemnation the greater, the heauier: as before hath beene ſhewed. Ioh. 13. 17. Luc. 11. 27. Verſe 28. Luc. 12. 47.

Iohn the *Baptiſt* alſo, and our Sauiour himſelfe, agreeing one with another, threaten moſt certainely, and therefore ſay in the preſent tenſe, that *euery tree* (whatſoeuer, without exception of any) *that bringeth not foorth good fruit, is hewen downe, and caſt into the fire.* By *euery tree*, he meaneth euery perſon, as well knowing the will of God, as ignorant thereof: and therefore afterward, he ſaith plainely, that ſuch as ſhould bee able to ſay, and plead for themſelues, that they had not only knowen the word Matth. 3. 10. & 7. 19

of God, and ſo knowen it, that they had propheſied in Chriſts name, but that they had alſo receiued power to worke miracles, and had accordingly in his name caſt out Diuels (from other) and done many other wonderfull workes; he ſaith (I ſay) that euen ſuch as ſhould bee able to plead all this for themſelues, ſhould for all that heare that direfull ſentence, *I neuer knew you: Depart from me, ye that worke iniquity.* Immediately alſo he ſaith thereupon yet further, that *whoſoeuer heareth theſe ſayings of his* (comprehended in that heauenly Sermon made in the mount, containing the ſumme of all the word) *and doth them, hee will liken him to a wiſe man, that built his houſe vpon a rocke, and the raine deſcended, and the floods came, and the windes blew, and beat vpon that houſe, and it fell not, for it was founded vpon a rocke. And euery one that heareth theſe ſayings of mine, and doth them not* (whatſoeuer knowledge he getteth by them) *ſhall bee likened vnto a fooliſh man, which built his houſe vpon the ſand, and the raine deſcended, and the floods came, and the windes blew, and beat vpon that houſe, and it fell, and great was the fall of it.* Doth not *Iames* likewiſe ſay, *Be yee doers of the word, not hearers onely, deceiuing your owne ſelues?* and againe in the ſame chapter, *If any man among you ſeeme religious, and bridle not his owne tongue, but deceiueth his owne heart, this mans religion is vaine. Pure religion and vndefiled before God, and the Father is this, to viſit the fatherleſſe and widowes in their afflictions, and to keepe himſelfe vnſpotted from the word.* If faith alſo be dead without workes (as the ſame Apoſtle likewiſe affirmeth) is not knowledge in like manner dead without workes? Doth not *Peter* command many other practicall vertues, in reſpect of God, in reſpect of men, and in reſpect of the vſe of Gods creatures, to be ioyned with knowledge?

Mat. 7.23.

Verſ. 24.

Iam. 1.22.

Verſ. 26, 27.

Chap. 2.14.

2. Pet. 2. 5. 6. 7.

But what ſhall I neede to enlarge my ſpeech in this argument? Is not the whole ſtreame of the Scriptures: yea, both winde and tide for practiſe to be ioyned with knowledge? doth not the Scripture expreſſely affirme, that heereby we know that we know God, if wee keepe his commandements? and that he that ſaith hee knoweth him, and keepeth not his commandements, is a liar, and the truth is not in him? Who, I pray you, will beleeue a man that boaſteth of his skill in this or that, and neuer ſheweth his ſaid skill and knowledge by any practiſe? yea, what is any man the better by any skil or knowledge, the which he neuer putteth in practiſe?

1. Ioh. 2. 3. 4.

Indeede

Indeed a man by knowledge of Gods word, without practiſe, may do good to other, in being a meanes by preaching therof, to ſaue their ſoules, but the more good he doth to other, not doing that himſelfe that he teacheth other to do, the more he heapeth vp wrath to himſelf againſt the day of wrath: & ſuch a man may daily feare the hearing of that ſharp & heauy reproſe, *What haſt thou to doe to declare my ſtatutes, or that thou ſhouldeſt take my couenant into thy mouth, ſeeing thou hateſt inſtruction, & haſt caſt my words behinde thee?* And ſurely it cannot be but that ſuch as labor only for knowledge, wherby to teach other, ſhould be the more heauily rebuked, & receiue the greater damnatiõ, becauſe the Apoſtle hath pronouncd ſentence againſt them, that *through them the name of God is blaſphemed among the Gentiles*, that is, among them that know not God, *neither call vpon his name.* It is an hainous ſinne for a man himſelfe to blaſpheme the name of God: yea, any way to take his name in vaine. For doth not the Law expreſſely tell vs, that the Lord will not holde him guiltleſſe, that taketh his name in vaine? How hainous then is it for a man to be a meanes of others; yea, of many others blaſpheming the name of God? This breefely ſhall ſuffice to haue ſpoken of the neceſſitie of meditation of the word, both for knowledge and alſo for practiſe; I meane of the doctrine it ſelfe, touching the neceſſitie of this meditation.

Pſal. 50. 16. 17.

Rom 2. 24.

Pſal. 79. 6.

Now I will breefely ſpeake, or rather note a little touching the vſe of the former doctrine.

The vſe of the former doctrine, and firſt for knowledge.

And firſt concerning knowledge, by that before ſpoken, wee ſee the impietie of the Church of Rome, in teaching ignorance to bee the mother of deuotion. Indeede there is a truth in that they ſay (as before we heard) if by deuotion we vnderſtand deuotion to idolatry, and to their idolatrous religion. For certainely, whoſoeuer hath any true knowledge of Gods word, cannot but account their religion to be as it is, a great abomination: and therefore to be ignorant of the ſaid word, cannot but be a great meanes to affect men thereunto.

1. Vſe.

The reprehenſion of the Papiſts.

But if we ſpeake of true deuotion, which is indeede nothing elſe but pietie and godlines, ſuch as for which *Cornelius* is commended; then is it a deteſtable errour: Ignorance is not the mother of this deuotion, but of all impiety and wickednes, and eſpecially of ſuch idolatrie and ſuperſtition, as abounderh in the Church of Rome. This is manifeſt by diuers things before ſpoken,

Acts 10. 2.

ken, as also by that of the Athenians, hauing an altar vnto the
Act. 17. 27. vnknowen God, and therfore superstitiously worshipping they knew not what, because they were ignorant of the true God. Are not all works also of iniquity, drunkennes, chambering, &c. called *the works of darknes?* yea, the vnprofitable works of dark-
Ro 13. 12. 23. Ephes 5. 11. nes? what is darknes but the time of our spirituall blindnes & ignorance of God & of his word? Doth not our Sauiour attribute
Matth. 22. 29. the grosse error of the *Sadduces, denying the resurrectiō of the dead,* to their ignorance of *the Scripture and of the power of God?* Doth
Ephes. 4. 18. not the Apostle ascribe *the walking of the Gentiles in the vanity of their mind* (that is, in all sins) to this, *that they had their vnderstanding darkned, being alienated from the life of God, through the ignorance that was in them, because of the blindnesse of their heart?*

To omit further confirmation of this point, let all men by this that hath beene spoken, beware of this damnable religion, that altogether laboureth to detaine men in blindnesse and ignorance, and thereby to hold men in the bondage of the Diuell,
Acts 26. 18. and to keep them from God, & from *forgiuenesse of their sins, and from all inheritance with the Saints*: all which are ioyned together and neither may nor can be separated one from another.

Yea, let all men heereby be admonished, and take notice, and certainly vnderstand that that religion that doth approoue of darknesse, blindnesse and ignorance, forbidding the knowledge of God, and the meditation and reading of his word to the common people, cannot be from God, *Who is the father of lights,*
Iam. 1. 17. 1. Ioh. 1. 5. *and the light it selfe, in which there is no darknesse at all*: and who therefore hath his *dwelling* (according to his nature) *in the light*
1. Tim. 6. 16. *which no man can approach vnto.*

Yea further, let them most certainly know the sayd religion not onely not to bee of God, but also to bee of the diuell the Prince of darknesse, dwelling in darknesse, labouring to keep all men in darknesse, and at the last to bring them to vtter darknesse, where is weeping and gnashing of teeth, with torments of fire, which alwaies burne and neuer shall be quenched, and from
Luc. 16. 24. whence there is no redemption: yea, where there is no mitigation of the foresaid torments.

All therefore that are of that religion, let them make hast to
Gen. 19. 16. get out thereof: let them not linger as *Lot* did in Sodome, but let them labour with all speed to be translated from thence into
1. Pet. 2. 9. the maruellous light of God, that so while they shall liue heere,

they

they may ſhew foorth the vertues (or praiſes) of him, that doth call them from that miſerable ſtate and condition, and that afterward they may for euer liue and raigne with him in all glory and happineſſe.

Such as are not yet of that religion: let them beware of it: let them feare to be drawen into it: Let them ſhunne all meanes tending and perſwading thereunto: except they loue darkneſſe more then light, and had rather be damned with the Diuell and his angels, then liue and raigne for euer with Chriſt Ieſus and his holy Angels, and the reſt of his Saints in the Kingdome of Heauen.

2. Vſe. Reproofe of them that are ignorant among vs.

As this maketh to the reproofe of Popery and Papiſts, that teach the former doctrine of darkneſſe, blindneſſe and ignorance, ſo it maketh againſt many amongs vs, that being ſtill ignorant, are well content ſo to remaine, and cannot endure the meanes, whereby to haue the eies of their mind enlightned with the true and ſauing knowledge of God.

Certainly, the ſtate of all ſuch men is very fearefull, as not being onely ſubiect to all the outward euils and calamities before ſhewed, to be threatned to them that are ignorant, and to haue been inflicted vpon the Iewes and Iſraelites for their ignorance, but alſo touching the life to come, being without all faith, all grace: yea, without Chriſt himſelfe, and therefore far from ſaluation, and in the power of Diuell, and in the ſtate of damnation.

Oh, but are there any ſuch among vs, that haue ſo long had the light of the Goſpell? Thouſands, and I thinke I may ſay, millions. For alas, euen in the places where the Goſpell hath beene longeſt, and moſt diligently and ſincerely preached, how few are there that know God or his Word, or that doe at any time meditate thereof? yea, how many be there, that doe neuer meditate of any thing they haue heard to attaine knowledge thereby? How many are there, that for all their hearing, know not any one principle of faith and of religion? They can perhaps ſay the Lords prayer, the ten commandements, the articles of faith (and yet many cannot ſay ſo much) but alas poore creatures, (yea, poore wretches) they ſpeake but as parrets: and as all ſayd the former things in Latin in the time of Poperie: they vnderſtand nothing that they ſay, they know no more the meaning of any petition of the Lords prayer, of any commandement,

dement, of any article of faith than in former times the vulgar people vnderſtood the words ſpoken in Latin, and than if themſelues did now ſay them in Latin, or in any other vnknowne tongue: yea, they ſay all as prayers, and know no difference of the ten Commandements, and the Articles of faith from the Lords prayer. O lamentable condition of all ſuch: they thinke themſelues well inough; and ſo perhaps they are ſoothed and perſwaded by other: but alas the word and truth of God hath declared them to be no better than in the ſtate of damnation.

They imagine their ignorance ſhall excuſe them, and that meditation and knowledge of the word belongeth to none, but either to Miniſters, or at leaſt to them that are booke learned. But wee haue heard the contrary before, and therefore let no man pleaſe himſelfe or other, with any ſuch vaine excuſe, except they had rather be damned than ſaued.

3. Vſe. To excite all to meditate of the word for knowledge.

For the third vſe of this doctrine, let all men prouoke themſelues to this meditation of the word, and thereby to the ſauing knowledge of God taught in his word, and no where elſe to be found.

Alas, that many ſhould be ſtudious of the Law and Phyſicke, and ſo induſtrious to get the knowledge of other arts, ſciences and trades, whereby to keepe themſelues from outward miſery in this life, and to liue the better, the more at elbow roome, the more plentifully, eaſily, and pleaſantly in this world, and that yet they ſhould be ſo careleſſe of that knowledge of God, and of him whom hee hath ſent, whereby they may liue and reigne happily, bleſſedly and for euer in the kingdome of heauen, and world to come.

Yea, is it not a ſtrange thing, that many plaine men of the country, by ſtudie of their euidences for their lands, (eſpecially when they haue ſome aduerſaries to make claime thereto) and by asking counſell of Lawyers, and by ſutes of Law and otherwiſe, ſhould attaine to ſuch knowledge, as whereby to be able to hold talke of Law-matters many houres together? and yet take the ſame men in hand for the word, aske them when they ſay they looke to be ſaued as well as any other, what euidence they haue for the ſame out of the word againſt their ſpirituall aduerſaries, and here either they are mute, and cannot ſay a word, or elſe they will anſwer they hope to be ſaued by ſaying their

their prayers, by other their good words & works, and by their good meaning &c. Verily, this is an heauy and lamentable thing, that they should be so wise and skilfull for their earthly states and inheritances, and so simple, so ignorant, yea so careles touching their euerlasting inheritance. As it is thus with men, so is it with women that can speake freely and sensibly of their matters of housewifrie, but haue not a word to say of Gods word. Neither is it so with plaine men and women onely of the country, but sometimes also many great Lawyers that can giue good counsel to other for earthly matters, can say nothing, neither haue any sound knowledge out of the word concerning their owne future and euerlasting saluation. So it is with many Ladies and great Gentlewomen. They can speake much of attires for their heads and other fashions; and perhaps deuise attires and fashions for themselues and other: hey can discourse, and hold discourse with any man of many great matters to the admiration of simple standers by. By much studie also and too much practise they can play nimbly at tables, cards, & dice, & perhaps turne ouer and turne out two or three hundred pounds a yeare that way, and in costly apparell and dainty fare: yea, more perhaps than their husbands spend or haue to spend in house-keeping, and all other waies: but alas they cannot abide meditation and reading of the word. They can neither discourse themselues of that, nor patiently endure other to discourse thereof: either of both is a death vnto them. These may be fine, but yet they are no better than fooles, than vaine fooles, than mad fooles. What ornaments soeuer they haue for their bodies, they want the chiefe ornaments for their soules; and are that way in a wofull condition. For haue wee not before heard, that all that vnderstand not the will of God reuealed in his word are fooles and mad men? Could not *Achish* the King of *Gath* endure *Dauid* counterfeyting himselfe mad before him, but commanded him to be had out of his presence, and reproued them sharply that had brought him before him; and shall we thinke, that God himselfe most wise and only wise, will admit of men most foolish and mad indeed, into his kingdom? Foolish men may perhaps delight in the companie of men that are foolish, or that counterfeit themselues so to be in an other kinde, to make them foolish sport, but the most wise and gracious God hath no delight in them that know him not, neither

1. Sam: 21. 14. 15.

will

will hee euer admit them into his kingdome. Oh that men would ſo conſider hereof, as to labour the more for knowledge of the word by the meditation thereof.

Men committed to priſon for ſuch offences as by the law of the Land are puniſhable with death, and yet they may be ſaued by their booke, though at their ſaid commitment to priſon for ſuch offences, they know neuer a letter of the booke, & though they be committed but a while before their arraignment, will notwithſtanding labour day and night by all meanes they can procure, to read their neck-verſe (as they call it) that ſo they may ſaue their liues. Alas, that men ſhould be ſo induſtrious to ſaue themſelues only from the iudgement of man, and from the gallowes, and that they ſhould be ſo careleſſe, ſo lazie, ſo idle, and negligent touching that knowledge that may keepe them from the iudgement of God, and from euerlaſting condemnation.

They that by reading their neck-verſe do ſaue themſelu's once from the gallowes, may yet liue a miſerable life, and perhaps alſo at the laſt die a miſerable death; yea, they may come againe to the gallowes for ſuch offences, as from which they cannot be ſaued by any booke. But they that attaine to the true knowledge of God, and of Ieſus Chriſt by the word, ſhall not onely be deliuered from euerlaſting condemnation, but *ſhall alſo be kept*, and are kept *by the power of God through faith vnto ſaluation, prepared to be ſhewed in the laſt day.* If therefore to neglect this knowledge be not extreame folly; if it be not extreame madnes, I know not what is.

1. Pet. 1. 5.

Let all apply this to themſelues: women as well as men; they that are yong as well as they that are old; and they that are old as well as they that are yong; (it being neuer too late to learne of the word) they that are poore ſeruants, euen ſcullions in kitchins, and plough boyes, as well as they that are rich maſters and miſtreſſes; and they that are altogether vnlearned of the booke, not able to read a letter, as well as they that are booke learned, and moſt excellent in any kinde of knowledge. The doctrine before deliuered is generall, not belonging to ſome, but to all, and to euery one that will be ſaued. All whom God will haue to be ſaued, hee will alſo haue to come to the knowledge of the truth. This knowledge is to be attained vnto by the meditation of the word. Without meditation, we ſhall

neuer

neuer attaine vnto the ſaid knowledge by any other meanes. Many read and read, and heare and heare; but becauſe they do not meditate, they are like to ſuch little women (for the Apoſtle vſeth a diminutiue, as noting they were not perfect women, but halfe women) that *were euer learning, and neuer could come to the knowledge of the truth.* Let vs not therefore read, or heare only, but let vs alſo ſeriouſly meditate and conſider what wee read, what wee heare; what other men ſay, what other men write. If we doe ſo meditate and conſider, the Lord will giue vs vnderſtanding in all things neceſſarie to ſaluation. Let no man (I ſay once againe) thinke that his ignorance ſhall excuſe him. Ignorance is no good plea for the tranſgreſſion of the law of man. For it is an axiom, and generall rule of the Law for the common-wealth, that *Ignorantia iuris non excuſat:* ignorance of the law doth not excuſe. If any man breake an humane law, will it be taken for a ſufficient plea to ſay he knew it not, or was not acquainted with the danger of it? How much leſſe will God accept the plea of ignorance for tranſgreſſion of his commandements? True indeed, all knowledge of Gods word is not alike neceſſarie. Some things are ſo neceſſarie, that without the knowledge of them no man can be ſaued. Such are the articles of faith: the principall branches of the ten commandements: and in a word all the principles of religion. Notwithſtanding nothing in the word reuealed is to be neglected. Firſt we muſt labour for the maine things: for the knowledge of the principles of religion: and then as our callings will giue vs leaue for the knowledg of all other things. We muſt not buſie our ſelues about ſmall matters in the firſt place, and neglect the greater; but as the foundation of materiall buildings is the moſt ſolid and firme matter of the whole building, ſo in building our ſelues ſpiritually towards eternall life, we muſt firſt ſtudie the greateſt points of religion for a foundation of our ſpirituall building, and then ſtudie the leſſe matters, to finiſh our ſaid ſpirituall building. We muſt do both: but in order. It is the policie of Satan, in Citie, Towne and Country, to buſie the heads of ſome yong perſons and other with ſmall things, and to poſſeſſe their mindes with the ſtudie of them: not for that hee would haue them to know them, but that by that meanes hee might hinder them from greater things, and better, and ſuch as are much more neceſſarie to ſaluation.

2. Tim: 3.6,7.

Psal: 1.2. As hitherto we haue heard, that euery one that will be blessed and saued must meditate on the word, thereby to obteyne knowledge necessarie for saluation, so especially and chiefly this belongeth to Ministers of the word, to Magistrates, and to all other of great place, of great state in the world.

Meditation of the word specially belongeth to ministers of the word

To Ministers of the word for the better inabling of them to teach the people of God committed vnto them, and ouer whom the Holy Ghost hath set them. Therefore the Apostle giueth this precept vnto Timothie, *Vntill I come, attend vnto reading, to exhortation, and doctrine.* He biddeth him not onely to read, but to attend to reading. What is to attend to reading? Not only to read often, but also *adhibere animum*, to apply the minde diligently to marke and obserue what he did read. As the Prophet saith to the Church, *Hearken ô daughter, and consider, and incline thine eares* thereby commending consideration, or meditation as well as hearing; so the Apostle by attending to reading, commendeth serious obseruation of that that a man readeth as well as reading it selfe. What is that but meditating? The word there vsed by the Apostle is the same word that is vsed by our Sauiour to his Disciples for *taking heed of surfetting, drunkennesse, and the cares of the world*: and by the Apostle to the Elders of Ephesus for *attending to the flocke* &c. It is a word therefore noting very great diligence.

1. Tim. 4.13.

Psal. 45.10.

Luc: 21.34

Acts 20.28.

So also to magistrates.

Meditation likewise of the word doth in an especiall manner belong to all Magistrates, for the better gouernment of their subiects according to the word. This is commanded by *Moses* to be prescribed to the King, that *when he should sit vpon the throne of his kingdome, the Law should be with him*: and that *he should read therein all the daies of his life.* Wherefore? *that hee might learne to feare the Lord his God: to keepe all the words of the said law, and those statutes to doe them* &c. The Lord also spake in like manner to *Iosua*, commanding him that *the booke of the Law should not depart out of his mouth, but that he should meditate therein day and night, that he might obserue to do all that therein was written* &c. In that also that in the same place he both prefixeth *againe and againe* before the said precept, and also afterward addeth an earnest exhortation or commandement to be strong, and of good courage, and not to be afraid or dismaid, hee seemeth to make that a reason why hee would haue him so to meditate of the Law, namely that thereby hee might be made of

Deut. 17.17, 18.

Iosh: 1.8.

that

that ſtrength and courage that there is commanded: and this indeed is a ſound reaſon. For nothing elſe can ſo animate and encourage a man againſt all feare as the word of God: becauſe nothing elſe can ſo well teſtifie vnto him, that hee is aduanced to that place by the Lord, and that he ſupplyeth the perſon of God, and ſitteth in the place of God, (as the Queene of Sheba ſaid to Salomon) neither can any thing elſe ſo well aſſure Magiſtrates of Gods continuall preſence with them, and aſſiſtance againſt all aduerſaries, as the word of God generally for the one, and the promiſe of God particularly for the other. 2. Chron. 9. 8.

The ſame alſo may ſerue for a reaſon to prouoke the Miniſters of the word to a ſpeciall meditation thereof, becauſe courage and fortitude is as neceſſarie for them as for Magiſtrates: yea, the more neceſſarie, becauſe they are for the moſt part in more contempt than the Magiſtrates, and haue greater oppoſition by principalities and powers and rulers in darknes than the office of Magiſtracie hath. For although the Magiſtrates be *cuſtodes vtriuſq; tabulæ*, the keepers of both tables, and be aduanced to their places that their people *may liue vnder them*, not onely *in peace and quietneſſe*, but alſo *in all godlineſſe and honeſtie*, yet it belongeth more neerely and fully to Miniſters to labour the godlineſſe and honeſtie, and conſequently the ſaluation of their charges. If Magiſtrates alſo doe themſelues offend and ſinne againſt God, who ſhall reproue them but Miniſters of the word? Is not courage therefore the more neceſſarie for them in this behalfe? 1. Tim. 2. 2.

By the former precept alſo for Magiſtrates ſo to meditate of the word, all Magiſtrates are taught, not to gouerne their people by lawes onely of their owne making, but by the lawes of God: and that in all lawes made by them-ſelues they ſhould haue reſpect to the lawes of God, and according vnto them, and for the better obſeruation of them make lawes of their owne.

The meditation likewiſe of the word doth in the ſame ſort, belong (euen in a principall manner) vnto all other of great place and ſtate: becauſe the greater the place and ſtate of any is, the more wiſdom is required for the managing thereof. The richer therefore any is, the more honorable, of the greater power, and the more eminent in any other reſpect, the more ſurely it belongeth to any ſuch to meditate of the word, that

they may be the greater in wisdome according to their other greatnes. Otherwise be they neuer so great, they may soone be small inough: yea, what is all other greatnesse of riches, of honour, of humane learning, or of any other thing in the world, without wisdome? No better than *a iewell of gold in a swines snout*. For that that is said of a faire woman without discretion, is to be said of any other eminent person without the said discretion. Whatsoeuer else a man hath, if he want wisdom hee wanteth the principall. For wisdome is better than siluer, than gold, than precious stones: yea, all things that can be named are not to be compared therevnto. Doth not *Salomon* also teach vs that a poore man by wisdome did more good for deliuerie of a Citie besieged by a mighty King, than all the rich and other great men beside in the Citie? And doth he not therevpon conclude, that *wisdome is better than strength* &c? If a man haue neuer so great wealth, neuer so great honor, neuer so great strength &c, yet if hee haue not wisdome and knowledge how to manage and vse them, were he not better be without them? Much better. For certainly without wisdome and knowledge, he cannot but abuse them: and then to haue them will not doe him so much good, as to abuse them will do him hurt. Not also to vse them, and to do that good with them for which the Lord hath made them great, and which by their greatnes they may do, is little better than to abuse them.

Pro 11.22.

Pro. 3 14 &c. & 8. 1.9. & 16.16.

Eccles. 9.14.

Moreouer, haue we not before heard knowledge commended, as an excellent meanes to deliuer men from the tongue of the hypocrite and flatterer whereby other are destroyed. And doth not experience daily teach vs, that both Magistrates, and all other great persons are in more danger of hypocrites and flatterers, (as being more assaulted and haunted by them) than other men of meaner condition? In this respect therefore is not wisdome and knowledge the more necessarie for all magistrates and other great persons? Where is this wisdome and knowledge to be had, but in the word, and by the meditation thereof? Thus much of the vse of the doctrine of the necessitie of meditation of the word for knowledge.

In chap. 2.

Pro. 11.9.

CHAP. VII.

CHAP. VII.

Of the vſe of the former doctrine teaching the neceſſitie of meditation of the word for practiſe.

NOw it followeth to ſhew what vſe we are to make of the doctrine before deliuered concerning meditation of the word for practiſe. Herein I will bee briefe, becauſe the argument is very common, and handled by diuers other: as alſo becauſe I haue ſpoken many things in the former treatiſe of *Dauids* loue, that may well be referred to this. The vſe of meditation for practiſe.

Touching this point this is the ſumme, that whatſoeuer knowledge our meditation bringeth vs in, though wee had as much knowledge in the myſteries of the word as *Paul* himſelfe had, that was taken vp to the third heauens, and there immediately inſtructed by our Lord Ieſus Chriſt himſelfe, and taught things that could not be expreſſed by the tongue of any man, yet for all that in reſpect of our ſelues we looſe all our labour, albeit by our ſaid knowledge we be able to do good, and haue perhaps done good to many other. 2. Cor. 12. 4.

Let vs therefore euery one prouoke our ſelues to the practiſe of thoſe things that we know: and the more we know the word, the more to refraine from all euill forbidden; and alſo to doe all good things commanded, and belonging vnto vs both generally as we are Chriſtians, and alſo particularly as wee are of this or that calling, publicke in Church or common wealth; or priuate in familie: husband or wife, parents or children, maſters or ſeruants: yea alſo, as we are of this or that ſex, man or woman: of this or that age, old or young &c. For wee know that the Scriptures preſcribe ſeuerall duties to all ſeuerall ſorts of men.

To the performance of all ſuch duties let vs prouoke our ſelues according to our knowledge. The more we know, and by knowledge are able to ſpeake of ſuch duties for the inſtruction of other, the more let vs performe the ſame our ſelues. Otherwiſe, though for the good we doe to other, wee may haue thanke from other, yet ſhall we haue no thanke either from our owne heart, or from God. Or if ſo be we haue thank from God, it ſhall onely be in ſome outward thing: as we read that *Iehu* for

some outward seruice done by him had this outward thanke from God for his labour, namely that of all the Kings of *Israel* after the fall away of the tenne Tribes from the house of *Dauid*, 2.King.10.30 he alone *had his sonnes to sit on the throne of Israel vnto the fourth generation.* But what is all such present thanke from God himselfe in outward matters, without future thank in heauenly blessings, and in heauen it selfe ? yea, without the present peace of conscience, and ioy of the holy Ghost in this present life ?

In this life, as a man is a man by his reason and facultie of vnderstanding, and may be a learned man, euen a learned Diuine by his generall and theoricall knowledge of the word of God making him fit to teach other: so a man is a good man, and a childe of God, and heyre of the kingdome of God, onely as hee so knoweth the word, that hee doth also beleeue that that hee knoweth, and applieth it to himselfe, and declareth the same by his practise accordingly. These things let all so consider, that by their meditation for knowledge they may bee Gayners, not Loosers. To practise the word according to knowledge is the very life of knowledge, of faith, of all religion. Without such practise all knowledge, all faith, all religion is but dead: yea, we our selues also are but dead men here, and shall bee damned in the world to come, as before wee heard. They that practise not the word according to knowledge, doe cause the name of God to be blasphemed by other, as before also we heard. They that doe practise the word according to their knowledge (though they be but poore seruants) Tit. 2. 10. *doe adorne the doctrine of God our Sauiour in all things:* and prouoke other thereby to Math. 5. 16. *glorifie God their Father in heauen.* 1. Pet. 2. 12. Why then should men bee sluggish herein ? why should we not all put foorth our selues to the vtmost with all cheerefulnesse ? The Papists, though lest of all other practising the word, yea, most of all other transgressing the same, in the commandements especially of the first table, euen in all of them in the highest degree: yea, also in all of the second table, in the highest degree likewise, and maintaining their said transgressions (as I haue elsew here shewed at large) doe yet crie out of vs, for not practising the word according to our knowledge and profession thereof. Shall we make their words good ? God forbid. Let vs stop their mouthes for euer : and by our practise and for our practise, make them also (if it be possible) to glori-

In generall treatise against poperie.

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fie God with vs: that so we may be glorified together with him and by him.

It were too long, and not much pertinent to enter into all the duties, that the word in any respect requireth of vs. Onely for refraining of euill forbidden, let a man not onely meditate on negatiue precepts against such euills, but also on those comminations that are annexed to such negatiue precepts, as also vpon such examples in the Scripture as haue tasted of the said comminations, and haue felt some of those punishments that haue beene threatned against such euills. Especially, let him meditate on those places that do describe the torments prepared for the wicked in the world to come. So for obseruation of duties commanded, let him not only meditate on the affirmatiue precepts themselues that command them, but also on all promises annexed to them, as likewise on the performance of such promises to many mentioned in the Scriptures. What meditations are fittest for practise of the word.

With the former, let him also meditate on those Scriptures that set foorth the Iustice, the wrath, the glory and the power of God: So also with the latter let him meditate on those scriptures that set foorth the mercie, the goodnesse, and faithfulnesse of God, as also his power to performe whatsoeuer he hath promised. Aboue all, for both, let him meditate on those Scriptures, that teach vs to beleeue the forgiuenesse of sinnes. For as *Dauid* said of the sword of *Goliah, there is none like that*, so certainly for restraining men from euill, and prouoking them to good, there is no meditation more effectuall, then the meditation of those Scriptures that teach men to beleeue the forgiuenesse of sinnes. Doth not *Ioel* by this argument exhort all to repentance? Doth not *Peter* the like, with great power, with great successe? Doth not our Sauiour commend the same by the parable of two debters, the one owing 50. the other 500. pence, neither of both being able to pay; and both being forgiuen all. *Tell mee* (saith our Sauiour, not to *Simon* the Apostle, but to *Simon* the Pharisee) *which will loue him most, that so frankely forgaue both?* If therefore we beleeue our sinnes to bee forgiuen then certainely will we loue him that doth forgiue them. Therefore *Peter* againe ioyneth together, *loue to Christ*, and *beleeuing in Christ*, as the effect and the cause. And indeed if wee beleeue that God hath forgiuen vs our sinnes, and if therefore we loue him, as we cannot but loue him, what will we not do that he hath comman- 1. Sam. 21. 9. Ioel. 2. 12. 13. 14. Act. 2. 38. Luc. 7. 42. 1. Pet. 1. 8.

ded vs to doe, whom wee know ſo to haue loued vs, as to haue forgiuen vs all our ſinnes? If we beleeue the forgiueneſſe of our ſinnes, will wee not ſo loue God as to mourne for our ſinnes whereby we haue grieued him? yea alſo to hate them? yea, with all the power we can, to ſet our ſelues againſt them, and to refraine from them?

If we beleeue the forgiueneſſe of ſinnes, we cannot but loue the word of God that ſheweth our ſinnes to be forgiuen.

If we beleeue God ſo to haue loued vs, as to forgiue vs our ſinnes, we will patiently beare any croſſes, any affliction which the ſaid God ſhall lay vpon vs.

If we beleeue God to haue forgiuen vs our ſinnes, we alſo will be more ready to forgiue ſuch as ſinne againſt vs.

If we beleeue the forgiueneſſe of ſinnes, wee cannot but alſo beleeue, that God will giue vs all things that he hath promiſed, for our ſinnes being forgiuen, what ſhall hinder them from vs?

If we beleeue the forgiueneſſe of our ſinnes, we will not feare death, but earneſtly deſire, and thinke long for it, and when it commeth ioyfully entertaine it. For what then can depriue vs of euerlaſting life?

Yea, to beleeue the forgiueneſſe of ſinnes, is not onely a ſpeciall motiue to godlineſſe of life, but alſo to the very knowledge of God. This is manifeſt, becauſe the Prophet prophecying of the great knowledge that ſhould be in the latter age of the world (as before we haue heard) and ſaying, that *all ſhould know the Lord from the leaſt of them to the greateſt of them*, addeth this as a reaſon thereof, *For I will forgiue their iniquities, and remember their ſinnes no more.* And doth not this ſtand with great reaſon? Doubtleſſe it doth. For who vnderſtanding one to whom hee was greatly indebted, and owed more then hee was able to pay either of his owne debt, or of the debt of a friend by executorſhip, who (I ſay) vnderſtanding ſuch an one to haue forgiuen all the ſaid debt, will not deſire to know him that hath beene ſo gracious vnto him? In like manner therfore, if once we beleeue, and be perſwaded God to haue forgiuen vs all our debt, all our manifold and grieuous ſinnes the which wee were neuer able to haue diſcharged, but for which wee ſhould haue lien for euer in hell, will wee not ſeeke to know this gracious and mercifull God?

Ierem. 31.34.

On the contrarie, if we doe not beleeue the forgiueneſſe of ſinnes

ſinnes, we will neuer make conſcience either of refraining from ſinne, or of performing any thing that good is: neither will wee euer care to know that God, whom wee know not to haue forgiuen our ſinnes.

Moreouer, let euery man remember this, to meditate moſt and principally of ſuch ſcriptures, as doe beſt fit his calling, and condition whereof he is, and the duties belonging thereunto: yea rather in the firſt place of ſuch Scriptures as are moſt fit to repreſſe ſuch ſinnes, as whereunto in any reſpect he doth finde himſelfe moſt prone, moſt inclined.

Is any man by nature, I meane by ſpeciall diſpoſition of nature, by age, by complexion, or conſtitution of bodie, by long vſe and (cuſtome which is a kinde of ſecond nature) by education in ſome place in reſpect of the aire of the ſaid place, or in reſpect of the companie with whom hee hath there alſo beene brought vp, more ſtrongly inclined to ſome vice then to other? or hath he by corrupt counſell, or the euill example of any been ſo drawne to ſome ſpeciall ſinne, that is become an habit, and ſo rooted in him, that he can hardly refraine it? let ſuch an one meditate of ſuch ſcriptures, as doe moſt of all beate downe ſuch ſinnes.

As for example, doth any mans mouth by any of the former meanes runne-ouer with vaine, or raſh, or prophane, or wicked, and needleſſe Oathes? let him conſider what commandements as alſo what threatnings there are againſt ſuch Oathes in the word.

Is any man a Contemner of the word and ſacraments, a neglecter or prophaner of the Lords daies, either by being idle at home or elſe where on the ſame daies, or by labouring in his ordinarie calling, or by vaine paſtimes, or by doing other things at all times vnlawfull and ſimply euill? let him meditate of the like commandements and comminations in the word againſt ſuch ſinnes.

Is any man couetous and greedy of riches, alwaies ſcraping, raking, and taking, but neuer giuing, neuer freely lending, neuer doing any good with his riches? Let him meditate how many things are ſpoken againſt this ſinne, how it is oppoſed to all Gods teſtimonies, how it is ſaid that *hee that ſpareth more then is meete ſhall ſurely come to pouertie*: that *they that will be rich ſhall fall into many tentations &c.* that *he that loueth the world hath not the* Pſal. 119. 36. Pro. 11. 24. 1. Tim. 6. 9. 1. Ioh. 2. 16.

loue of the Father in him: Let him also call to minde the examples of *Achan* coueting the Babylonish garment and wedge of gold, of *Laban* dealing hardly with *Iaakob*, of *Nabals* churlish answere vnto, and miserable withholding reliefe from *Dauid* and his companie: of *Gehazi* running after *Naaman* for siluer and rayment: of *Iudas* selling his Lord and Master for 30. pieces of siluer, and of other the like.

The like may be said of inclination to pride in apparell or otherwise, to anger, to bodily vncleanesse, to oppression, to hatred of the children of God, and hard dealing with them, to drunkennesse, to lying, to quarrelling or other contentions, to foolish iesting, and vnsauory speaking, to boasting, to loquacitie and much talking (though of good matters) out of season, and when in respect of the presence of their betters, they should *bee swift to heare and slow to speake*, and of other the like. Iam. 1. 19.

The same is to be said for meditation of such speciall Scriptures, as doe specially serue for speciall vertues belonging vnto men; in respect of their speciall callings, places, states, and conditions, as magistrats, ministers of the word, parents, children, masters, seruants, &c.

So also for the practise of generall duties generally belonging to all Christians, as diligent hearing of the word, receiuing the Sacraments, praying, giuing, lending, comforting, and the like.

The same is to bee said of them that are afflicted with sickenesse, with pouertie, with slanders, and vniust reproches, with deiection of minde, and griefe of heart for their sinnes, for the weakenesse of faith, and of other graces of God in them &c. Let all such, and other the like meditate of such Scriptures, as are most fit in such case for patience, and comfort &c. Thus much briefly of the vse of meditation of the word for practise thereof.

CHAP.

CHAP. VIII.

Of the hinderance of our meditation of the word, for knowledge and practise thereof: as also of some meanes to helpe the same.

NOw let mee adde something, whereby our meditation of the word for knowledge and practise therof, or our knowledge and practise of the word by meditation therof is hindred or may bee furthered: that is, what things wee are to remooue and lay aside, if we will not be hindred in the meditation of the word, and also what we are to haue, or to doe, if we will so meditate of the word, as that we may grow in knowledge and godlinesse thereby.

Touching the former, wee must first of all empty our hearts (as much as in vs lieth) of all things simply euill. As *Iames* would haue vs to *lay apart* (euer so to cast away, that wee neuer meddle againe therewith) *all filthinesse and superfluitie of maliciousnesse*, and so to *receiue the word*: and as *Peter* would haue vs in like manner, to *lay aside all malice, all guile, and hypocrisie, and enuy, and euill speaking* (by these particulars, meaning also all other the like) and so *as new borne babes to desire the sincere* (or guileles se) *milke of the word*: so must wee doe for meditation of the word. For wherefore doe we meditate of the word, but that we may be the more partaker therof? yea, what is meditation of the word, but the chewing therof (as it were, in our mouthes) that so we may the better swallow it downe into our hearts, and the more easily digest it?

1 To empty our hearts of all things simply euill. Iames 1.21. 1. Pet. 2.1.

Therefore also, as before we are to take a new meale of good meat, it is fit our stomackes should bee emptied of whatsoeuer grosse humours doe any waies annoy them, or may hinder the digestion of good meats to be receiued: and as good and skilfull Physicians that are to minister any speciall physicke for the curing or preuenting of any speciall disease, do first giue some preparatory to their patients to cleanse them, and take away whatsoeuer may hinder the effectuall working of their sayd physick: and as good and wise husbandmen, before they sow any good seed into their ground (how good soeuer their sayd ground be) do first by ploughing, or otherwise purge the same of all weeds; so men that by meditation of the word would either feede their soules Ierem. 4 3.

ſoules to eternall life, or cure them of any dangerous ſpirituall diſeaſe, or preuent further euill by ſuch ſpirituall diſeaſes as they doe feele or that would haue the ſeede of the word proſper in their hearts, and bring foorth fruit to eternall life, muſt firſt purge and cleanſe themſelues of all ſuch things as may hinder the digeſtion, working and growth of the word in them.

Touching this poynt further, euery man muſt haue a ſpeciall care to labour the laying aſide of ſuch euils ſpecially, as whereunto he feeleth or findeth himſelfe moſt enclined by any of the meanes before mentioned. As men ſubiect to any ſpeciall diſeaſe of the bodie, do not only deſire phyſick that may purge them, but ſuch phyſicke as may purge them of that ſpeciall humour, that doth moſt of all feed the ſayd ſpeciall diſeaſe: ſo as euery man is any wayes moſt prone to this or that ſpirituall diſeaſe, he muſt ſpecially labour as a phyſician to himſelfe, to purge himſelfe of that ſpirituall humour, that doth moſt of all feede the ſaid ſpirituall diſeaſe, that by this meanes, the word by meditation applied to himſelfe, may worke the more effectually for the curing of him of the ſaid ſpeciall ſpirituall infirmity.

Touching pride and ſpirituall winde of the heart, whereby the meditation of the word for practiſe is much hindered, haIn chap.28. uing ſpoken thereof, in the former part of this verſe, of *Dauids* loue, I forbeare all ſpeech of it now.

To disburden our ſelues of wordly cares. As we muſt thus empty our ſelues of all things ſimply euill for the furthering of our knowledge and practiſe of the word, by the meditation thereof, ſo muſt we alſo disburden and diſcharge our hearts of all worldly cares, of deſire of deceitfull riches and honours, of delight in the pleaſures of this life, and of the loue of all other things of this world. As theſe things doe hinder our loue to the Word (as before we haue heard) ſo conſequently doe they alſo hinder our meditation thereof. Therefore in the parable of the ſower and the ſeede, hee that receiued Matth. 13. 22. Marc. 4. 19. Luc. 8. 14. ſeede among the thornes, is ſaid to bee hee that heareth the word, and the deceitfulneſſe of riches, and pleaſures of this life, and the luſts of other things entring in, doe ſo choake the word, that it becommeth vnfruitfull, or at the leſt bring no fruit to perfection. Why, or how doe theſe things choake the word? euen becauſe at the very hearing of the Word, they hinder men from obſeruing and marking the word deliuered vnto them? Their mindes are ſo ſtuft with cares of this world,

ſo

ſo ſet vpon their merchandize, their clothing, their husbandry, their ploughing, their oxen, their ſheepe, their ſwine, or other worldly affairs, or do ſo itch after their pleaſures, that either they heare not at all, or they regard not, or they ſauor not the things that are deliuered vnto them, how neceſſary ſoeuer the ſame be for them. Yea, as veſſels full of one liquour, cannot receiue another, but whatſoeuer is powred out runneth by: ſo is it with ſuch men, whoſe mindes are fraught with worldly things, there is no entrance at all for the word into them. If they receiue any thing for the preſent, yet either their hearts are ſo crackt and crazed with the former things, or ſo peſtred and clogd with them, that either the word preſently runneth out, or elſe is ſo thruſt and crowded (as it were, to the wall) that it cannot doe Hebr. 2. 1. that good that otherwiſe it would and ſhould, and that they that haue heard it, doe ſtand in neede of.

Neither alſo after hearing haue they any time to meditate of any thing they haue heard. If they enter into meditation of any thing, preſently one worldly matter or other ſteppeth vp, and ſhouldreth the ſaid meditation cleane out of the heart, and then ſo barreth the doores againſt it, that it cannot re-enter. It is preſently forgotten and vtterly loſt, as if no ſuch thing had euer beene ſpoken.

The cares of the world alſo, and other things before mentioned, are as bird-lime to the fowle taken therewith. For as the fowle, whoſe wings are limed, cannot mount aloft, but lieth fluttering vpon the earth, or in the water, ſo they whoſe thoghts are ſet vpon the things heere beneath, are ſo hampered therewith, that the word being from heauen and heauenly, they cannot by any meanes with their meditations reach thereunto.

The cares of the world and other things before mentioned, are as leaden plummets, or rather, as great leaden waits, ſo clogging the legs and loines of our minde, that wee cannot aſcend vp into the mount of the Lord, from whence the word was giuen, and where it is to be had.

The cares of the world, and other things before mentioned, conſidered with the word, are as two contrary ſuters to one and the ſame woman. And therefore, as one and the ſame woman cannot entertaine ſuch contrary ſuters, much leſſe be married to thē both together, ſo cannot the mind of man be employed vpon the ſaid cares, and other things before mentioned together.

Theſe

Theſe two, the cares of the world, with other things before mentioned of the ſame kinde, and the word, doe ſo differ one from another, and iarre one with another (as harpe and harrow) that as we ſay of two men that are aduerſaries one to another, they cannot ſet their horſes in one ſtable, ſo the ſaid cares of the world, with other worldly things before mentioned, and the meditation of the word cannot agree in one minde. Therefore the Apoſtle maketh oppoſition, betwixt *being earthly minded*, and *hauing our conuerſation in heauen*: and betwixt *ſetting our affections on things aboue* (or minding or ſauouring things aboue) and *on things on earth*. And of all this, euery man hath ſuch experience, that it needeth no further confirmation, no further demonſtration.

Phil. 3. 19 20. Col. 3. 1.

To forbeare ſome things that are good.

Beſides all hitherto ſpoken, of caſting away things ſimply euill; and of laying aſide the cares and other things of this world, we muſt alſo ſometimes forbeare the meditation of ſome things ſimply good: But how (will ſome man ſay) ſhall wee doe this? If for furtherance of our meditation in ſome thing of great waight and like neceſſity, wee forbeare the meditation of ſome thing (though in it ſelfe good, yet) not ſo waighty, not ſo neceſſarie. To ſpeake more plainely, wee muſt not clogge or peſter our minds with too many things (though as I ſaid, good in themſelues) at one time. For ſo one may hinder another. As if wee inuite more friends to our houſe and table at one time, then our houſe can receiue, or then can ſit at our table, one may hinder another; ſo is it in the entertainment of too many good meditations into our heart at one and the ſame time.

As the Miniſter of the word muſt haue reſpect heerein of his auditours; ſo muſt euery man of himſelfe. *I haue yet many other things* (ſaith our Sauiour himſelfe to his owne Diſciples) *to ſay vnto you, but ye cannot beare them now.* As our Sauiour did thus reſpect the capacity of his Diſciples, ſo muſt all Miniſters of the word imitate our Sauiour herein, in the behalfe of their people. This is worthy of good and ſerious obſeruation. For certainly, ſome worthy Miniſters in theſe dayes, burning in the zeale of God, and in loue to their people, & in this their zeale & loue laboring to teach many things at once, doe ſometime teach too many things. For not reſpecting the capacitie of their people, they deliuer ſo many things, that they oppreſſe the memory of their hearers. One thing driueth out another. As wee commonly

Ioh. 16. 12.

monly say, and finde by experience, that one naile driueth out an other; and whiles the Ioyner driueth in one pinne, an other starteth or slippeth out: so indeed, euen the best Ministers in their abundant zeale labouring to teach many things together, doe driue out one by an other The first point, or the second, or the third, is cleane forgotten ere they come to the last. How is the meditation of the hearer perplexed herein? So is it touching a man himselfe: labouring to meditate of many things, he cannot so seriously meditate of one thing as he ought to do. One thing putteth out an other. My protestation before made to cleare my selfe from suspition of enmitie to zeale, I neede not to repeat in this place. I wish Ministers could deliuer the whole will of God together: and that other could meditate of all things together. But alas, this cannot be. Our mindes and memorie, are too narrow, too shallow, too weake: they cannot receiue much together. Some are of deeper reach, and quicker capacitie than other: yet all are shallow, all weake. Though euery congregation consist of both sorts, yet both sorts must be regarded: not one so, that an other be neglected. The best also may ouer-burden and ouer-charge himselfe. The greatest hand that is, may sometimes by griping for more, lose or let go that which before it had: so may the greatest mindes, and largest hearts. That which the Apostle saith in one case, Rom: 12.13. that *no man presume to vnderstand aboue that which is meete to vnderstand* (or that no man thinke more highly than hee ought to thinke) *but that he vnderstand according to sobrietie* (or that hee thinke soberly) this (I say) may be applyed in this case. It is not good to haue many yrons in the fire at once. It is not good for any man in any trade to take too great dealings in hand at once: or in a greedy desire of greatnes to deale in more things than he can well compasse. Doe wee not see such oft-times to ouerthrow their whole states? The like is to be said of meditation of many things together. Not onely may one meditation hinder an other, but also he that is desirous to meditate of many things, and to grow suddenly to great knowledge, doth sometimes much preiudice himselfe, and ouerthroweth his whole spirituall state. Thus much of things that may hinder our meditation of the word for knowledge and practise thereof.

Now concerning the meanes whereby our meditation may be furthered in knowledge and obedience, they are of two sorts. Meanes to help our meditation.

some

Some common to all: other more proper to Miniſters of the word: or at leaſt ſpecially and principally belonging vnto them. Thoſe that are common, are either inward, or outward.

Meeknes or humilitie.

Of the former of theſe, I will onely note one, namely humilitie. This our Sauiour commendeth as the firſt ſtep to the

Marc. 10.15. kingdome of God, ſaying that *whoſoeuer ſhall not receiue the kingdome of God as a little childe, ſhall not enter therin.* Paul alſo ſeemeth to inſinuate the ſame thing, when he ſaith, that the goſ-

Tit. 2.12. pell *teacheth vs to denie all vngodlineſſe* &c. For the word in that place tranſlated *teaching*, is very ſignificant, as noting ſuch a kinde of teaching, as is fit for children: and therefore inſinuating, that all that will be taught by the word, muſt firſt be like to little children: ſo humble and ſo meeke, that they be teachable and tractable to any thing commended vnto them in the goſpell. *Iames* alſo doth not onely exhort them to whom hee

Iam. 1.21. writeth to *lay apart all filthines and ſuperfluitie of malitiouſneſſe*, but alſo *with meeknes to receiue the ingrafted word* &c. Doth not

Pſal. 25.9. the Prophet *Dauid* likewiſe ſpeake to the ſame purpoſe, *Them that be meeke, will he guide in iudgment, and the meeke will he teach his way?* This meeknes is twofold. 1. of iudgment or vnderſtanding. 2. of the will and affection. Meeknes of iudgment

Meeknes two fold.

or vnderſtanding, is to ſubmit the ſame ſupreme power of our ſoules to be informed in any truth the word ſhall teach, though aboue our capacitie and contrary to the reaſon of our naturall man. Of this wee haue heard before in the commendation of

Chap. 3. of Dauids loue. the word for *giuing wiſdome to the ſimple:* and therefore here I will forbeare thoſe Scriptures that are there alledged for confirmation thereof. Humilitie and meeknes of will and affection, is to ſubmit our ſaid wills and affections to be reformed, guided, and directed by the word, how much ſoeuer the word may

Iames 3.17. ſeeme to be againſt the ſame. And this is that *wiſdome from aboue*, which Iames ſaith, *is gentle, and eaſie to be intreated.* Now both are neceſſarie for all that by meditation of the word will grow in knowledge thereof, and obedience thereunto. Without both all meditation will doe little good. Of the former *Apollos* was an excellent example: who though *he were an elo-*

Act. 18.24. *quent man and mighty in the Scriptures, and well inſtructed in the way of the Lord, and a feruent ſpeaker in the ſpirit, and one that taught diligently the things of the Lord, knowing nothing but the baptiſme*

baptisme of Iohn, yet he was content in all meeknes to be further, and more and more instructed in the way of God By whom? By *Paul* or by any other of the Apostles? No: but by a farre meaner man, than any of the Apostles, euen by *Aquila*: neither onely by *Aquila*, but also by *Priscilla* the wife of *Aquila*. So though the Eunuch, Lord Treasurer of Candace the Queene of the Ethiopians, were (no doubt) a man as great in worldly wisdome and policie as he was in authoritie, yet when *Philip* (a man altogether vnknowne vnto him) hearing him read in the prophecie of *Isaiah*, rudely and in an vnmannerly sort asked him, whether he vnderstood that that he read or no, he did not proudly denie it, or aske him what he had to do with it, but meekly and modestly confessed his ignorance for want of a guide, and therefore as meekly and humbly prayed him to come vp into the coach vnto him, as likewise submitted himself to all that he taught: yea, craued also baptisme of him, and was baptized by him. Acts 8. 27.

Of the other meeknes of affection, *Dauid* was a most worthy president, who though hee had openly before all his souldiers vowed the death of *Nabal*, and of all belonging vnto him, and though he were the knowne heire apparent to the crowne and kingdome of Israel, and were also a Prophet, as hauing before that written diuers Psalmes, yet most meekly & mildly submitted himself to the counsell & aduise of *Abigail*, (a meane woman) to be directed according therunto. In like meeke manner he submitted himselfe, afterward to *Nathan* reprouing him of his sinne against *Vriah*. I might inlarge this by diuers other examples of the like meeknes: so likewise by contrary examples of the contrarie pride, both of iudgment in the Scribes and Pharises; and also of affection, euen of stubbornnesse and refractarinesse, not onely of *Pharao*, and other wicked men, but also of good King *Asa*, against the word of God by *Hanani* the Seer deliuered vnto him, with that that followed thereupon, namely the sicknes of the said *Asa*, and his death of that sicknes, becausse he sought not to the Lord, but to the Physitians in his said sicknes. 1. Sam: 25. 32. 2. Sam: 12. 13. 2. Chr: 16. 10.

The want of the former hath been and still is the mother and nurse of all heresie and schisme.

The want of the other, I meane of meeknes of affection, and the contrarie stubburnnesse and refractarinesse is a principall

pall mother and nurse of all vice and wickednesse.

If all sorts both yong and old were inwardly deckt with both the former branches of this humilitie, oh what excellent Christians should wee haue, both for knowledge, and also for practise of the word? But alas, in stead of these things, *pride* (as the Prophet speaketh) *compasseth most men about as a chaine*, and therefore they are ignorant, and will be ignorant: they are vngodly, and still will be vngodly. Thus much of the inward common helpe of our meditation, viz: of meeknesse, or humilitie.

Psal. 73. 6.

Now follow the outward like common helps. These are foure, 1. generall obedience, and practise of those things wee know. 2. prayer. 3. conference with other. 4. obseruation both of Gods workes in other creatures, and also in and by men.

1 Generall obedience.

Of the two former I shall not neede to say any thing now, hauing spoken so much before to the same effect. Touching generall obedience, wee haue the promise of God by the Prophet and by our Sauiour himselfe, that *to them that feare God, his secrets shall be more and more reuealed:* that such as *doe his will shall know the doctrine to be of God:* and that *to them that loue him and keepe his commandments, he will manifest himselfe:* and that *to him that hath shall be giuen* &c. By these and by many other the like places the necessitie of the generall practise of the word for the better helpe of our meditation of the word for knowledge and practise is so euident, that I shall not neede to trouble you any longer in this point.

Psal. 25. 12. Ioh. 7. 17. Ioh. 14. 21. Matth. 25. 29.

2 Prayer.

The same breuitie I may vse concerning prayer. For the necessitie thereof, by other occasion hath beene made manifest by many things before spoken. For we haue before heard, that we cannot vnderstand any of the secrets of God, without the spirit of God, and except it be giuen vs &c: that *we cannot beleeue but by the gift of God:* that *we cannot thinke a good thought of our selues*, or *desire any thing that is good:* that we cannot of our selues *turne away our eyes from beholding of vanitie:* that we cannot lend our care to heare, except *God open our heart:* nor open our lipps to praise God: or so much as to say, that *Iesus is the Lord but by the Holy Ghost:* nor *come vnto Christ, except the Father draw vs:* that all our regeneration is wholy of Gods owne will &c.

Matth. 13. 11. 16. 17. Ephes. 2. 8. Philip. 1. 29. 2. Cor. 3. 5. Psal. 119. 36. Philip. 2. 13. Psal. 119. 37. Act. 16. 14. Psal. 51. 15. 1. Cor. 12. 3. Ioh. 6. 44. Iames 1. 18.

Hauing therefore often learned these things, and hauing many

many other the like teſtimonies of Scripture, is there not in all the ſaid reſpects great neede of this dutie of prayer to helpe our meditation of the word for knowledge and practiſe thereof? Verily without prayer, all meditation will do nothing. *Daniel* by the prayer of himſelfe and of *Hananiah, Miſhael* and *Azariah* his companions, did obtaine both the dreame, that *Nebuchadnetzer* himſelfe had forgotten, and alſo the interpretation therof to be reuealed vnto him. How much more then by prayer adioyned to meditation ſhall wee obtaine to vnderſtand the myſteries of godlines reuealed in the word? But without praier we cannot ſo much as meditate aright of the word. For if we cannot thinke any good thing of our ſelues, how can wee meditate, which is to thinke in all ſerious manner of a thing? Eſpecially, how can we meditate of the word, which in excellencie paſſeth all other things, and which alſo is the rule of all other goodnes? By meditation and ſtudie we may (I confeſſe) attaine to a literall knowledge of the word, without prayer: but not to ſuch a knowledge as is ſpirituall and with practiſe. Literall knowledge of the word without faith and true godlineſſe, is no better to a man himſelfe than philoſophie, and the knowledge onely of naturall things. Thus much of prayer, as of the ſecond outward common meanes to helpe our meditation in knowledge and in practiſe of the word. Dan. 2. 17.

3 Conference.

The third like outward helpe of our meditation is conference with other. This is commended vnto vs, as by ſome teſtimonies and many precepts, ſo alſo by diuers examples in the Scripture.

That which *Salomon* ſaith of *two being better than one* in other reſpects, & for other things, is true alſo of this point of conference, for increaſe both of knowledg, & alſo of godlines therby. Eccleſ. 4. 9.

Touching precepts, haue we not heard before in ſpeaking of *Dauids loue*, the Lord to command euery man to *talke of the word ſiting in his houſe, walking by the way, downe-lying, and vpriſing*? Paul alſo exhorteth the Coloſſians, that *the word of Chriſt ſhould dwell in them richly in all wiſdome, teaching and admoniſhing one an other* &c. Hee would not haue them to be taught and informed only by their publike miniſters, but that alſo they ſhould teach and informe one another, by mutuall conference one with another: and thereby alſo the better furthering the worke of the publike miniſterie amongſt them. Whereas it foloweth chap. 24. Deut. 6. 7. and 11. 19. Coloſ. 3. 16.

loweth immediately, *in Psalmes, and hymnes, and spirituall songs*, that I take not as the onely meanes whereby they should teach and admonish one an other, but rather I thinke the said words to belong to that which followeth of singing with grace in their hearts to the Lord: as if he had said, as I would haue you by the word dwelling in you to teach and admonish one an other; so also would I haue you in all your Psalmes, Hymnes, and spirituall songs at your priuate meetings, not to sing only with your voice, but also with grace in your hearts: neither to sing only for the delight of your selues, or of one an other, but also that euery one of you seuerally, & al of you iointly do sing to the Lord, euen to please, and to delight him. This interpretation I take to bee most naturall to the text, and most agreeable to the latter words of the same verse: and if wee should referre that of Psalmes, Hymmes, and spirituall songs to teaching and admonishing one an other, the Apostle might seeme to commend these onely or chiefly vnto the *Colossians* in their priuate meetings: as if hee would haue them in their said meetings, either to doe nothing else but to sing, or at least chiefely to spend their time in singing of Psalmes, Hymnes, and spirituall songs. Doth not the same Apostle also giue the like commandement to the *Thessalonians?*

1 Thess. 5.11. *Exhort one an other* (or comfort your selues together) *euen as also yee doe.* And is there not here both an expresse commandement so to doe, and also an example of their present so doing?

As *Paul* would haue the *Colossians* so to instruct and informe the mindes one of an other in matters of knowledge, and by mu-

Coloss. 4.6. tuall conferences, and by *letting their speech* (as hee saith afterward) *to be alwaies with grace, and (as it were) seasoned with salt*, and as he would haue the *Thessalonians* to doe the like, so the holy Ghost would haue the Hebrewes touching godlinesse and the right practise of knowledge for the better keeping one an other

Heb. 3.13. and 10.25. *from falling from the liuing God*, as also *for the better prouoking or whet ing one an other to loue and to good workes, to exhort one an other whiles it is called to day, lest any of them should bee hardened through*

Iude 20. *the deceitfulnesse of sinne. Iude* likewise exhorteth, *that building vp our selues in our most holy faith, and praying in the holy Ghost, wee should keepe our selues in the loue of God &c.* By our selues hee meaneth not onely our owne selues, but also one an other, as the

Coloss. 3.16. Heb. 3.13. same word is taken both in the former of those places to the *Colossians* and to the *Hebrewes*, and also to the *Ephesians* when hee exhorteth

exhorteth them to *forgiue one an other*. For it is in the originall, *forgiuing your ſelues*. The reaſon of which phraſe is, *becauſe wee are all members of one bodie: and one of another*: and therefore that that one doth to an other, he doth alſo to himſelfe. Ephes. 4. 32. Rom. 12. 4. 1 Cor. 12. 12 Ephes 4. 4. 25.

The ſame is to be ſaid of an other the like precept of the Apoſtle *Paul* to the *Theſſalonians*, *Wherefore comfort one an other with theſe words*. 1. Theſ. 4. 18.

That none of the former precepts are to be reſtrained vnto, or vnderſtood of publike and miniſteriall teaching, admoniſhing, and exhorting &c. it is manifeſt, becauſe *Paul* alſo would haue *the elder women to teach the younger to be ſober &c.* Hee forbiddeth women to teach or to ſpeake publikely, and therefore the former precept is to be vnderſtood of priuate inſtruction as the ancient women ſhould meete and haue any conference with the younger. Tit. 2. 4. 1 Tim. 2. 12. 1 Cor. 14. 34.

That alſo all ſuch priuate teaching, admoniſhing, and exhorting one an other is to be done by the Scriptures, it is manifeſt becauſe *they only are profitable for doctrine, for reproofe, for correction, for inſtruction in righteouſneſſe*, as alſo becauſe in the laſt place before alleaged to the *Theſſalonians*, the Apoſtle reſtrained the comforting one of another to thoſe words. 2 Tim. 3. 17.

Touching examples, without all further amplification, I do onely name and commend vnto you the conference of our Sauiour with *Nicodemus* about regeneration, as alſo with the woman of *Samaria* about the true Meſſias, and manner of Gods worſhip, as likewiſe the conference of the two diſciples that were walking to *Emaus* about the ſufferings of Chriſt, graced alſo in the end with the preſence, and conference of our Sauiour, together with the gracious fruit of all the former conferences: & finally the conference of thoſe men of *Berea* (highly in that behalfe commended by the holy Ghoſt) about thoſe things which they had heard publikely preached by *Paul* and *Silas*, examining the ſaid things (ſo preached) by the Scriptures, not as doubting of the faithfulneſſe of *Paul* and *Silas* in preaching the ſame, but only as ſhewing themſelues deſirous, by the ſaid examination to confirme and ſatisfie themſelues the better in thoſe things that publikely they had heard. This mutuall conference (to omit all further illuſtration thereof by more examples) is neceſſarie, and of great vſe to helpe and further the meditation of the beſt: becauſe there is none that by meditation and ſtudie of the word Examples. Ioh. 3. 2. &c. Ioh. 4. 7. &c. Luc. 24 13. Act. 17. 11.

haue profited ſo much in knowledge and in godlineſſe, but that they may haue helpe by other: yea, ſometimes the beſt that are, euen the deepeſt Diuines that are for knowledge, and thoſe that haue attained the greateſt meaſure of godlineſſe, may haue help, either for knowledge, or for godlineſſe, or for both, from them that are inferiour, and meaner then themſelues. For God doth not alwaies reueale moſt to the greateſt Clarkes, God ſometimes (that himſelfe may haue the greater glory, and man may be the more humbled) reuealeth more in ſome things to a poore plain man by a little ſtudie, then he doth to another of great learning, and of farre more reading and ſtudie, as alſo of farre greater knowledge and iudgement in moſt things.

Sometime alſo it may be, that a poore man hath heard ſome great and excellent Diuine open ſome one point, or ſome one Scripture, for the vnderſtanding whereof he may by that which he hath heard, in a word or two conference, more helpe an other great Diuine, then much reading, and great ſtudie would haue holpen him. The like he may doe, by reading ſome book or other, that the other neuer read.

May not alſo a poore man ſometimes helpe an other of great learning with a place of Scripture lately read by him, which the ſaid learned man ſhould not finde without much labour? Sometime alſo two being in conference together, the one may moue ſuch a queſtion to the other, or may vnwares ſtart ſuch a word, as whereby the other may haue greater light in a matter wherein he deſired light, then euer before he had. Yea, ſometime likewiſe by ſuch a queſtion or word, one may bring that to remembrance of another, which before he had vtterly forgotten.

Finally, ſometimes one being in conference with an other, and bending and ſtraining his wits more in conference to diue deeper into a thing, then he could by himſelfe alone, may ſtumble vpon that by his owne words with an other, that hee could neuer hit vpon by all his owne ſtudie by himſelfe.

The ſame is to be ſaid for godlineſſe. For though one bee in moſt things more godly then an other, yet in ſome particular he may ſee that godlineſſe in one that otherwiſe is not ſo godly as himſelfe, that before he had neuer attained vnto.

To conclude this point, ſuch as the long two hand-ſaw is for the cutting & diuiding of the hardeſt and moſt knotty wood & timber, to make the ſame more ſeruiceable for the vſe of man, ſuch

such is the conference of two or three together, of diuers wits, of diuers reading, of diuers learning, of diuers ages, for the discussing of the difficulties of the Scripture, and for the making of the word the more comfortable, and euery way the more beneficiall to the furthering of men towards eternall life.

Doth not this condemne the negligence of many that can conferre many houres together of worldly matters; yea, of lewd plaies they haue seene and heard: as also of foolish youth tricks: yea, of their old knaueries and impieties, and that without any wearinesse, and yet neuer doe conferre any whit of the word: yea, to whom all speech of such conference is odious and irkesome?

How also ought it to prouoke vs to all diligence in such conferences of those things we read or heare, publikely or priuately? Verily, if we would but a little acquaint our selues therewith, we should finde such sweetnesse, such comfort, such benefit thereby, that we would be so in loue thereof, as daily more and more to practise it.

But how and in what manner shall we conferre for the better furtherance of our meditation of the word in knowledge and godlinesse? In all reuerent sort: in respect of the excellencie both of the word whereof we conferre, and also of God himselfe the author of the word. So likwise with great modestie & sobrietie, alwaies taking heed not only of pride (whereby only men make contention) against such as haue taught vs any thing, as seeking by our conference to see further then they saw, and so dispising them for not seeing so farre as we thinke our selues to haue seen, but also of all wrangling and falling out with them with whom we doe conferre. How to conferre. Pro. 13. 10.

In such conference of the word with other, for the helping of our owne priuate meditation thereof, we must euery one of vs be a Constable to our selues: yea, a Iustice of peace to keep the Kings peace. I meane *the peace of God who is the God of peace, and the peace of Iesus Christ who is the Prince of peace:* yea, *blessed and Prince onely, King of Kings, and Lord of Lords; and whose word also is the word of peace, euen the Gospell of peace.* If in all things wee must endeauour to keepe the vnity of the spirit in the bond of peace, must we not much more doe it in the conference of the word of the God of peace, and of the Prince of peace? Especially that word being that whereby we vnderstand God himselfe 1. Thess. 5. 23. Heb. 13. 20. Iia. 9. 6. 1. Tim. 6. 15. Ephes. 2. 17. and 6. 15. Ephes. 4. 3.

by his ſonne that Prince of peace to be at peace with vs? If wee
Philip. 2. 3. *muſt do nothing through contention & vaine glorie, but in meeknes of minde eſteeme euery man better then our ſelues*, how ought wee to be carefull hereof in our conferences of the word? For how ſhall we hope for help to our ſelues by conference with other, whom we doe not in meekneſſe eſteeme better then our ſelues, and conſequently to be able by their conference to helpe vs?

The chiefe end of conference diligently to bee reſpected.

Laſt of all touching conference with other for helpe of our owne meditation, let vs neuer forget the principall and proper end of ſuch conference, namely to further our ſelues thereby both in knowledge of the word, and alſo in godlines according to the word. The Papiſts and all other Heretikes, as alſo all ſectaries, beſides their owne priuate meditation and ſtudie of the word, doe often conferre one with another, euen of the word: yea, they will alſo challenge and prouoke other to conferre and diſpute: the which if they ſhall deny (as knowing they intend no yeelding to the truth though neuer ſo plainely demonſtrated) they are ready to triumph and inſult, as if no man durſt conferre and diſpute with them. But to what end do they thus? To come to knowledge, and to grow in godlines thereby? Nothing leſſe. They are fully reſolued to hold their errors, and to liue ſtill in their ſinnes according thereunto, ſay any man what may be ſaid to the contrarie. All their conferences are for the ſtrengthening of themſelues in their errors, in their hereſies, in their ſeuerall ſects, in their impieties, according to their ſaid errours, hereſies and ſects.

So likewiſe other doe conferre of the word, how they may auoide for themſelues and theirs, ſuch penalties as the Lord hath in his word commanded to be inflicted for ſuch and ſuch offences. As for example, if a man himſelfe, or his ſonne, or any other friend deare and neere vnto him, haue committed fornica-
With exception tion with whom he is not willing to match himſelfe in marriage, or to haue his ſonne or other friend ſo to match, then there will be great conference with this man and that man, euen of the word. But to what purpoſe? Not to ſubmit themſelues to that that the word requireth in that caſe, but onely to auoide it, and that alſo (by finding ſome ſtarting hole or other) with ſome colour and pretext of the word: and if they can meete with any man of a more nimble head then themſelues to eſpie out ſuch ſtarting holes, and to wreſt and to wring the Scripture to their purpoſe,

purpose, or that can cast any suspition vpon some other in respect of any familiarity with the said woman, oh he is the onely man for their tooth.

The like men often doe in the case of murther, wherein the Lord requireth life for life. They conferre (I say) with other, how they may escape the sentence of the law, and how that may be found to be but man slaughter, or chance medley, that is plaine murther.

So what conferences are there in these daies of man with man for the iustifying and excusing of vsurie?

So also about the doctrine of restitution and satisfaction vnto man, of any thing either found by the way, or gotten, or gained by any vnlawfull meanes?

The like may be said of conferences against particular election and reprobation, as also for generall grace, and many other such points.

Of these and all other such conferences, I may safely say that they are such euill conferences, as doe defile a man, and which our sauiour nameth among other things proceeding from within, out of the heart: yea, which he setteth in the very first front of all those things, which he reckoneth vp as comming out of *the heart and defiling the man from whom they come.* For so (with due reuerence notwithstanding of the different iudgement of other) I interpret that word, that is commonly and generally translated euill thoughts. My reasons of this interpretation are these; First the word doth naturally and properly signifie conferences, or reasonings, whereas sometimes in the word it is vsed for thoughts and inward discourses of the mind, it is there where there is some other speciall reason to lead vs so to take the same: but here is no such reason of necessitie so to take it. Secondly, the words, first *from within*; then *out of the heart*; thirdly, *proceede or come out*, doe shew that our Sauiour speaketh altogether of outward things. Thoughts as they are bare thoughts, are altogether within, *knowne only to the Lord and to man himselfe whose thoughts they are.* If they come out, they are words, or actions, or gestures. Thirdly the opposition of those things that come out of a man to those things that goe into a man, proueth our Sauiour in that place to speake altogether of outward euills. Lastly the same is euident by the scope of our Sauiours wordes which is to teach, not onely what things do defile a man, but al-

Math. 15.19. Marc. 7.21.

1. Cor. 2.11.

ſo, and rather what things doe declare and ſhew a man to be defiled, and what do ſo defile a man, that an other thereby may iudge him to bee defiled. The thoughts of a man not being knowne to an other, who can iudge a man by them? Euill thoughts (I grant) are plentifully condemned in other places: but in this place I take our Sauiour to ſpeake onely of outward things: and therefore of reaſonings, conferences or diſputations, by our Sauiour called euill, either in reſpect of their matter, or in reſpect of their forme and manner, or in reſpect of their end, or in reſpect of their effects, or otherwiſe.

Thus we ſee the vſe of conference of the word, and both how we are to conferre, and alſo to what end: viz. reuerently, modeſtly, peaceably, and not to maintaine any errours, or to iuſtifie any ſinnes, but to further our ſole meditation by our ſelues in true knowledge and godlineſſe. This therefore ſhall ſuffice to haue ſpoken of the third common outward helpe of our meditations of the word in that behalfe.

CHAP. IX.

Of part of the fourth common outward helpe of our meditation of the word: viz. *of the workes of God, in and by other creatures.*

Of the works of God in and by other creatures.

THe fourth outward common helpe of our meditation followeth, namely, the obſeruation of Gods workes, both in and by other creatures, and alſo of his workes in and by vs that are men. Either of theſe is a wide, ſpatious, and large field: but I will onely trauiſe a little of the one and of the other, thereby to giue you a view of the whole.

Touching the former, I meane touching the workes of God by other creatures, euery one of them, from the greateſt to the leaſt, from the higheſt to the loweſt, from the moſt excellent to the baſeſt of them, as alſo euery action, euery euent of euery one of them, doth ſo ſet foorth the glory, the wiſdome, the power, the iuſtice, the mercy and goodneſſe of God, that euery man, woman and childe, thereby may take occaſion of ſome diuine meditation, whereby to further his knowledge of the word, and obedience thereunto.

The

The heauens, indeede, are ſaid to *declare the glory of God, and the firmament to ſhew foorth the worke of his hands*, not becauſe they onely doe ſo, and no other creature doe the like, but becauſe they cheefely and principally doe ſo. They being the moſt excellent and beautifull creatures of all other, and containing all other within their compaſſe, the Prophet by them meaneth all other. As by the ſoule being the moſt principall part of man, and giuing life to the whole man, the whole man is oftentimes meant, ſo alſo by the heauens, being the moſt glorious of all the workes of God, are vnderſtood all other his workes. Finally, that men might not too much pore into the earthly and inferiour creatures, but looke vp to heauen it ſelfe, and ſet their mindes and hearts, their thoughts and affections on things that are aboue: yea, and that *they might haue their whole conuerſation in heauen*, therefore alſo the Prophet rather nameth the heauens, and the heauenly workes of God, then the earth and earthly creatures. Notwithſtanding the leaſt and baſeſt creature that is, the vileſt beaſt, the ſimpleſt bird, the pooreſt worm, the weakeſt creeping thing, the feebleſt flie, the moſt ſtinking hearbe and flowre that *is*, the lighteſt feather alſo, the moſt contemptible mettall or ſtone, and whatſoeuer other worke of God, doth ſhew greater glory of God, then all the pomp, wealth and riches in the world doe ſhew the glory of the mightieſt Prince and Potentate in the world, and ſo accordingly ſuch creatures do afford matter to help our meditation of the word, for the encreaſe of our knowledge and godlineſſe thereby.

Pſal. 19. 1.

Coloſſ. 3. 1. 2.

Phil 3. 20.

And certainely, if we behold the creatures of God; yea, the leaſt of them with their ſeuerall actions, without ſome help to our meditation of ſome part, or ſome point of the word by them, we doe no more (as before hath beene breefely touched) then the very vnreaſonable creatures doe, that haue life and ſenſe. For they alſo behold one another, and the other workes of God before them as well as we; yea, doe they not ſometimes behold them more cleerely, as hauing cleerer ſight then wee? Are they not nouriſhed, warmed, defended and preſerued by them as well as we? yea, doe not ſome of them by the vſe of other, liue much longer then men in this age doe liue? No man can deny it. Shall we goe no further then they? Shall we climb no higher? Shall we make no other vſe of our reaſon and vnderſtanding, whereby the Lord hath diſtinguiſhed vs from them,

In chap. 2.

and

and wherein we excell them, and by which also we haue the rule and dominion ouer them? what a shame were this for vs? yea, what a shame were it for vs, that haue the word of God whereon to employ our meditation, not to helpe our meditation thereof, by the obseruation of the workes of God: when heathen men, Philosophers and other that neuer had the word, from obseruation of the said workes of God, wrote such excellent things of the inuisible things of God, as they did? Surely, it behoooueth vs that haue the word, and all the word, as also that know and professe it, to doe much more, and much more to excell them therin. Let vs therefore so behold all and euery work of God, aboue and beneath, as thereby to helpe our meditation also of some part of the word or other, for knowledge and godlinesse.

To enter into some particulars, and by some to take a taste of other, when we looke vp to the glorious heauens, let vs not onely behold them, but also by them meditate of such Scriptures as tell vs, that *they declare the glory of God*: as likewise of those, that from the declaration of the glorie of God by them, doe teach vs to enter into admiration of the goodnesse of God towards vs poore men, and to say euery one to God himselfe, *When I consider the heauens the worke of thy fingers, the moone and the starres which thou hast ordained, what is man, that thou art mindfull of him, and the sonne of man that thou visitest him?*

Psal.19:1.&c. and 97.6.

Psal.8.3.4.

From the aspect of the lights of heauen, and from the comfort that thereby wee doe enioy, for this our outward man, let vs take occasion to meditate of those places of Scripture, where we read the holy men of God, to haue praied God to *lift vp the light of his countenance vpon them, and to cause his face to shine vpon them*: as also to consider, that if there be such comfort to the outward man, by such outward light of heauen, the inward man will bee made much more comfortable and ioyfull, by the foresaid light of Gods face and countenance shining vpon the same. From the knowledge also of the light of the sunne to giue light to the moone and to all the starres, let vs enter into meditation of those Scriptures that teach vs, *Christ Iesus to bee the Sun of righteousnesse, and the true light of men that shineth in darknesse, and is not comprehended by the darknesse, and which notwithstanding lightneth euery man that commeth into the world*: yea also, *to be that light of the world, the which whosoeuer followeth, shall not walke in darknesse, but shall haue the light of life.*

Psal.4.6. Psal.67.1. Malac.4.2. Ioh.1.4.9. Ioh.8.12.9.5.

Let

Let also the meditationof these Scriptures, from our obseruation of the foresaid light of the sunne, teach vs to seeke light, for our selues, from him that is indeede the onely true light of all men, and of the whole world, as also that we hauing *beene darkenesse*, but *now being light in the Lord, and children of light, must beleeue still in the light, and walke therein, whiles we haue it: lest darkenesse come againe vpon vs: because he that walketh in darkenesse, knoweth not whither he goeth.* Ephes. 5.8. Ioh. 12. 35. 36.

From the thunder and lightnings in the aire, and their terrible and fearefull effects, let vs enter into meditation of that Psalme that doth most excellently set foorth the same vnto vs, and thereby earnestly prouoke *the sonnes of the Mighty* (that is the greatest Potentates in the world, and therefore much more the inferiour sort) *to giue vnto the Lord glory and strength*; yea, *the glorie that is due vnto his name, and to worship him in the beauty of holinesse* (that is, in his holy Temple, and in the assembly of Saints) that so all the people of God may bee assured, *that the Lord will giue them strength and blesse them.* Psal. 29. 1. &c. Vers. 11.

Proceede wee further, and from the raine-bow which wee often see, sometimes in the morning, sometimes in the euening by the reflexion of the sunne, and sometime in the very night by the like reflexion of the moone, from hence (I say) let vs meditate on that couenant, that the Lord thereby hath sealed for assuring vs, that the world shall neuer bee wholly and vniuersally drowned, as once we read the same to haue beene, eight persons onely excepted, and those creatures which were preserued in the arke with the sayd eight persons. Gen. 9. 9.

Goe we yet further, to those things that fall from the clowds out of the middle region of the aire, the rain, the snow, the haile, as also the frosts heere below, and heereby take we occasion to meditate of that Psalme, where it is sayd, that *the Lord giueth snow like wooll, and scattereth the hore frosts like ashes, and casteth foorth his yce like morsels: who can stand before his cold? He sendeth out his word and melteth them, he causeth his windes to blow, and the waters flow.* Psal. 147. 16. &c.

From the constant course of all the foure seasons in the yeere, of spring, summer, autumne and winter, let vs meditate of the renewing of the sayd ordinance of God in that behalfe, *while the earth remaineth, seede-time, and harueſt, and colde, and heat, and summer, and winter, and day, and night, shall not cease.* Gen. 8. 22.

That

That the sea coueteth not his first place aboue the earth, but containeth it selfe beneath: Let it lead vs to the meditation of that word of God, that ascribeth the same wholly to the power of God, *Who hath shut the same vp with doores, &c. when it brake foorth &c.* Iob 38.8.

That the earth also hangeth in the aire, with all the trees, cattell, men and great buildings and other things thereon and therein without any thing to vphold the same, let it teach vs to meditate on that Scripture, that imputeth it to the same power of God, that *layd the foundations and measures thereof, &c.* Iob 38.4.

Seeing the earth to be fruitfull in such things as are good and necessary for the life of man and beast, let vs meditate of that Scripture that imputeth the same not to the vertue of the earth, but to the blessing of God vpō the earth, saying, *He watereth the hils from his chambers, the earth is filled with the fruit of thy worke: he causeth the grasse to grow for the cattell, and herbes for the seruice of man, and wine that maketh glad the heart of man, and oyle to make his face shine, and bread wich strengthneth his heart; The trees of the Lord are full of sap, the cedars of Lebanon, which he hath planted, &c.* Psal.104.13.

From the same meditation also, proceede thou further to meditate of those Scriptures, that according to the fruitfulnesse of the earth, teach thee by the seede of the word sowen in thine heart, *to beare fruit, and to abound in the worke of the Lord, and to be filled with the fruits of righteousnesse, &c.* Matth. 12.23. 1.Cor.15.58. Phil.1.11.

When the earth is barren, and the creatures therof not yeeldable as they haue been, & as thou wouldst haue them to be, meditate of that Scripture that teacheth the earth at the first to haue beene cursed for the first fall of our first parents, as also that such barrennesse is threatned against all that shall not walke in the wayes and statutes of God, and that the Psalmist saith, that *the Lord turneth riuers into a wildernesse, and the water springs into a dry ground, and a fruitfull land into barrennesse, for the wickednesse of them that dwell therein*: and therefore also proceede thou further, to meditate on such Scriptures, as wherein wee reade the Lord to haue commanded the figge-tree that had beene fruitlesse three yeeres, to be cut downe, that it might no longer trouble the ground: as also to haue cursed another figge-tree, that had onely leaues without any fruit (the time of yeere not then being for figges) that presently it withered to the very stumpe: and finally, that the Apostle saith, that *that ground that bringeth foorth* Gen.3.17. Deut.28.38. Psal.107.33. 34. Luc.13.6. Marc.11.12. &c. Heb.6.8.

foorth thornes and briers, was reiected and neere vnto curſing, and had the end to be burned: and laſtly from all theſe proceede yet further to that, that by all theſe is commended vnto our conſideration, namely, that we doe certainely vnderſtand, that in like manner, *euery tree* (that is, euery perſon) *that beareth not good fruit*, ſhall not bee topt, nor lopt, neither feld downe onely by the roote, but alſo cleane ſtubbed vp, roote and all, not to bee employed to any ſeruice of honour, but to be caſt into the fire. Matth. 3.10. and.7.19.

Seeſt thou how well all liuing creatures in the world, not being in the cuſtody of man, but being wilde, and wandring heere and there, are (without any care of themſelues) kept, fed and nouriſhed, and made as fat as any that are fed by the art, and at the coſt of man? Let this lead thee to the meditation of thoſe Scriptures, that teach thee the Lord (the great houſe-keeper of the world) to doe all this, *and to open his hands, and to feede all things liuing in due ſeaſon, &c.* Pſal.104.27. and 147.9.

From hence goe yet further to the meditation of the words of our Sauiour, applying the ſame things againſt too much carefulneſſe for the world, and to the aſſuring of euery one that will depend vpon God, that he will certainely much more prouide for them, all things neceſſary. *Behold* (ſaith our Sauiour) *the foules of the aire, for they ſow not, neither reape, neither gather into barnes, yet your heauenly father feedeth them. Are not yee much better then they?* Matth.6.26.

From the beauty of lillies take vp the like meditation of the words our Sauiour in the ſame place, *Conſider* (ſaith he) *the lillies of the field, how they grow: they toyle not, neither doe they ſpinne: and and yet I ſay vnto you, that euen Salomon in all his glory was not arayed like one of them. Wherefore if God ſo clothe the graſſe of the field, which to day is, and to morrow is caſt into the ouen: ſhall hee not much more cloth yon, ô yee of little faith?* Verſ.28.29.

From the graſſe and other hearbes and flowres of the field, now growing, and preſently trodden downe, or eaten vp by the cattell, or mowen downe by the mower, and by night withered, turne the eie of the minde to the words of the Holy Ghoſt, *All fleſh is graſſe, and all the goodlineſſe* (or glory) *therof as the floure of the field. &c.* and thence learne not to truſt in man, *neither to make fleſh thine arme, but to truſt in the Lord, &c.* Iſai 40 6. 1. Pet. 1.24. Ierem.17.5.

By the prouidence of the piſmire or ant, and of other the like creature, enter thou into meditation of that Scripture, wherein Prou.6.6.

the

the Lord by the pen of moſt wiſe King *Salomon*, ſetteth all ſluggards to ſchoole, to the ſaid little creature, by her to learne to beware of all ſluggiſhneſſe, & to vſe all wiſe care & prouidence, as for the things of this life, ſo eſpecially, and much more for all things appertaining to euerlaſting life and ſaluation.

By the moles keeping her ſelfe moſt fine, neat & clean, from euery little ſpeck of the earth, though liuing & working for the moſt part, euen vnder & within the earth, learne thou to ſet thy thoughts vpon that commendation of theſe few names in the
Reuel.3.4. Church of Sardi, that liuing among many that were wicked, & had a name to be aliue, & yet were dead, had not for all that defi-
1.Cor.7.31. led their garments; as alſo vpon the Apoſtles precept, for them that vſe this world, ſo to vſe it, as though they vſed it not &c. and againe, vpon *Iames* his deſcription of *pure religion and vnde-*
Iames 1.27. *filed before God the father, as by viſiting the fatherleſſe and widowes in their affliction, ſo alſo by keeping our ſelues vnſpotted of the world.*

By thy horſes offering in the way there to turne in, where he hath beene baited, and alſo by his cheerefull trauelling the neerer he commeth to his home or accuſtomed baiting place, meditate thou from the former on that of the Prophet, *The oxe*
Iſai.1.3. *knoweth his owner, and the aſſe his maſters crib, but Iſrael doth not know, my people doth not conſider :* and heereof make vſe to thy
Num.22.28. ſelfe, and as *Balaams* Aſſe rebuked his maſter by his voice, ſo let thy horſe by his deede rebuke thee for thy vnthankfulneſſe: and teach thee euer after to know the Lord better, and to pro-
Pſal.103.1. uoke thy ſoule to praiſe the Lord, and all within thee to praiſe his holy name, not forgetting any of his benefits: and from the other meditate, that the neerer thou commeſt to thy laſt home, thou goe the faſter forward in all goodneſſe, and bee the more
Phil.3.13.14. cheerefull therein, as hauing forgotten all that is behinde (that is, all thou haſt done) and reaching foorth to the things before thee, & preſſing towards the marke, for the prize of the high calling of God in Chriſt Ieſus.

Doe you marke the Swallow, the Nightingale, and many other birds, and diuers other creatures to obſerue their time for comming and ſinging, and other matters, ordinarily neither comming ſooner, nor tarying longer? Call to your minde that
Ierem.8.7. of Ieremiah, *The ſtorke in the heauens knoweth her appointed time, and the Turtle, and the Crane, and the Swallow obſerue the times of their comming, but my people obſerue not the iudgment of the Lord.*

Doe

Doe yee heare the birds to ſing firſt euery morning before they ſeeke for their foode, though they know not where to haue any, and laſt euery euening after they haue fed themſelues in the day, ere they goe to their lodging: performing the one as a morning ſacrifice of praiſe for their nights preſeruation and reſt; and the other as the like euening ſacrifice for their daies preſeruation and foode; and will yee not thereby take occaſion to meditate on *Dauids* practiſe, in praying to God, *and making a noiſe morning and euening, and at noone time*; prouoking your ſelues to do the like? Pſal. 55.17.

Yea do ſome birds, as the Nightingale, many times ſing, and the dunghill Cocke often crow in the very night ſeaſon, and ſhall not we meditate on that the Prophet ſaith, that *at midnight he would riſe to giue thanks vnto God*: as alſo that he *had cryed day and night vnto God*: and againe, that hee commendeth it to be *good thing to giue thanks vnto the Lord, and to ſing praiſes to his name: to ſhew forth his louing kindneſſe in the morning, and his faithfulnes euery night?* Pſal. 119.62. Pſal. 88.1. Pſal. 92.2.

By the Hens clocking of her chickens, and thereby gathering them vnder her wings, ſhall wee not remember the words of our Sauiour teſtifying that hee in like manner would haue gathered the inhabitants of Ieruſalem together, but they would not: as alſo that hee doth daily vſe the like meanes to gather other *vnder the ſhadow of the Almighty, and to couer them vnder his feathers*, who yet doe as obſtinately ſtand out againſt him, and refuſe this his grace, as the Iewes euer did? Matth. 23.37. Pſal. 91.1.4.

By the meeknes of the poore ſheepe, not ſo much as bleating, either when he is ſhorne, and hath his fleece taken from him, or when hee is killed, maiſt thou not meditate of that ſcripture that applyeth the ſame to our Sauiour, and ſaith, *He was led as a ſheepe to the ſlaughter, and as a lambe dumbe before the ſhearer, ſo opened not he his mouth*: and maiſt thou not by meditation thereof, prouoke thy ſelfe to the like patience, both in looſing all thy goods: and alſo in laying downe thy life it ſelfe for his ſake, that was ſo patient for thy ſake? Iſai. 53.7. Acts 8.32.

By the crawling and croaking of frogs and toades in the moneth of March, and at ſome other times of the yeare, eſpecially when the waters wherein they liue begin to faile, and to draw towards the bottom, maiſt thou not meditate both of the frogs of Egypt, and alſo of the foule and beaſtly frogs of Rome: Exod. 8.7.

I meane the falſe teachers generally of Poperie in former times (Monks, Fryars, Scholemen &c.) and more particularly the Ieſuits, and other ſeminarie and ſecular Prieſts of theſe later times, prognoſticated to come out of *the mouth of the dragon,* Reuel. 16. 13. *and of the beaſt, and of the falſe prophet* &c, and maiſt thou not by the ſwarming and hopping, and croaking of theſe frogs more now than heretofore, comfortably allure thy ſelfe that the waters and filthy puddles of that curſed See, and ſlipking lake of Rome, do now begin to draw towards the bottom, and that the kingdome of Antichriſt the Pope is now neere to his end?

But whither ſhall I goe? or when ſhall I make an end of this obſeruation of this kinde of the works of God, for helpe of our meditation of his word? For this is ſo ample a matter that I might ſpeake ſo much as to write many volumes thereof, and yet leaue as much vnſpoken as I ſhould ſpeake. I will therefore here ſtay, and content my ſelfe with that that I haue ſpoken of this point.

CHAP. X.

Of the ſecond branch of the obſeruation of the workes of God: namely, more ſpecially of the works of man: and that firſt of all of the common workes of man.

Of the common works of man.

NOw it followeth to ſpeake of Gods works in vs and by vs that are men. I meane the works that are generally done by mankind; though not by euery one particular man. By works alſo of mankinde, I meane (as before likewiſe I would be vnderſtood in ſpeaking of the works of God by other creatures) not onely words or outward actions, but alſo affections, ſufferings, and other things incident vnto men.

All theſe things I do adde to the works of God, and comprehend them vnder the works of God, becauſe man himſelfe is the moſt principall worke of God: neither is any thing done by man, that may not alſo be ſaid to be done by the prouidence of God himſelfe.

That I may deale in this argument in ſome order, (and yet with as much breuitie as may be) I will firſt ſpeake of the common

mon works of man (in the former ſenſe) and then take a ſhort view alſo of the ſpeciall works of men in reſpect of their ſpeciall callings, trades, and manner of liuing. Becauſe as there is no creature ſo meane and ſimple, but that the wiſeſt man that is may go to ſchoole thereto, to learne ſome knowledge of God and godlineſſe thereof; ſo there is no trade or kinde of life ſo baſe, but that the moſt learned that is may learne ſomething thereof pertayning to God and godlineſſe.

Touching the firſt ſort of mans worke, to begin at the beginning of man ſince his firſt immediat creation by God himſelfe, when we do conſider how man begetteth man, and how man commeth now into the world, wee may thereby take occaſion modeſtly, and in all ſobrietie to meditate of thoſe ſcriptures, that teach vs, that God *of his owne will, and according to his abundant mercy hath begotten vs againe, by the word of truth* &c. and that *we are borne againe, not of blood, nor of the will of the fleſh: nor of the will of man: nor of corruptible ſeede: but of God, and of incorruptible ſeede, by the word of God which liueth and abideth for euer*: as alſo that *except a man be ſo borne againe, euen of water & of the ſpirit, he can no more ſee*, much leſſe *enter into the kingdom of God*, than a childe in the wombe can ſee the light of the ſunne, and bee heyre to his Father, except hee bee borne into the world.

Iam: 1. 18. 1. Pet: 1. 3. Ioh: 1. 13. 1. Pet: 1. 23. Ioh: 3. 13. and 5.

When a man alſo is ſo begotten and borne, and yet in miſerable ſtate without further helpe: yea, in more miſerable ſtate than any other new borne creature (the mother her-ſelfe that bringeth the childe into the world not being able to helpe the ſame ſo new borne, as all other creatures are able to helpe their yong ones) may we not thereby take occaſion to meditate of that ſcripture that ſaith in the perſon of God himſelfe, *As for thy natiuitie, in the day that thou waſt borne, thy nauel was not cut, neither waſt thou waſhed in water to ſupple thee: thou waſt not ſalted at all, nor ſwadled at all: None eye pittied thee to do any of theſe vnto thee: to haue compaſſion vpon thee: but thou waſt caſt out into the open field, to the loathing of thy perſon in the day when thou waſt borne, and when I paſſed by thee, and ſaw thee polluted in thine owne blood, I ſaid vnto thee that waſt in thy blood, liue: yea, I ſaid vnto thee, when thou waſt in thy blood, liue &c.* Ezek. 16. 4, 5.

If we conſider further that an infant ſo new borne doth preſently deſire the mothers breſt, and therefore both cryeth, and

alſo wringeth the mouth, and turneth it this way and that way, as ſeeking for it, may wee not thereby enter into meditation of the Apoſtles exhortation, to the like *deſiring of the ſincere milke*
1. Pet. 2. *of the word (as new borne babes) that we may grow thereby?*

Proceed we yet further, and conſider wee how ſuch infants ſo nouriſhed a while with milke do afterward in ſhort time deſire ſtrong meat, and thereby alſo wee may prouoke our ſelues to the meditation of that ſcripture that would haue vs, not alwaies to content our ſelues with milke, *as needing to be taught the*
Hebr. 5.12. *firſt principles of the Oracles of God, but to deſire ſtrong meat &c.*

The more meeke alſo and free from ambition, as likewiſe the more tractable and eaſie to be led wee ſee little children to be; the more let vs meditate of our Sauiours words, *Except yee be*
Matth. 18.3. *conuerted and become as little children, yee ſhall not enter into the*
Marc: 10.15. *kingdome of heauen*: and againe, *Whoſoeuer ſhall not receiue the kingdome of God as a little childe, he ſhall not enter therein*: as alſo of the Apoſtles words, *Brethren be not children in vnderſtanding:*
1. Cor. 14.20. *howbeit in malice be yee children, but in vnderſtanding be men.*

The ofter alſo wee ſee children after ſome growth to be curſt, froward and angry, the more by ſuch fruits let vs acknowledge our corrupt nature, and meditate on thoſe ſcriptures that
Pſal: 51.5. teach vs to *haue beene ſhapen in iniquitie, and our mothers wombe to haue conceiued vs in ſinne*: and that by preſent nature we all
Epheſ: 2.3. now without exception (one as well as an other) *be the children of wrath.*

When we further marke how ſoone children waxe weary of their old apparell, and deſirous of new; and when they haue once put on their new, to be altogether loth to put on their old againe, but moſt earneſt ſtill to weare their new, let our mindes preſently haue recourſe to thoſe ſcriptures that require *the put-*
Epheſ. 4.22. *ting of the old man which is corrupt according to deceitfull luſts: and the putting on of the new man, which after God is created in righteouſnes and holineſſe*: and ſo let vs meditate hereof, that accordingly we do indeed, daily put off the old man, neuer to put it
Rom. 13.14. on any more: as alſo ſo put on the new man (yea, the Lord Ieſus Chriſt himſelfe) that we neuer put the ſame of againe: no, not for an houre, neither ſleeping, nor waking.

Seing children to be fond of their Fathers, deſirous alwaies to haue them in their companie, and thinking themſelues ſafe if they hold them by the hand, or be in their ſight, ſhall we not thereby

thereby thinke vpon thoſe manifold ſcriptures, that teach vs to *ſeeke the Lord while he may be found*: and *to call vpon him whiles he is neere*: as alſo that do aſſure vs, that *if we do ſo ſeeke him he will be found: but if we forſake him, he will forſake vs*: and other the like? Iſai. 55. 6.

Doe we further ſee children in all their wants to ſeeke ſupply at their Parents hands; yea, ſo to rely vpon them, that themſelues take not care for any thing, but leaue all care to them? Oh let this excite vs to meditate of *caſting our burden and care vpon the Lord*, as being aſſured that *he careth for vs, and will ſuſteine vs*: as alſo vpon *committing our way vnto the Lord, and truſting in him, becauſe he will certainely bring it to paſſe &c.* Pſal: 55.22. 1.Pet. 5.7. Pſal. 37.5.

Goe we yet further, and the more we ſee children by milke and ſtrong meat to grow in ſtature and ſtrength of bodie, the more thereby let vs take occaſion to meditate of thoſe ſcriptures that teach vs to *grow in grace, and in the knowledge of our Lord Ieſus Chriſt*: and to goe *from ſtrength to ſtrengh*: and ſo to *be no more children toſſed to and fro, and caried about with euery winde of doctrine, but that our hearts be ſtabliſhed with grace*: and that *we abound more and more, according to that that we haue receiued how we ought to walke and to pleaſe God: not being hearers of the word onely deceiuing our owne ſelues, but doers alſo thereof*, and ſo *at the laſt come to a perfect man, and vnto the meaſure of the ſtature of the fulnes of Chriſt* &c. 2.Pet. 3. 18. Pſal. 84.7. Epheſ. 4.14. Hebr. 13.9. 1. Theſſ: 4.1. Iam: 1.22. Epheſ. 4. 13.

To leaue theſe actions of childhood, and to proceed to other, doe wee at any time at our owne table, or at the table of any other, eat Rabbet, Hare, Heron, or any other fiſh or fleſh, wherof *Salomon* in all his Royaltie, or any other of the *Iſraelites* might not eat? Let vs then meditate of the bounty of God towards vs vnder the goſpell, and of thoſe ſcriptures that teach vs to haue more libertie for our meates and diuers other things, than the Church had vnder the Law, and that all diſtinction of meates (touching lawfulneſſe and vnlawfulneſſe) is now taken away, and that whatſoeuer God by the death of his Sonne hath now clenſed (ſo effectuall is his death as to clenſe beaſts &c. for our vſe) we are not to call common or vncleane: but that all ſuch things are now lawfull, though for ſome circumſtances not alwaies expedient; and that *to the pure all things are pure*: as vnto them that *are defiled and vnbeleeuing nothing is pure*: *&c.* Act. 10.15. 1.Cor. 6.12. and 10. 23. Tit. 1. 15.

The more that we see most men to delight in vaine apparell, and to conforme themselues to the fashions of this world, the more let vs meditate on those Scriptures that condemne such
Isa. 3. 16. things, threatning great iudgements against them, and to punish euen Princes and Kings children, and all such as are cloth-
Zeph. 1. 8. ed with strange apparell, as also vpon those Scriptures, that bid
Rom 12. 2. vs, *not to be conformed to this world, but to be transformed by the renewing of the minde.*

The more that in these daies we see men of some state to line their cloakes throughout with veluet, or some other stuffe better then the outside, as also to line their fustian dublets & breeches with taffata more costly then the fustin, the more let vs meditate on that Scripture that biddeth *the adorning of women* (as likewise
1 Pet. 3. 3. consequently of men) *not to be outward of plaiting the haire* (much lesse of wearing strange haire, a thing monstrous in Nature, and in very thought too abominable) *and of wearing of gold &c. but rather that the hidden man be adorned with that which is not corruptible, euen with a meeke spirit &c. that so we may approue our selues*
Psal. 45. 13. *members of the spouse of Christ, that is called the Kings daughter, & that is commended to be all glorious within.*

Are we sickely, weake and feeble in body, let vs meditate on
2 Cor. 4. 16. that of *Paul, yet we faint not: for though our outward man perish, yet our inward man is renewed day by day.*

Do we hunger after meate, or thirst for drinke? let vs meditate on that blessednesse that our Sauiour pronounceth vpon
Math. 5. 6. *them that hunger and thirst after righteousnesse*, because *they shall be*
Isa. 55. 1. *filled*: as also vpon the inuitations of all that thirst to come, and
Ioh. 7. 37. buye, and eate and drinke, &c.

Doe we our selues being poore, labour and trauell hard to get meate, drinke and apparell (all which are but corruptible) as also doe we sometimes of our owne accord for our better maintenance, or by the hardnesse of other beare heauy burthens as much as we can go vnder, and such as make vs to sweate; or doe we see other thus to do? Let vs meditate on that commande-
Ioh. 6. 27. ment of our Sauiour *for not labouring for the meate that perisheth, but for the meat that indureth to euerlasting life, which the sonne of man shall giue vnto vs*, so that we shal not loose our said labour for it: as also vpon that sweete and comfortable call of our Sauiour
Math. 11. 28. of all that *labour and are heauie laden to come vnto him*, assuring them that he will giue, and they shall finde rest to their soules.

and

and finally vpon the heauie burthen of our ſinnes that our Sauiour himſelfe in his own bodie did beare vpon the tree (or croſſe) the ſenſe and feeling whereof before hee came to the croſſe, made him to ſweate ſweate like drops of blood trickling downe to the ground: and hereby let vs the more aſſure our ſelues of the former reſt promiſed to our ſoules for refreſhing of them againſt their former heauy burthens. 1 Pet. 2. 24. Luc: 23. 44.

Doe wee ſee many that are rich and haue no heires, to be ſtil couetous and greedie of worldly riches without any ſatietie? Let vs meditate of thoſe Scriptures that ſpeake of this *euill ſickneſſe*, and let vs prouoke our ſelues by ſuch examples of euill couetouſneſſe, *to couet much more ſpirituall things, and to lay vp treaſure for our ſelues in heauen, and to be rich in good workes, readie to diſtribute and communicate, neuer being wearie of well doing*, but alwaies thinking how rich ſoeuer we be this way, yet wee bee not rich inough, and whatſoeuer good workes wee haue done, yet we haue not done inough. Eccleſ. 4. 8. and 5. 17. 1 Cor. 14. 1. Math. 6. 20. 1 Tim. 6. 18. Galat. 6. 9.

We ſhould neuer eate ſalt, but that if wee be Miniſters of the word, we ſhould thinke of our Sauiours words, *ye are the ſalt of the earth &c.* if we be other, then of thoſe words, *Euery one ſhall be ſalted with fire, and euery ſacrifice ſhall bee ſalted with ſalt: and, haue ſalt in your ſelues*: as alſo of that precept of the Apoſtle, *Let your ſpeech be alwaies with grace, ſeaſoned with ſalt.* Math. 5. 13. Mar. 9. 49, 50. Coloſſ. 4. 6.

We ſhould neuer waſh our hands, face, or any other part of our bodie, but we ſhould meditate of thoſe Scriptures that call vpon vs to waſh vs, to make vs cleane, to take away the euill of our workes from vs: yea, *to waſh our hearts from wickednеſſe, that we may be ſaued: to clenſe our hands, and to purifie our hearts*, that is, *to clenſe our ſelues (or whole man) from all filthineſſe of the fleſh and of the ſpirit, euen of bodie and ſoule, outwardly and inwardly.* Iſa. 1. 16. Ierem. 4. 14. Iam: 4 8. 2 Cor. 7. 1.

The readier our ſelues are in naturall affection to giue any good thing to our children asking the ſame of vs, the more let vs with comfort meditate of our Sauiours words for encouraging vs to aske any good thing of our heauenly Father, and aſſuring vs that if we *that are euill can giue good things to our children, how much more ſhall our heauenly Father giue good things to vs (euen his holy ſpirit) when we aske the ſame?* Math. 7. 11. Luc: 11. 13.

So often as we be angry with our horſe ſtumbling, with our children, or ſeruants, or any other offending vs, let vs take occaſion thereby to meditate thoſe Scriptures that teach vs our

Exod 34.6. Pſal. 103 8. and 86. 15. Ioel. 2. 13. Nehem. 9.17

ſinnes to be daily tenne thouſand times more in number, *and greater in waight againſt God, and yet commend God to be gracious and mercifull, ſlow to anger, of great kindneſſe, and long ſuffering &c.* When trauelling by the way we come to our Inne at night, deſiring there to reſt our wearie bones, and yet finding none, but hearing noiſe on euery ſide, as alſo aboue and beneath vs, within and without doores, let vs by this occaſion meditate on thoſe

Gen. 47. 9. Pſal. 119. 19. 1. Pet. 2. 11.

Scriptures that teach vs to be *ſtrangers and pilgrims*; that is, not onely ſuch as are from our owne countrie, but alſo ſuch as are neuer here ſeated or ſetled, but alwaies trauelling neuer at home when at home, and therefore to carry our ſelues ſtranger-like, and to abſtaine from fleſhly luſts which fight againſt our ſoules, and to haue our conuerſation honeſt among them with whom we do liue, and alwaies to long to be diſſolued, and to bee with Chriſt, at our long home, our laſt, and our euerlaſting home.

We ſee our neighbour riding before vs to fall into ſome great ſlough, or to be ouerthrowne by ſtumbling at ſome ſtone, and preſently we go by ſome other way: oh let this direct our medi-

3. Ioh. 11.

tation to ſuch Scriptures, as teach vs not to follow *that which is euill, but that which is good*: and to beware of ſinne by the exam-

1 Cor. 10. 6, 7.

ples of other, and by the iudgements of God that haue befallen thoſe other in that behalfe: eſpecially that we take heed that we

Heb. 10 25, 26, 27.

forſake not the aſſemblies of our ſelues together, as the manner of ſome is; and ſinning willingly (or wilfully) wee fall away from the grace of God in ſuch ſort, that there remaine no more ſacrifice for ſinnes, but onely a certaine looking for of iudgement, and fierce indignation &c.

Are we ſtrong and luſty, yet let vs meditate of thoſe Scrip-

Iſa: 40. 6. Pſal. 103. 15, 16.

tures that teach vs, *all fleſh to be as graſſe, and all the glorie of man as the flower of the field, flouriſhing in the morning but in the euening cut downe and withering &c.* and that therefore, we are not to reioice

Pſal. 90 6. Ierem 9. 23. Pro. 24. 5. Eccleſ. 9. 15. Epheſ 6. 10. 1. Cor. 16. 13. Pro. 16. 32. 1. Ioh. 5. 4, 5.

in our ſtrength, but in the knowledge of the Lord: and thinke that wiſedome is the beſt ſtrength: as alſo on thoſe ſcriptures, that bid vs *be ſtrong in the Lord, and in the power of his might: and to ſtand faſt in the faith, and to quite our ſelues like men &c.* becauſe he that is thus ſtrong ſhall rule his owne heart, which is better then to winne a citie: yea becauſe ſuch an one ſhall ouercome, and haue victory ouer the whole world, and the Prince thereof, with all things belonging thereto.

We ſhould neuer be in the companie of the wicked (though

by

by conſtraint) and behold their wicked and beaſtly behauiour againſt God and men, but that wee ſhould meditate of thoſe words of the Prophet, *Woe is me that I ſoiourne with Meſhech, and that I dwell in the tents of Kedar &c.* and thereby take the more heede of the like companie afterward: and much more feare to be awarded by the laſt ſentence of Ieſus Chriſt, the fellowſhip and the torments of the Deuill and his Angells in euerlaſting fire. Pſal. 120. 5.

We ſhould neuer inioy the ſweet companie and fellowſhip of the Saints here in earth, but that wee ſhould meditate on thoſe Scriptures that ſet forth the *bleſſed meeting of all the Saints and holy Angells in heauen, there to liue and reigne with Chriſt without any parting.* Ioh. 17. 24.

But to drawe towards an end of this kinde of obſeruation of our owne works for the helpe of our meditation of Gods word, when we feele old age comming vpon vs, or ſee it come already vpon other by the dimneſſe of their ſight, the thicknelſe of their hearing, the imperfection of their ſpeech, the ſhaking of their hands, the weakneſſe and trembling of their knees, the crazines of their whole bodie, let vs enter into meditation of that excellent deſcription of old age that is made by *Salomon*, and make the ſame vſe thereof to our ſelues that he commendeth vnto vs, if we haue not made it already: or if we haue, to call vpon our children to make the ſame, euen *to remember our Creator in the daies of our youth*: yea, ſo to remember him before the ſaid daies of old age be come, that wee enter into deliberation with our ſelues, *wherewith we may clenſe our waies*: yea, into ſuch deliberation, that indeede we take heed to our ſaid waies according to Gods word for redreſſing of them. Eccleſ 12. 1. &c. Pſal. 119. 9.

Yea, by obſeruation of the ſaid old age, let vs proceede to a further meditation, namely, that how ſoeuer by old age wee are made the weaker and vnfitter for the workes of nature, yet euen therein we ought to be ſtronger for the workes of grace, and that the new man is and muſt be ſo farre from waxing the weaker & barrenner in the workes belonging thereunto, that all that haue put the ſame on, the elder they growe therein the ſtronger they muſt be, *as being planted in the houſe of God*, and therefore flouriſhing in the Courts of God like the palme tree: and alwaies growing (neuer withering) like the cedar in Lebanon, and ſtill bringing forth fruit, euen in old age, and like the Angell of the Pſal 92. 12.

Reuel. 2. 19. Church of *Thyatira* commended to doe *more workes at the laſt then at the firſt.*

Neither onely may we make vſe of ſuch common workes of men as are not in themſelues euill for helpe of our meditation of the word, but alſo of euery ſinne; our moſt common and continuall worke of all other. For euery ſin which any committeth, and whereunto any man by age, by complexion, or any other way, findeth himſelfe moſt prone, whether it bee ſwearing, or prophanation of the Lords day, or contempt of the word and ſacraments, and other ordinances of God, or anger, or loquacitie and much talking when ſilence is fitter, or pride, or couetouſneſſe and wordlineſſe, or incontinencie, or wantonneſſe, or any other the like, euery ſuch ſinne (I ſay) may and ought to lead vs to the meditation of ſuch Scriptures, as either by commandement, or by reprehenſion, or by commination or by example of Gods iudgement thereupon doe condemne the ſame, and are fitteſt to repreſſe it. Bnt hauing ſpoken to this purpoſe before, it ſhall not neede here to ſay any more.

In chap. 8.

To returne therefore to the former common workes of men, and to make a full end of our obſeruation of them for helpe of our meditation of the word, euery time that for reſting of our wearie bodies wee goe to bed, there to refreſh our ſelues with comfortable eaſe and ſleepe, and euery time that wee awake out of our ſaid ſleepe, and ariſe refreſhed therewith, let vs thereby meditate on ſuch ſcriptures, as doe deſcribe death by the name of ſleepe, and that therefore pronounce them *bleſſed that die in the Lord*, (either for the Lord, or by faith ingrafted into him at their death) *becauſe they reſt from their labours:* and therefore let vs make this vſe of this meditation, euen to be as willing, as deſirous, and as glad to die at Gods appointed time for vs to die, as we are willing, and deſirous, and glad after great labour and wearineſſe to reſt our ſelues vpon our beds. Yea, further in the meane time let vs meditate of that Scripture, that ſaith, *Awake thou that ſleepeſt, and ſtand vp from the dead:* and of that alſo that may ſerue for interpretation of the former, *Awake to liue righteouſly, and ſinne not:* yea, let vs ſo meditate of the former compariſon of death vnto ſleepe, that not onely we feare death the leſſe, but that alſo we doe therefore the more deſire the day of our death, becauſe thereby wee ſhall not onely be eaſed of all our paines and labours: yea of ſinne it ſelfe the greateſt paine and labour

Math. 9. 24. Ioh. 11. 11. 12. 1 Cor. 11. 30. Reuel. 14. 13.

Ephes. 5. 14.

1 Cor. 15. 14.

labour of all other: but also when we shall be awakened by the sound of the last trumpet, then the Lord Iesus Christ comming to iudge the quicke and the dead, shall raise vs vp also, *and change our vile bodies, and make the very same like to his owne glorious body, according to that power (or working) whereby he is able to subdue all things to himselfe.* Thus much for the helpe of our meditation of the word by such workes of our own as are common: I mean common to all sorts of men whatsoeuer. Phil. 3. 21.

CHAP. XI.

Of the helpe of our meditation of the word by the speciall workes of man, in respect of the speciall callings of men in this life.

NOw it followeth to speake of the second sort of our owne workes, namely, of our speciall workes of our speciall callings, trades, and manner of liuing. Of the speciall workes of mens speciall callings.

Touching this kind of our works, let me be pardoned this tautologie, and breefe repitition of that that before I sayd, namely, that there is no trade, no science, no kinde of life so meane, so poore, so base, but that it may bee a schoole-master to the most learned and godly that is, for helping their meditation of the word to some knowledge before vnknowen, and to some godlinesse before vnpractised by them.

To beginne with the high and excellent calling of mortall Princes, the more wee see their dignity, glory and maiestie by their princely roabes and ornaments, their stately pallaces, honourable attendance and great seruice, the more let vs meditate of those Scriptures that set foorth the glory of the immortall God, as teaching him to be *the King of glory, strong and mighty*; yea his glory to be so great, as to *fill the whole earth, and to be aboue the heauens themselues*: yea, to be *greater then the heauens of heauens can containe*: and that *he hath clouds and darknesse round about him, and righteousnesse and iudgement for the habitation of his Throne: and fire going before him to burne vp all his enemies; to make also the earth to shake and tremble; and the foundations of the very mountaines to moue and shake at his wrath: to haue a smoke going out of his nostrils, and fire going out of his mouth, bowing the heauens and comming*

Psal. 24. 7. Psal. 72. 19. Psal. 113. 4. 1 King 8. 27. Psal 97. 2. Psal. 18. 7. &c.

Isai 66.1. Matth 5.35. 1.Tim.6.16. *comming downe, hauing darkneſſe vnder his feet, and riding vpon a Cherube, and flying euen vpon the wings of the winde,* as alſo, *to haue the heauen for his throne, and the earth for his foot-ſtoole*; that *hee dwelleth in the light that no man can come vnto*: and finally, that *he hath not onely a raine-bow and foure and twenty Elders round about his Throne, euery one of them alſo ſitting vpon a throne, and being clothed in white rayment, and hauing on their heads a crowne of golde; lightnings alſo and thunders, and voices, euen the ſeuen ſpirits of God proceeding out of the throne*: not onely (I ſay) hauing all the foreſayd glory, but alſo being attended vpon by thouſand thouſands of Angels, the leaſt whereof is more mighty, more glorious, then all the Princes and Monarches in the world.

Reu.4.3.&c. Pſal.68.17. Dan.7.10. Reu.5.11.

From the foreſayd view of the glory of earthly Princes, and from the meditation of the glory of the moſt mighty God, thereby deſcend we lower to the meditation of thoſe Scriptures that teach the glory of euery childe of that glorious God, by their iuſtification and ſanctification, and by the particular vertues of their ſaid ſanctification, as ſo many precious pearles or iewels, which coſt no leſſe price then the blood of the eternall ſonne of God, Chriſt Ieſus (by all which we are euen there made like to Chriſt Ieſus himſelfe) ſo alſo by the attendance of the foreſayd glorious Angels vpon them, and vpon the very meaneſt of them both in their life and alſo at their death: and laſtly, by that inheritance that is prepared for them *before the foundations of the world*, and purchaſed by the death of Chriſt: as alſo made ready for them by his aſcenſion: euen *an inheritance in corruptible, vndefiled, not withering, reſerued in heauen for them.*

Epheſ.5.26. Tit.2.14. 1.Pet 1.18.19. Pſal.34.7. and.91.11. Luc.16.22. Matth.2.30. 1 Pet.3.18. Ioh.14.2. 1 Pet.1.4.

¶ With the greater ſtate that Iudges come to the country aſſiſes, and there ſit on their Soueraignes iudgement ſeat, aſſiſted with all the Earles, Barons, Baronets, Knights and other Iuſtices of that County, as alſo attended vpon by all the cheefe and petty Conſtables of the ſaid Shire, and by many other for the ſeruice of the King; and the more fearefull their ſaid comming is to all malefactours, that are to be tried before them, and condemned by them; as alſo the more comfortable their ſaid comming is to all before vniuſtly vexed and moleſted by other, and then by them to be diſcharged of their ſaid vexations and moleſtations, and to be pronounced both iuſt and honeſt men, and alſo good and loyall ſubiects, the more let vs meditate of thoſe Scriptures that ſet forth the laſt glorious comming of our Lord Ieſus

Ieſus Chriſt in the glorie of his father, accompanied with all the holy Angels, to iudge the quicke and the dead, both men (euen Princes as well as poore men) and alſo the wicked Angels, euen the whole hoſt and army of hell it ſelfe: to the vnſpeakable terrour of the ſaid wicked men and Angels: and to no leſſe ioy of all the godly: yea, to their moſt vnconceiueable comfort, becauſe they ſhall haue him to bee their Iudge, whom before they had to bee their Redeemer, their Sauiour, their Aduocate or Mediatour: and becauſe by him they ſhall not onely bee freed from all their former vniuſt vexations and moleſtations in the world: but alſo pronounced bleſſed, and put in poſſeſſion of the foreſayd moſt glorious inheritance, neuer to be diſpoſſeſſed thereof. Matth 25. 31. 2 Theſſ. 1. 7. 8.

The greater benefit alſo wee finde a friend to bee, either in the Court to the Prince, or elſewhere to a Iudge, or to any other great perſon, for furthering our ſuites & petitions, with the one or the other, the more let vs meditate on thoſe Scriptures that teach vs *Chriſt Ieſus the righteous, in whom the father is well pleaſed, to be our Mediatour and Aduocate, who beeing at the right hand of God, maketh continuall interceſſion for vs*: and therefore let vs hereby the more comfortably aſſure our ſelues, that all things ſhall worke together to our good, whatſoeuer the enemies of our ſaluation ſhall endeuor to the contrary: the rather let vs moſt comfortably aſſure our ſelues heereof, becauſe if the father heard him alwaies, when hee was but in the ſhape of a ſeruant, and before hee had halfe done that for which hee came into the world, much more doth he heare him now, and will he for euer heare him in our behalfe, hauing already fully finiſhed the worke of our redemption, and perfectly ouercome, ſubdued and conquered all our enemies; and *the Father hauing glorified him with himſelfe, with the ſame glorie, which hee had with him before the world was.* Matth. 3. 17. and 17. 5. 1 Ioh. 2. 1. 1 Tim 2. 5. Rom. 8. 34. Heb. 7 25. Rom. 8. 28. Ioh. 11. 42. Ioh. 17. 5.

By the pleading of Lawyers for their clients, and by the eagerneſſe of ſuch clients themſelues to haue Lawyers ſo to plead for them, let vs meditate further both of the manifold commandements for prayers one for another whiles wee liuing heere in this world may doe the will of God vpon earth, and haue needs of daily bread, and forgiueneſſe of ſinne, and bee in danger of tentation (and not when being dead, wee ſhall not neede any of thoſe things, or bee in any ſuch danger) as alſo vpon the manifold

a Pro. 18.10. 1. Tim: 2.3. Iam: 5.16. Reuel 5. 8. b Psal. 50.15. Matth: 7.7. Ioh 15.7. 1.Ioh. 3. 22. c Exod. 17.11. Iosh: 10.12. 1.King 17.21. 2.Kin:5. 20.3. Acts 12. 5. & 16.25,26.

fold [a] commendations of such prayers, and vpon the great [b] promises made to such prayers in the Old and New Testament: and finally, vpon the [c] mighty effects of such prayers sutable to the said large promises: let vs (I say) meditate vpon such scriptures, as by all these arguments doe binde vs so to pray one for another, and by the meditation of such scriptures, let vs be the more earnest for the prayers one of another, as also the more prouoke our selues to pray one for an other: especially, when by any speciall kindnes we are as much bound so to do, as any Lawyer by a liberall, and double, or treble, or quadruple fee is bound to plead the cause of such a Clyent, as hath so bountifully feed him.

Isai. 53.5. Matth. 9.12.

The greater cures wee see to be done by Physitians in healing the bodily infirmities of men, (though therein they be but Gods instruments) and the more we see them in that respect to be regarded, honored, and sought vnto, the more let vs meditate on those scriptures, that set forth Christ Iesus for the onely Physitian to cure all our spirituall diseases, the danger whereof is destruction of bodie and soule for euer. And the more let vs regard, honor and seeke vnto both Christ Iesus himselfe, & also the Ministers of the word, whom he hath appointed to minister such physicke vnto vs in our spirituall sicknesses, as the said master Physitian himselfe hath prescribed in his word for our recouerie and restoring: especially let vs doe this most of all, when we do most of all feele our selues spiritually sicke.

The like vse we may make of the worke of the Chirurgions in curing the wounds and sores of mens bodies.

Luc. 2.13. Reuel. 5.9. verſ. 11. Chap. 15.3. Chap. 19.1. Colos. 3.16.

The more sweetly we heare any either to sing, or to play vpon any musicall instrument, the more let vs meditate of the song of the Angells when they brought tidings to the shepheards of the birth of Christ: as also of the new song of the 24 Elders, acknowledging *the lambe to be worthy to take the booke out of the right hand of him that sate vpon the throne*, seconded also by *thousand thousands of other Angels round about the throne*: and of the song of Moses and of the Lambe: and finally of the song *Halleluiah* in heauen: and the more let vs both delight in singing Psalmes and spirituall hymnes, as also desire to be there where wee shall heare such heauenly and angelicall musicke for euer.

When wee see the Merchants aduenture great matters certaine

taine for obtaining vncertaine gaine thereby, let vs meditate of that parable that teacheth vs *the kingdome of heauen to be like vnto a merchant, that seeketh goodly pearles, and finding one of great price, went and sold all that he had, and bought the said pearle*: as also that commendeth wisdome to be so excellent, that *the merchandise thereof is better than the merchandise of siluer, and the gaine thereof than of gold &c.* Matth: 13. 45. Prou. 3. 14.

The same is to be said of the Merchants watching and taking his opportunitie to buy and sell his merchandise to his best aduantage and greatest gaine, for our meditation of those scriptures that teach vs likewise to take our opportunitie and season, for purchasing heauenly merchandise, for seeking the Lord whiles hee is to be found: for not hardning our hearts, whiles it is called to day: for doing good, whiles we haue oportunitie: for beleeuing in the light, whiles we haue the light &c. Isai: 55. 6. Psal: 95. 7. Heb: 3. 7. Galat: 6. 10. Ioh: 12. 36.

When wee see the Goldsmith by his touch-stone to try mettals whether they be siluer or gold as they appeare, or but tinne, or copper, or any other base mettall, let vs meditate on those scriptures that teach vs by the scriptures onely to try both all things and also all spirits, whether they be of God or no: yea, our waies also, and so turne vnto the Lord: yea, our selues wholy, both whether we be fit for the Supper of the Lord; and also more generally, whether wee be in the faith or no: and therefore let vs the more abhorre Poperie and Papists, that would haue vs all to be starke fooles; either to proue and try nothing, but to take all things without tryall: copper for gold, and poyson for wholesome meat: or onely to proue and try things by the iudgement of their hereticall and abominable Church, whose tryall is no better, than if a theefe should be tryed by a iurie of notorious theeues: or an whore, a bawde, and a witch by a Iurie, all of the same qualitie. 1. Thess. 5. 21. 1. Ioh: 4. 1. Lament. 3. 40. 1. Cor. 11. 28. 2. Cor. 13. 5.

The same may be said of an other worke of the Goldsmith, viz: his trying of siluer and gold in the fire, and the oftner hee tryeth the same, making the same the finer. For thereby may wee well meditate of such scriptures as teach vs afflictions to serue to the like end, for purging vs from our spirituall drosse, and therefore for examining our selues after our afflictions, whether wee be the better by them; and whether we be able truly to say with the Prophet, that *it is good for vs that wee haue beene afflicted.* Psal: 66. 10. Zech. 13. 9. 1. Pet. 1. 6, 7. Psal. 119. 71.

When

When wee see the Husbandman by plowing and fallowing, that is, by often breaking vp of his ground to make the same fit to be sowen with good seede, may not the best that is make vse therof for meditation of that scripture that biddeth vs to breake
Ierem. 4.3. vp our fallow grounds (or rather perhaps our lay grounds, euen our hearts neuer before ploughed or broken vp) and not to sow among the thornes? as also vpon diuers parables taken
Math. 13.3.24. from husbandrie, whereby the ministerie of the word is compared to good husbandrie in sowing of good seede: as likewise
Eccles. 11.1. and 6. vpon those scriptures that compare liberalitie to sowing, and the reward to be hoped for thereby vnto the rich crop, that husbandmen for the most part reape in harueſt; for a little seede, a
2.Cor. 9.6. Galat. 6.8,9. great deale of corne.

The like may be said of the Husbandmans both grafting in new scienes into old stocks, to helpe vs in the meditation of
Rom. 11 17. those scriptures that teach our ingrafting into Christ: and also his cutting off of old and vnfruitfull branches, for the better prospering of the rest of the tree, to helpe our meditation of that scripture, that teacheth vs Christ to be the vine, and his Father
Ioh. 15.1,2. Isai. 5.1. Ierem. 2.21. Matth. 21.33. Luc. 13.6. the husbandman; and that euery branch in Christ (that is, in the visible Church) that beareth not fruit shall be taken away: as also of those scriptures that speake of Gods planting a vine &c, and of the figge tree planted in a vineyard &c.

The calling of a shepheard may lead vs into meditation of
Psal. 23.1. that which the Prophet speaketh of the Lord being his shepheard, and that therefore hee should want nothing: as also of
Ioh. 10.1. &c. that which Christ speaketh of himselfe being the true shepherd &c: and of that that the Apostle saith of Christ to bee the
Hebr. 13.20. great shepheard of the sheepe, and the chiefe shepheard: and
1.Pet. 5.4. likewise, not onely of that threefold charge that Christ giueth
Ioh. 21.15,16. to *Peter*, to feede his sheepe and lambes; but also of the like generall charge giuen to all the ministers of the word for feeding
Act. 20.28. 1.Pet. 5.2. of the flocke ouer which the Holy Ghost hath set them, and which is committed vnto them. Yea, finally of those manifold scriptures, wherein not onely Ministers of the word, but also
Isai. 44.28. Psal. 78.71. Princes and other ciuill Magistrates are called by the name of pastors and shepheards.

The Baker seasoning and leauening a great masse of dough with a little peece of leauen, may lead vs into meditation both
Matth. 13.34. of the parable our Sauiour comparing the kingdome of heauen

to

to leauen; and alſo of the words of the Apoſtle, *Know yee not that a little leauen leaueneth an whole lumpe?* the one teaching vs the powerfull working of the goſpell for the enlarging of the Church: and the other ſhewing how dangerous one wicked man is for the troubling and defiling of many, and for infecting of an whole Church. 1.Cor. 5.6. Galat. 5.9. Hebr. 12.15.

The Butcher by killing ſheepe, lambs, calues, oxen, and other things to preſerue our liues may teach vs to meditate not only of thoſe ſcriptures that commend the bountie of God towards vs in giuing vs leaue to kill all things for maintayning of our preſent liues: but much more the loue of God in giuing his Sonne; yea, in not ſparing his owne and onely Sonne, but giuing him moſt frankly to dye for vs: not only, that we might haue euerlaſting life, but alſo that thereby we might be aſſured of all other things belonging as well to this life, as to the ſaid euerlaſting life it ſelfe. Acts 10.13. Ioh. 3.16. Rom. 8.32.

Yea, by the foreſaid worke of the Butcher, we may well alſo meditate of the great obedience of *Abraham*, in being ſo ready to offer and to butcher with his owne hands his ſonne, his only ſonne, his ſonne *Izaack*, his ſonne whom he loued, his ſonne in whom all nations were promiſed to be bleſſed: as alſo of thoſe ſcriptures that require vs to offer vp our owne bodies an holy, and liuing ſacrifice vnto God &c, and to mortifie our earthly members, fornication, vncleannes &c. What is to mortifie, but to butcher or kill? Gen: 22.2.&c. Rom. 12.2. Coloſſ. 3.5.

The horſe-rider dealing gently at the firſt with an horſe newly broken to an amble, and riding him ſoftly that hee may not put him out of his pace, leſt being ſo put out hee neuer returne againe vnto it, may read a lecture to any man of meditation on ſuch ſcriptures, as if any man be ouertaken with a fault doe teach them that are ſpirituall to reſtore ſuch an one (not in ſeueritie or roughnes, but) in the ſpirit of meeknes, bearing one with another, fulfilling the law of Chriſt: as likewiſe of thoſe ſcriptures, that teach vs to receiue them that are weake in the faith, and newly conuerted vnto Chriſt, and to take all heed that we giue no offence vnto them; either in abuſing things indifferent, or much leſſe in committing things ſimply euill, leſt by ſo doing we turne them againe out of the way, and vtterly ouerthrow them: and ſo deſtroy (as much as in vs lyeth) him for whom Chriſt dyed. Galat. 6.1,2. Rom. 14.1. verſ. 15.

The

The like lecture of meditation may the Carpenter and Maſon read both to the chiefe, and alſo to the inferior builders of the houſe of God: both to miniſters of the word, and alſo to all priuate perſons; viz, that the miniſters of the word do medi-
1.Tim.3.15. tate of thoſe ſcriptures that compare them to builders, and doe
2.Tim.2.20. teach them to lay all the whole building of the Church (which
1.Pet:2.5. is the houſe and temple of God) vpon the true and onely foun-
1.Cor.3.11. dation, that is, vpon Chriſt himſelfe and no other: and that hauing ſo laid the building vpon that foundation, they haue alwaies a diligent eye to the ſaid building, that it neuer flie out, or ſtart aſide from the ſaid foundation, but alwaies remaine firmely fixed therein: and laſtly, that with all diligence they labour continually, both to reare vp the ſaid building euery day higher and higher; and alſo ſo to adorne and garniſh the ſame, as is meete for the houſe and temple of him whoſe houſe and temple it is: as likewiſe that all priuat perſons being likewiſe
Iude 20. compared to builders, do euery day more and more edifie (or build vp) themſelues in their moſt holy faith: and do ſo conti-
2.Pet:1.5. nually adde one virtue and grace to an other, that they likewiſe euery one of them may be an habitation the more beautifull
Epheſ.3.17. and glorious for him that dwelleth in their hearts by faith.

May not alſo the poore potter by the works of his calling read vs a lecture of meditation of that ſcripture where all the
Pſal.2.9. enemies of Chriſt and his Church are threatned to be broken in
Iſai.30.14. and 45.9. peeces like a potters veſſell? yea, ſo broken that they ſhall not
Ierem.19.11. be made whole againe: yea, of that where the Lord reproueth
Iſai:29.16. the wicked for thinking they could as eaſily eſcape the iudgements of God, as the potter could caſt his clay into the forme of a pot: and ſheweth the cleane contrarie, namely that before ſpoken of in the former places, that the Lord could as eaſily deſtroy them and all their counſell, as the potter could breake his pot: or that the pot might as well denie the maker, as they could hide their counſells, and doings from God: as alſo of
Ierem:18.6. that, where the Lord expoſtulateth with the houſe of Iſrael, *whether he could not do with them, as the potter did with his clay:* and finally, of that where the Apoſtle compareth the decree of God touching the election and fore-appointment of ſome to euerlaſting life; and of other ſome to euerlaſting damnation, and that of his owne will, to the worke of the potter, that hath
Rom:9.21. power ouer the lump of clay, *to make one veſſell to honor, an other vnto diſhonor?*

To

To conclude this point with one more honourable calling, then moſt of them before named, may not the worke of the Souldier miniſter good matter to vs all of meditation of thoſe ſcriptures that teach all Chriſtians (women as well as men: children that beleeue; as well as them that are more ancient: the lame and blinde, as well as them that haue their limbes & ſight, and the oldeſt and feebleſt, as well as the youngeſt and luſtieſt) to be ſouldiers *to Chriſt and for Chriſt: and to fight vnder his banner: and to wreſtle, not with fleſh and blood but with principalities and powers: and therefore to put on the whole armour of God, that ſo they may not bee ouercome, but get the day and obteine the victorie.* Ephes. 6. 12.

Thus much of the common helpes of meditation for furthering of vs in knowledge and obedience of the word.

CHAP. XII.

Of thoſe helpes of meditation of the word, that are more ſpeciall and proper to Miniſters of the word.

NOw follow thoſe helpes that are more ſpeciall and proper to Miniſters of the word. Speciall helps for Miniſters of the word.

Touching theſe I may ſay the leſſe, becauſe many other haue written at large of this argument. Yea, I may not ſay much, as becauſe I haue beene very large in the former matters, ſo alſo becauſe of all other I am moſt vnfit to giue directions to other, but rather haue neede of direction from other. Notwithſtanding becauſe ſomething herein will be expected of me, and if I ſhould be altogether ſilent ſome would be diſcontented herewith, and happily take exceptions againſt me, therefore for the helpe of the younger ſort of Miniſters already entred into that holy calling or purpoſed to enter, I will be bold briefly to ſet down theſe rules or directions following.

For this therefore (I meane for helpe of the meditation of Miniſters of the word towards the right & ſound vnderſtanding of the Scripture, for the better knowledge and godlines of themſelues, and alſo of other ouer whom they are ſet) it is firſt of all neceſſarie, that ſuch an one as will throughly diſcuſſe the meaning, and by ſtudie and meditation beat out the true ſenſe and ſound vnderſtanding of this or that place of Scripture, be either himſelfe Briefe rules or directions for helpe of the meditation of Miniſters of the word.

1. Knowledge of the tongues

himselfe furnished with the true knowledge of the tongues, especially of the two most learned tongues wherein the Scriptures were originally written, of the Hebrew for the old Testament, and of the Greeke for the new: as likewise of the Latine tongue, as whereinto the Scriptures are most commonly translated, and wherein there are most learned commentaries written of the Scripture: or else that at least he vse the help of other that are skilfull in the said tongues, and that of such as he knoweth will faithfully afford their help vnto him.

2. Knowledge of the Arts & philosophie.

Secondly, it is necessarie that such an one bee either himselfe furnished with the knowledge of the three principall Arts, (Grammer, Rhetoricke, and Logicke) as also that hee be not ignorant of Naturall, Morall, and Politicall philosophie, neither altogether of Phisicke (as the which belongeth to naturall Philosophie) nor of Histories, especially Ecclesiasticall, because many things in the Scriptures may haue great light from these things, and cannot well and easily be vnderstood without them: or else, if himselfe haue not the knowledge of these things, then he haue the like helpe that before I spake of from other. Notwithstanding, touching this and the former direction, the surest and safest way, and that that will giue best contentment to a mans owne heart, is or himselfe to haue the knowledge of the former things, and not to depend vpon the knowledge and helpe of other.

3. Skill in the letter, words, and phrases of the scripture.

Thirdly, for helpe of this meditation, it is principally necessarie for a man to be cunning and expert in the letter of the scripture; as also in the diuers significations of the same words often vsed in the scripture, that so he may the better see what signification doth best accord with that scripture, that specially hee laboureth to vnderstand. Herewith likewise is to bee ioyned skill of the same kinde of phrases, and like whole sentences in the Scripture. For sometime as the same word is diuersly taken, so also is one and the same phrase and sentence. In the diuers significations also of one and the same word, sometimes properly, sometimes figuratiuely and improperly, wee must see whether signification will best agree to the present place.

4. No interpretation of one place to be made contrarie to any principle of religon, or to ny other place of scripture.

Fourthly, for the helpe of the meditation of Ministers of the word, to the better and sounder vnderstanding of particular scriptures, care must diligently be had, that no one place be interpreted contrarie, either to any principle of religion, and article

ticle of faith: or to any other place of Scripture, either for vs, or againſt vs. For certainely this is a ſound rule in diuinitie that if any one place of Scripture make for our ſound comfort, there is none maketh to our diſcomfort: and contrarily, that if any one place make ſubſtantially againſt a man, either touching any thing he holdeth in opinion, or practiſeth in life and conuerſation, there is none maketh for iuſtification and approbation of the ſaid opinion, or practiſe. The reaſon is, becauſe the Scripture is alwaies like it ſelfe, without diſſonancie, without contrarietie, without any repugnancy. But of this more hath beene ſaid before.

Fiftly, for help of meditation in this kinde, the principall ſcope and drift of the Scripture in queſtion is ſpecially and ſeriouſly to be conſidered: as alſo that which goeth before, and that which followeth after in the ſaid place. 5. Diligent obſeruation of the ſcope, and drift, and words of the place in queſtion.

Yea, not only that which in order followeth after in the ſame text, but alſo the conſequence and that which neceſſarily followeth vpon the matter of the very ſame text. But here wee muſt diſtinguiſh of conſequences: namely, that ſome are very materiall and principall: other not ſo materiall, and leſſe principall. The moſt materiall and principall conſequences may be and muſt be the more largely ſtood vpon. The other may bee and muſt be more briefely handled and but lightly touched, except ſome ſpeciall occaſion require enlargement thereof. As for example, when the Apoſtle commendeth all ſcripture (or the whole Scripture) giuen by inſpiration of God *to be profitable for doctrine, for reproofe, for correction, and for inſtruction in righteouſneſſe &c.* here is a materiall and principall conſequence, neceſſarily following vpon the foreſaid fourefold end of the Scripture, namely, that it is perfect and compleat, containing all things neceſſarie to ſaluation. And this being a maine and principall conſequence, may and muſt bee the more largely ſtood vpon, as being indeed the chiefe ſcope & drift of the ſaid whole place: and that which is neceſſarie for euery man that will bee ſaued to know: that he may not ſeeke for ſaluation, or for any thing belonging to ſaluation (for matter either of faith or of obedience) but onely in the ſcriptures. But when our Sauiour biddeth his diſciples, *to go and teach all nations and to baptiſe them in the name of the Father, of the Sonne, and of the holy Ghoſt*, beſides the maine point in the ſaid charge commended for preaching 2. Tim. 3. 6. Math. 28. 19.

the word and administring the Sacraments, there are diuers other consequences, plaine indeed, and necessarily following vpon the words, yet not so waighty and importunate as the maine point it selfe before mentioned. The said lesse principall consequences and doctrins in the former wordes insinuated are these: First in that our Sauiour biddeth them preach *going*, and that to *all nations*, he noteth that the Apostles calling, (as well the calling of *Iames* and *Iohn*, and the other, as of *Peter*) much differed from the ordinarie calling of Pastors and Teachers: in that they were not to continue in one place, or to attend altogether vpon one people and congregation, but that they were all to go from place to place (*Peter* as well as the rest) and to teach one nation as well as an other. 2. By the words *all nations*, hee teacheth a great difference betwixt the ministerie of the law and word before Christ, and of the Gospell since the comming of Christ: the one belonging onely to the Israelites and the Iewes, and therefore these Apostles themselues being before forbidden preaching to other nations, the later being common to other nations as well as to the Iewes, and there being now no difference or respect of person, but euery one in euery nation fearing God being accepted of God: and the wall of partition betwixt Iewe and Gentile being now broken downe and taken away by the death of Christ. A third consequence of the former words is that *Peter* in this commission had no more power, no more authority, then any other of the Apostles, but that euery one of them had as much power and authority as he. A fourth consequence is, that the word being commanded to be preached, and baptisme to be administred, as well in *the name of the Sonne and of the holy Ghost, as in the name of the Father*, that thereby it followeth that the Sonne and the holy Ghost, are God as well as the Father, and equall to the Father. A fift consequence from the former words is that three persons being expressely named, and yet our Sauiour not saying plurally in the names, but singularly in the name of the Father, and of the Sonne, and of the holy Ghost, he thereby noteth the three persons in the godhead to be all and euery one of them one and the same God. All these and some other are plaine and necessarie consequences of the former words; yet if a man should speake as largely of euery one of them, as of the maine point before mentioned, prouing the truth of them, and answering all obiections against them

Psal. 147. 19. 20.
Rom. 3. 2.
Math. 10. 5. 15. 24. 26.
Act. 10. 15. 34.
Galat. 3. 28.
Eph. 2. 13. 14.

them, I suppose no iudicious Diuine would approue of his so doing. The like is to be said of those scriptures wherein mention is made of Christs wearinesse, hunger and thirst &c. And by which his humane infirmities, as a necessarie consequence is noted the truth of his humane nature. For if thereupon a man should make a large discourse to proue him to bee true man as well as God, confuting all obiections to the contrarie, might not such a discourse be well iudged and censured more painefull (perhaps also more learned) then profitable? the same may be said of diuers other the like consequences: briefly rather to be noted, and (as it were) to be pointed at, then largely discussed But to proceede in my speciall directions for helpe of the meditation of Ministers of the word vpon speciall texts of scripture, and somewhat more to amplifie the last former direction, therewith likewise is to be ioyned like obseruation of the seueral words in the said speciall scriptures.

If also there be any repetition of the same matter, either in the same place or in other, the change of words inserted in the said repetition is diligently to be noted. So also in such places as consist of contrarie or diuers things, or of comparison of likes or dislikes, of equalls or vnequalls, of things lesse or of thinges greater. For diuers times in such places change of words, change of number, change of persons, change of tence, & other the like difference ministreth diuers good obseruations.

The order also of placing things either first or last, is not vnworthy of our consideration.

The manner of speech likewise is not to be neglected: namely, whether it be by way of bare affirmation, or negation, or of interogation.

The carefull and wise obseruation of all the former things, and of other the like cannot but much helpe the meditation of a man in the particular interpretation of any scripture. It cannot also but supply great varietie of matter for his comfort and instruction, and for the comfort and instruction of other to whom he communicateth his meditations according to the former obseruations.

For obseruation of seuerall words, what helpe and variety of matter this may furnish our meditation with, hath I suppose appeared by our handling of this present text: especially of the former part thereof touching *Dauids loue*: as also by the conse- See in chap. 1.

quences before noted in the charge of our Sauiour to his Disciples, for teaching all nations and baptizing of them. The like is in many other.

For change of words in repetition of the same matter in other places, call againe to minde the former charge of our Sauiour after his resurrection to his Apostles. For whereas *Mathew* saith our Sauiour bade them *go teach all nations*, *Marke* for the word *teaching* vseth an other word saying *preach the Gospell*: thereby noting that the speciall matter of euery mans ministrie and preaching now must be the Gospell: as the Apostle saith, *necessitie is laid vpon mee: yea, woe vnto me, if I preach not the Gospell*: not that the Law is not to be preached at all, but onely, that it is so to be preached as it may prepare way for the Gospell; and that by preaching thereof the Gospell may bee the better welcome vnto vs.

1 Cor. 9. 16.

For change of words in repetition of the same matter in one and the same place, consider yee but that one place *Phil.* 3. 7. 8. For first he saith, *what things were gaine to mee those I counted losse for Christ.* Then immediately he repeateth the same matter, but with great change of words. For in the very next verse, first hee speaketh more confidently, more earnestly saying: *yea doubtlesse*: Secondly, whereas before hee had spoken of things only that had beene gaine vnto him; now he speaketh generally of all things: *viz.* that had beene gaine vnto him, or to any other, or that were, or might bee otherwise gainefull to him or to any other. Thirdly, for the time in part past before vsed I counted, he vseth the time present; I do account: thereby noting, that notwithstanding all the sowre that he had felt since his first tasting of the sweetnesse of Christ; that is, that notwithstanding all the afflictions and persecutions he had suffered for Christ, since first he beleeued in him, yet hee was no changeling, but continued still the same man in his account of Christ. Fourthly, whereas before he had said onely for Christ, now hee interpreteth, *for the excellencie of the knowledge of Christ*: thereby to note, both that without the knowledge of Christ, there is no Christ gotten (as hath beene before shewed) and also that the knowledge of Christ is the most excellent knowledge of all other: *and passing all other knowledge.* Fifthly, hee doth not onely name Christ as before, but he setteth him also foorth with the title of Lord, and of his Lord: to note that hee did not onely so highly

Ephes. 3. 19.

highly account of Christ, as he was his Sauiour, but also as hee was his Lord, and as hee owed allegeance and seruice unto him. Sixthly for the word *losse*, before vsed, he saith now *dung*: vsing a word that signifieth that *dung* that is in the inwards of beasts: the smell and sauour whereof is so lothsome, that wee stop our noses against it: thereby also noting, that all other things whatsoeuer, were in most vile and base reckoning with him in respect of Christ. Last of all, he inserteth another word, namely, to win Christ: to intimate thereby, that whosoeuer haue Christ, are great winners, though they haue lost all the world besides. The like might be sayd of diuers other places.

For places of opposition, *Labour not for the meat that perisheth, but for the meat which endureth vnto euerlasting life.* The word of opposition, *but*, noteth that a man cannot so labour for the meat that perisheth, as Christ forbiddeth it, & for the meat that endureth to euerlasting life together. The like is to bee sayd of the like note of opposition, betwixt laying vp of *treasure in earth and in heauen*: and of the very same note, betwixt *being drunken with wine, and being filled with the holy Ghost.* For thereby we are taught, that we cannot *lay vp treasures for our selues in heauen and in earth together*: because our Sauiour presently telleth vs, that *No man can serue two masters: No man can serue God and riches:* Neither can any man be drunken with wine, and yet be plentifully endued with the holy Ghost. So in the verse next before, the same note *but*, betwixt not *being vnwise, but vnderstanding what the will of the Lord is*, noteth all to be vnwise that know not what the sayd will of the Lord is. So the Prophet *Dauid* hauing commended the Lord, to *be a father of the fatherlesse, a Iudge of the widowes, to set the solitary in families, and to bring out those that are bound in chaines*, but to make the *rebellious to dwell in a dry land*, by this opposition noteth that in the former words, he had not meant all fatherlesse, and widowes, and solitary persons, neither all bound in chaines, but such especially as were obedient, loyall and dutifull subiects. The like might be sayd of diuers other the like oppositions.

Ioh. 6.27.

Matt. 6.19 20. Ephes. 5.18.

Matth. 6.24.

Psal. 68.5.6.

For change of number, that double place of comparison, betwixt a *prudent man foreseeing the euill, and hiding himselfe, and the simple going on and being punished*, shall bee sufficient. For of the former *Salomon* speaketh in the singular number, to note that such a prudent man goeth alone, is a man alone, a man by him-

Pro. 22.3. 27. 12.

ſelfe, a man that hath (almoſt) nofellowes, no companions: but of other hee ſpeaketh in the plurall number, to note ſuch ſimple and fooliſh ones to bee many, to ſwarme, and to goe (as it were) by troopes, by multitudes.

The change of perſons is ſo common in the Scripture, that I neede not to note any one place. Euery chapter almoſt hath many.

For order, let that be remembred that before hath been noted out of the nineteenth Pſalme, from the place of the commendation of the word by compariſon with golde and with hony, after all the other commendations thereof from diuers attributes and effects. For thereby was noted that becauſe of all the former attributes and effects of the word, therfore the word was better then gold, and ſweeter then hony: and alſo that to them onely it was ſo precious and ſo ſweet, that had felt the power thereof in their conuerſion or reſtoring thereby: in their being made wiſe thereby: in the reioycing of their hearts: in the enlightning of their eyes. So, that ſometimes in the Prophets exhortations to prayer are ſet after exhortations to repentance, and often in the Epiſtles of the Apoſtles after exhortations to all other piety, may it not helpe our meditation with this good obſeruation, and profitable inſtruction, that we muſt repent of our ſinnes, and turne vnto God, performing all duties of piety and charity, if euer wee will pray effectually and acceptably in the ſight of God? the ſame may bee ſayd of other the like places.

Hoſea 14.2. Ioel 2.17. Rom.15.30. Epheſ.6.18. Coloſſ.4.2. 1.Theſſ.5.17. 2.Theſſ.3.2. Heb.13.18. Iam.5.13.14.

For manner of ſpeech, that interrogatiue propounding of things is more ſignificant, emphaticall and forcible then bare affirmatiue ſpeeches, wee haue heard by the former part of this verſe, *Oh how loue I thy Law?* So before, this queſtion, *Wherwith ſhall a young man cleanſe his way?* teacheth young men, not to bee ſecure touching their waies, but betimes to enter into conſultation with their owne hearts, yea, with God himſelfe, how they may at the firſt cleanſe the ſame. The eighth to the Romans (as well as the former chapters) is full of ſuch interrogatiue ſentences. *What ſhall wee then ſay to theſe things? If God bee with vs, who can be* (or ſhall bee) *againſt vs*: and ſo to the end of the chapter: and none of them idle, but all of great importance, of very great vſe. The Pſalmes and other Prophets, and all the other Scriptures are full of the like. Now touching this obſer-

Pſal.119.9.

uation

uation of words, phraſes, change or interpoſition of words, &c. this caution is very neceſſary, that we do not ſo inſiſt therupon (that is vpon words) that we doe neglect the principall ſcope of the place, the principall matter contained in the place, wheron we moſt employ our meditation. So we may bee more verball then ſubſtantiall: more wordy then worthy interpreters of the word. This were as if a faulconer ſhould purſue flies, or ſmall birds, and neuer looke after the partrich or pheaſant. If a man vpon mention of a bay tree, or a palme tree, or a cedar tree, ſhould ſtand altogether vpon ſhewing the nature, properties or commodities of ſuch trees: and ſhould not touch, or but lightly touch the maine matter of ſuch Scriptures, as in which ſuch trees are mentioned: or if he ſhould doe the like vpon mention of a lyon, or a leopard, or a dogge, or a ſheepe, or a wolfe in any place, paſſing by the principall doctrine of ſuch places, he might perhaps pleaſe and delight the eares of men: but certainely, he ſhould not ſpeake ſo profitably and comfortably to their hearts, as their neceſſities doe require. Wee muſt not labour to pleaſe men, but to pleaſe God by ſpeaking things vnto men, that become ſound doctrine: and by teaching them the good and the right way: whereby they may bee made wiſe vnto ſaluation, and fed and euery way furthered towards eternall life.

A neceſſary caution.

Gal.1.10.

Tit.2.1. 1.Sam.12.23. 2.Tim.3.15.

Neither muſt men feede their humours by ſeeking after vnprofitable things, but they muſt labour *for bread* (the bread of life) *and eat that which is good, that their ſoules may liue.* And therfore they that deſire this bread, & theſe good things, diſtaſting vanities, and idle and vnprofitable diſcourſes, muſt not bee accounted humorous and phantaſticall perſons, ſuch as would haue they cannot tell what: but they are rather ſo to be accounted, that haue itching eares after noueltie and delight onely in fine knackes, and in the enticing words of mans wiſdome, ſuch as neuer touch their ſores, but nouriſh them in their ſinnes. Such were many in the times of the Prophets, that would haue them ſpeake pleaſing things, and ſow pillowes vnder their armholes: and ſuch are many in theſe daies.

Iſai.55.2.

Touching other directions before giuen, the ſame might bee illuſtrated (if time ſerued) by many inſtances. But the interpretation before made of ſome Scriptures, according to the ſaid directions may giue light for interpretation of other the like

like, namely, the former interpretation of Eccle. 12. 13. *Of these things my son be thou admonished*: So of Marc. 7. 21. *from within, out of the heart proceede euill thoughts*, or rather euill reasonings, &c. So of Philip. 1. 9. *This I pray, &c.*

6 The interpretation of other learned men not to be despised.

But to returne to our directions for speciall helpe of Ministers in the meditation of particular Scriptures, In the next place let vs learne not to trust to our owne selues, to our owne wits, to our owne capacities, to our owne iudgements therein, as that we despise, and contemne, and reiect the opinions, the iudgements and the interpretations of other learned, godly and sound Diuines: such especially as haue approoued themselues faithfull to the Churches of God. For we our selues, haue wee neuer so great knowledge of the tongues, bee we neuer so learned in the arts, in philosophie, in histories, &c. neuer so skilfull in the texts of Scripture, for like words and phrases, neuer so carefull to interpret the place in question, both according to the analogie of faith, and also with due obseruation of the scope, drift and circumstances of the sayd place, yet we may be mistaken in the application of the foresayd rules, and other may bee of greater knowledge in all the former things then our selues.

Now touching the interpretation, notwithstanding, of Scripture by other Diuines, a double caution is necessary. First, that we do not so strictly & precisely tie our selues to the iudgement & interpretation of other be they few or many, and neuer so excellent and worthy men in all the former respects, as we thinke it altogether vnlawfull to dissent from them. For why? No man now is exempt from errour in interpretation of the word, either priuately or publikely. The Prophets and Apostles indeed had that priuiledge, because they were to lay the foundation of the Church. And therefore the Church is sayd bee built *vpon the foundation of the Apostles and Prophets* (not of their persons, but of their doctrine) *Christ himselfe being the cheefe corner stone*, for coupling and keeping together the whole building. But this foundation being layd, no other may challenge the like prerogatiue to himselfe, neither may any giue it to any. The second caution is, that we do not rashly and vnaduisedly, without good ground and great reason, dissent and goe from the iudgement of other, especially from the common iudgement of many, most especially of such as we know, and all men doe generally holde for learned, sound and faithfull interpreters of the word.

Ephes. 2. 20.

For

For certainely, heere oftentimes men doe erre on both ſides.

Some doe ſo oblige, and (as it were) wed themſelues to the interpretation of ſome men, that by no meanes they will at any time or in any thing, ſwarue one inch, or an haires bredth from the ſame: but they cleaue therunto, and do ſo ſtiffely maintaine the ſame, as if they had ſworne fealty to ſuch men. Of theſe they are worſt of all, that doe moſt adhere to olde Friers, and to mouldy Schoole-men, preferring their dirty and pudly interpretations, and their groſſe and corrupt allegoricall ſenſes of the Scripture, aboue the iudgement of the learned and ſound writers of theſe times: as of *Caluin, Beza, Peter Martyr, Bucer, Bullinger, Oecolampadius, Melanct hon, Muſculus, Zanchius,* and other the like. Becauſe theſe moſt worthy and glorious lights of this age, do differ in ſome things from them, therefore they alſo will not (as neere as poſſibly they can) agree in any thing with them. If they can finde any ſtarting hole from their interpretations, they quickely eſpie the ſame, and (as a wall-eyed horſe) flye out: yea alſo take occaſion therby, to diſgrace them, and to ſpeake contumelioufly of them. Oh how little do theſe conſider what a great wound they giue to the whole ſincere doctrin of the Goſpel profeſſed by vs, by ſuch diſgraceful ſpeeches againſt the maine pillers thereof in theſe times, making many to doubt of the doctrine it ſelfe, ſo vpheld by ſuch pillers, and profeſſed by vs? But I will touch this ſore no deeper.

Some other are ſo wiſe in their owne conceit, and doe thinke themſelues ſo learned, ſo acute, ſo iudicious, that they contemn the opinion, the interpretation, the iudgement of all other, and will onely interpret Scripture according to their owne conceit, preferring their owne interpretations before all other, and looking that all other ſhould ſubiect themſelues thereunto: yea, taking it very hainouſly, if any ſhall diſſent therefrom: eſpecially if any ſhall oppoſe and oppugne it. Such men may ſpeake of that humility whereof before we heard, but indeede they are farre from it. There can be no greater argument of pride and arrogancy, then for a man baſely to conceiue and thinke of other.

But to returne, and to leaue ſuch to the Lord, to whom they ſtand or fall, if indeede any will profitably employ their time in the meditation and ſtudy of the word, they muſt not ſcornefully reiect the interpretations of other learned and iudicious Diuines,

Diuines, but reuerently esteeme them.

Especially the younger men are, the more must they regard the words, and writings, and the iudgement of other. *Elihu* did
Iob 32.4. not onely wait (after the friends of *Iob* had spoken) till *Iob* himselfe had spoken, but when hee beginneth to speake, how mo-
Vers.6.7. destly, how reuerently doth he speake? *I am young* (saith he) *and yee are very olde: wherefore I was afraid, and durst not shew you my opinion. I sayd, daies shall speake, and multitude of yeeres shall teach wisdome.* But alas, hardly in these daies is such modesty and reuerence to bee found in the younger sort towards the Elder. They are (for a great part) so farre from such respect of their ancients, that rather they thinke them to bee but doating ~~fables~~ fooles. Therefore also they are so farre from feare to speake, and from not daring to shew their opinion, that they will and must haue all the speech, and therefore they say cleane contrary to *Elihu*, *Let dayes hold their peace, and let multitude of yeeres learne wisdom:* euen of vs young ones, that were not borne long after they were Preachers of the word.

Now although young men are so to regard the iudgement of such ancients, as before I spake of, yet let me not herein bee so taken, but that vpon good reason and sound ground, according to the rules before layd foorth, I hold they may differ and dissent, euen the youngest from the most ancient. For the spirit of God is not tied to age or persons. If men obserue these rules, and with them ioyne earnest and humble prayers to God, they neede not doubt but that the Lord will reueale his secrets vnto them, so farre as shall bee necessary for their saluation, and that they shall grow in the said vnderstanding of the Lords mysteries from day to day, to their owne good and to the comfort of other.

Aboue all (touching the former rules) Let men labour especially to be skilfull in the texts, in the words, in the phrases and in the sentences of the Scripture it selfe, according to the fift direction before. For certainely, one like word, phrase and sentence will bring great light to another. It is not possible for any man to bee a good interpreter of the word, that is not a good Text-man. He that is skilfull in other texts of the Scripture, shall the more easily finde the scope, and attaine to the meaning of that Scripture, the which especially hee desireth to vnderstand.

And

And thus according to the former directions, by the illumination of Gods ſpirit to vnderſtand the true meaning of the word, is the beginning and cheefe foundation of godlineſſe: without which there is either no true godlineſſe, or but weake godlineſſe.

Thus much of this firſt branch of this ſecond part of this verſe, *viz*, of *Dauids* meditation of the word thus propounded.

CHAP. XIII.

Of the circumſtance of time for amplification of Dauids former meditation of the word.

IT remaineth now to ſpeake of the ſecond branch of this ſecond part of this verſe: namely, the amplification thereof by the circumſtance of time in this word *continually*, or *euery day*, or *all the day*. The time that Dauid meditated on the word.

This circumſtance of time ſheweth the largenes of his meditation: viz, that it was without end, without ceaſing.

As the firſt word of this verſe ſheweth the manner of his loue to haue beene ſuch that hee could not expreſſe the ſame, ſo this laſt word of the verſe ſheweth his meditation of the word to haue beene anſwerable to the ſaid manner of his loue thereof.

Touching the meaning of this circumſtance of time, *continually*, or *all the day* &c. we haue partly heard before in ſpeaking of the ſeuerall words: and then wee ſhewed the ſame to be vnderſtood as the Apoſtles like words for *praying continually*: viz, not to the preiudice or hinderance of vs in the performance of any other dutie, but rather as a furtherer of vs to euery other dutie: as being that whereby wee are to be prouoked to the ſame, and directed therein: and therefore alſo to be more neceſſarie continually than the ſaid dutie of prayer.

Now although we neede not to ſpeake much more than we haue already ſpoken of the meaning of this circumſtance of time, yet for our better direction touching the ſame, and that wee may not be miſtaken therein, let vs vnderſtand that there is a double or twofold meditation of the word. The one ſole, and by it ſelfe, and of it ſelfe alone. The other to be ioyned with other things: yea, with all our thoughts, with all our affections, A double meditation of the word.

fections, with all our words, with all our actions whatſoeuer, as hereafter we ſhall heare more at large. By the former I meane a ſet ſtudie, when as we ſequeſter, and withdraw our ſelues from all other buſineſſes and affaires whatſoeuer, and apply our ſelues wholy and altogether, by reading of the word it ſelfe, and of mens works vpon the word, and by other meanes before mentioned, to vnderſtand, and more and more to know the true and ſound meaning of the word, for the further good of our ſelues, and of other, according to our calling requiring vs ſo to do. Of this the Prophet here ſpeaketh not, when he ſaith, that *the word was his meditation all the day.* Neither doth this kinde of meditation of the word belong vnto all men at all times; yea, it is impoſſible that any man ſhould alwaies ſo meditate of the word: yea, it is not lawfull for euery man, or for any man ſo to meditate. For then nothing elſe ſhould be done; nothing elſe could be done. It is the latter therefore that here the Prophet meaneth, and whereof wee are now to ſpeake ſomwhat more largely, than before we haue done.

The doctrine of this circumſtance of time.

The doctrine then here commended vnto vs is, that what was performed by *Dauid*, is likewiſe to be performed by all other fearing God. And therefore, as *Ioſhua* is commanded thus to meditate on the *law day and night*; ſo all *Iſrael* is likewiſe commanded *to haue the law in their heart, and within their ſoule, and to teach the ſame to their children, and to talke thereof about all their buſineſſes, and in what place ſoeuer they ſhould be, and to binde the words thereof as a ſigne vpon their hands, and as frontlets betweene their eyes, and to write them vpon the poſts and gates of their houſes* &c. What doe all theſe words meane, but that all, and euery one of the people of God, ſhould continually haue the word in their minde, and therefore ſhould vſe all meanes ſo to be put in minde thereof.

Ioſh: 1.8. Deut: 6.6,7. and 11.18.

Pſal: 1.2.

So in the firſt Pſalme, the Prophet doth not only deſcribe *the bleſſed man* by his auoyding all ſocietie and fellowſhip with the perſons and with the works of the vngodly, of ſinners, and of the ſcornefull, but alſo by his *delighting in the law of God, and meditating therein day and night.*

Other arguments for the neceſſitie of continual meditation of the word.

Beſides the former teſtimonies of ſcripture, the ſame doctrine of the neceſſitie of continuall meditation of the word by all ſorts, euen by men and women, by yong and old, by great and ſmall, by baſe and honorable, by vnlearned and learned &c,

is

is further euident by diuers other reaſons agreable to the ſcriptures.

Firſt it is manifeſt by the nature of the word it ſelfe; I meane by the infinite and bottomles depth thereof. For certainely the word of God is ſo deepe and profound, that euen in this reſpect as well as in other, wee may well cry out with this our Prophet afterward, *Thy teſtimonies are wonderfull.* 1 The bottomles depth of the word. Pſal: 119.129.

That which the Apoſtle cryeth out from particular conſideration of the myſterie of Gods mercy in electing the Iſraelites, and yet rejecting many of them, and of hauing for all that a remnant of grace among them to be called &c; the ſame may euery man cry out generally of the myſteries of God comprehended in his word, *O the depth of the riches, both of the wiſdome and knowledge of God: how vnſearchable are his iudgments, and his wayes paſt finding out?* Doth not our Prophet alſo elſe-where ſay, *Thy mercy ô Lord is in the heauens* (or as ſome other read, *reacheth vnto the heauens*) *and thy faithfulnes vnto the clouds: thy righteouſnes is like the great mountaines: thy iudgments are a great deepe?* May not the ſame be ſpoken of the word? Where but in the word ſhall we come to the knowledge of that mercy and faithfulnes of God? where, ſo as in the word ſhall we finde that righteouſnes and thoſe iudgments of God? Rom: 11.33. Pſal: 36.5,6.

Yea, is not the Goſpell, both touching the matter thereof generally, and alſo touching the calling of the Gentiles particularly, often-times called by the name of *a myſterie:* yea, *a myſterie kept ſecret ſince the world began, and not in former ages ſo opened as it is now reuealed vnto the Apoſtles and Prophets by the Spirit?* Yea, is it not yet ſuch a myſterie as is alſo called *the vnſearchable riches of Chriſt?* Yea, euen ſuch a myſterie, as that thereby now preached in the Church *is made knowne the manifold wiſdome of God? not to men alone, but alſo to principalities and powers in the heauenly places?* Yea, finally, ſuch a myſterie, as the things whereof the Angels (before called principalities and powers) do ſtill moſt earneſtly deſire to looke into? Is there not then much more neceſſitie that all men (whom eſpecially, and moſt properly it doth concerne) ſhould much more deſire to looke thereinto, and that therefore they ſhould continually imploy themſelues in the meditation thereof? Ephes 3. 5. verſ. 8. verſ. 11. 1. Pet. 1. 12.

Verily, the word of God is like a Well, that will neuer be drawne dry: yea, not onely to a Well that is continually fed with

with freſh ſprings (for ſuch a Well may for a time, be drawne dry, though preſently it will be ſupplyed againe with new water) not only (I ſay) is the word like to ſuch a Well, but alſo to a Well, that we may ſuppoſe whatſoeuer water is taken therout, to be ſtill full, as hauing ſtill as much as at the firſt it had: yea, the very ſame alſo that at the firſt it had, and that hath beene drawne out of it.

As in handling the former part of this verſe I ſhewed you, that all may feed of the meat, & drinke of the drinke that is conteyned in the word, and yet ſtill leaue as much, yea the ſame for other; ſo all may draw out of the word the water of life in great abundance, and yet leaue as great ſtore for an other, as himſelfe hath drawne out for himſelfe. Yea certainly, whatſoeuer any man hath at any time drawne out of the word for himſelfe, yet he leaueth the very ſame ſtill in the word for an other. May we not then well cry out, *O the depth of the wiſdome and knowledge of God?* And may we not well thinke the word in that reſpect to be worthy of our continuall meditation?

If the moſt acutely witted and learned man that euer had liued ſince the Apoſtles time, ſhould haue liued not only as long as *Methuſhelah*, but alſo euer ſince the writing of the laſt booke of ſcripture till this time, and ſhould haue imployed all the ſaid time in the meditation and ſtudie of the word of God, hauing alwaies to the laſt houre had his wits as freſh as at the firſt, yet could not he haue ſounded to the bottom thereof.

At this day, let the wittieſt and learnedeſt man in all kinde of learning whatſoeuer, take but ſome one part, euen but one verſe of the ſcripture to be the ſubiect of his ſtudie and meditation for many weeks together, yet when hee hath meditated and ſtudied till hee be weary, and gathered all his obſeruations together, an other not (perhaps) of ſo great learning as he, may take the ſame ſcripture in hand, and may (perhaps) in much leſſe time then the other, find that therein, that the other by all his ſtudie before, did neuer ſo much as ſee. The like may a third man do after the two former, and a fourth after all the three: and ſo many more, one after an other. Who then can deny the word to be like to a mountaine that reacheth to the clouds: and to a depth whereof there is no bottom? Therefore who alſo can denie the word to be well worthy of continuall meditation?

To

To leaue this argument taken from the bottomles depth of the word, as especially indeed belonging to the sole meditation of the word a little before mentioned; as also to the meditation of the letter of the word spoken of at my first entrance into this *Dauids meditation*, let vs in the next place consider the neede that euery man hath of the daily and continuall meditation of the word, not herein for all that neglecting the nature of the word, fit to supply the said need of euery man. 2. *Arg.* Euery mans neede of continuall meditation.

Touching this therefore since the fall of *Adam*, there neuer was any meere man, either so inlightned with sauing knowledge, but that he was ignorant of some things, or so sanctified by the spirit, but that hee had the remnants of sinne in him, whereof he had neede to be washed, clensed, and purged.

Paul himselfe, a man rapt vp into the third heauens, euen into Paradise, and there hauing had reuelations of such deepe mysteries, as could not by the tongue of man be vttered, speaketh not in the third person of other only, but in the first person putting himselfe into the number of them of whom he speaketh, and saith, *we know in part*; and againe presently after, *Now we see through a glasse darkly, but then face to face: now I know in part, but then I shall know euen as I am knowne.* By the word *now*, hee meaneth all the time of this present life, and by the word *then*, he meaneth in the life to come, and kingdom of heauen. As he speaketh thus of the imperfection of his knowledge, so how doth he complaine of his great imperfection touching sanctification? *We know* (saith he) *that the law is spirituall: but I am carnall, sold vnder sinne.* Hee saith not in the time past (as speaking of himselfe before his regeneration) *I haue beene carnall:* but in the time present (as shewing what still he remained in part) *I am carnall.* presently after, hee addeth as a consequence, and yet for confirmation of the former, *For that which I do, I allow not: for what I would* (viz: as regenerate) *that I do not: and what I hate, that do I.* and againe, *I know that in me, that is, in my flesh* (by *flesh* meaning his corrupt part) *dwelleth no good thing* &c: and againe, *The good that I would I doe not: but the euill which I would not, that I do.* All the rest of the same chapter is to the same effect: nothing else (almost) but an heauy complaint of the combat betwixt his flesh and the spirit: betwixt corruption and grace: yea, of the preuailing sometime of the

2. Cor. 12. 2, 3, 4.

1. Cor: 13 9. verf. 12.

Rom: 7. 14.

verf. 15.

verf. 18.

verf. 19.

flesh and corruption in him against the spirit, against grace. If *Paul* acknowledged his knowledge to be but in part: If hee so complained of flesh and corruption remaining, yea also preuailing, who now can say he wanteth not knowledge? who can say his sanctification is perfect? In this respect therefore for increase of our knowledge, for helpe and furtherance of grace and sanctification, haue wee not neede of daily and continuall meditation of the word? For haue wee not before heard that wee must euery one abound more and more in knowledge? Haue we not heard the like for increasing more and more in holinesse: and for abounding in the workes of the Lord, and being filled with the fruites of righteousnesse? Finally haue wee not heard likewise, that both these are not to be had but by the word, and by the meditation thereof?

Moreouer, all the other effects, whereby before wee heard the word to bee commended, both in the nineteenth Psalme, and also elsewhere, are but in part wrought in vs here in this life. Is there not therefore great neede for euery man without exception to bee continually exercised in the meditation of the word?

Who so, man or woman, young or old &c. is not continually in danger of committing euill: alone aswell as in companie: in the darke aswell as in the light: in the night, aswell as in the day time? Doth not Satan in all places continually compasse the earth, and go about like a roaring Lyon seeking whom to deuoure? Are not the world, and the men of the world, and the things in the world, of the same nature, of the same force, of the same efficacie now that euer they were to bewitch men with euill, to intice, allure, and perswade men vnto euill? Is not the heart of man as bad in this age, as euer it was in any former age?

Gen: 6 5. *Is not euery imagination of the thoughts of his heart as euill continu-*
2. Pet. 2. 11. *ally now, as in the beginning?* Do not the lusts of the flesh as strongly now fight against the soule as euer they did? doe they not as earnestly, as violently, as forcibly, prouoke men to wickednes, as euer they did in any former time of the world? These things cannot be denied: yea, the age wherein wee liue being the last age of the world, the Deuill rageth the more to drawe men from the faith. The world it selfe, and the men of the world storme the more, and the more oppose themselues to the saluation of mankinde.

mankinde. All the lusts of the flesh being together with the world in pay to the deuill, and being his souldierss and hired seruants for the betraying of men into his hands, seeing the same to drawe low, and the day wherein they are to doe their Lords worke to grow towards an end, and the night it selfe to approch wherein they cannot worke any longer, and wherein they shall be oppressed with darkenesse, which shall bring paines sutable to their former worke and seruice, the lusts (I say) of the flesh seeing these thing, as also not being ignorant (if I may so speak) of the drawing nigh of the day of the Lord himselfe (a dolefull, and a direfull day to them and to their Masters) doe so much the more bestirre their stumps and put foorth all their strength for the deliuering of men vp into his hands whose Pensioners they are, and vnder whose banner they doe fight. Who then can denie the necessitie, and the great necessitie of the continuall meditation of the word?

Besides all the former continuall tentations and prouocations vnto euill, without vs, and within vs, how many continuall discouragements haue wee from all things that are good? yea, sometimes by them, that should most of all encourage vs thereunto? As *Lots* owne daughters prouoked him to drunkennesse and incest, so did not *Iobs* owne wife discourage him from reteyning his integritie towards God, the hand of God lying so heauilie vpon him? Gene. 19.31. Iob. 2.9.

Did not the Apostle *Peter* presumptuously dissawde and discourage our Sauiour himselfe for going to Ierusalem, to suffer, and to worke the worke of our redemption? yea, did not *Iames* and *Iohn* ioyne with *Peter* in the very like counsell? For what else did their wordes vnto him in his transfiguration vpon the mount import, *Lord it is good for vs to be here: Let vs build three Tabernacles &c.* what alas had become of them, and of all mankinde besides, if our Sauiour had followed their counsell? yea, did not all the disciples doe the like afterward when our Sauiour spake of his going into *Iudea* againe in behalfe of *Lazarus*. Will the Deuill in these daies be afraid to raise vp the like friends, and to suggest the like counsell vnto them for their friends? oh how many friends did in the like manner discourage their friends from standing to the truth in the daies of Queene *Mary*? And are there not some in these daies that giue & take the like counsell, Math. 16.22. Marc: 8.32. Math. 17.4. Marc. 9.5. Ioh. 11.7,8. from

ſell, and diſcouragement, preferring peace, riches, pleaſures credite, and honour in the world before a good conſcience, and a godly life? Oh how happy a thing were it, if this world had not many the like Counſellers, the like Diſcouragers? yea, is not euery mans heart apt inough, and too apt to apprehend ſuch counſell, and to take ſuch diſcouragements for good counſell? verily euery heart of man is peruerſe and vntoward to any thing that is good. Is it not therefore more then manifeſt, that the continuall meditation of the word is neceſſarie for all men? we cannot alwaies heare the word: wee cannot alwaies read the word: yea, ſome that doe truely beleeue and feare God, cannot read at all, we cannot alwaies conferre of the word: wee cannot alwaies haue the Sacraments. But wee may alwaies meditate of the word: aſwell alone, as in company: aſwell in the night as in the day: aſwell vpon our beds, as elſewhere: & therfore we muſt alwaies ſo do, aſwell as we muſt alwaies abſtaine from euill and doe good: and edifie our ſelues in our moſt holy faith, *and pray in the holy Ghoſt, and keepe our ſelues in the loue of God, and looke for the mercie of our Lord Ieſus Chriſt to eternall life.* For the word of God is the word of this life, and our chiefe outward euidence of our ſaluation: yea, our inward alſo, as it is written in our hearts by the ſpirit of God: yea, that alſo whereby our ſaid inward euidence muſt be maintained, and daily increaſed.

Iude 20. &c.

Neither is the meditation of the word alwaies neceſſarie only the better to reſtraine vs from euill, and to prouoke, whet, and quicken vs to that that is good, but alſo to direct vs in that that is good. For without the word, as wee know not what is euill, what is good: ſo alſo, when by the word wee know what is euill, and what is good: and therefore doe refraine the one, and apply our ſelues to the other, we know not in what manner to doe any thing that is good, without continuall direction of the word. It is the word that muſt teach vs as well how to do good, as what is good, what is not. Neither, can wee any longer doe that that is good, in that manner that the ſame is to bee done, then wee keepe our eye (the eye of our minde) vpon the word. As the learner, to write, or any Lawyers Clarke, that ingroſſeth any thing before written by his Maſters, can no longer write according to his copie, and as he ought to write, then he looketh vpon his copy: and as the Archer or Gunner (eſpecially he that

ſhooteth

ſhooteth at any foule, or other creature which hee would kill) cannot poſſibly ſhoote right, but muſt ſhoote either ſhort, or ouer, or wide, except all the while he is drawing of his bowe, or leuelling with his peece he keepe his eye ſtedfaſt vpon the mark whereat he ſhooteth: euen ſo euery one that will doe any thing that good is, muſt not onely looke vpon the word at the firſt beginning therof: but all the while alſo he is doing thereof, he muſt keepe the eye of his minde vpon the word: euen vpon that word that ſerueth for his direction in that good worke the which he is doing. The word muſt bee his copie, it muſt be his marke whereby hee muſt doe euery thing. If hee turne his eye neuer ſo little aſide, he will preſently erre in the maner of doing that that he doth: and ſo he will cleane marre the whole faſhion thereof.

The ſame may be ſaid for our conſtancie and perſeuerance and abounding in doing of good, becauſe without the word we cannot perſeuere, much leſſe abound more and more in doing of good. Whatſoeuer meaſure of ſanctification is begunne in any, the ſame in reſpect of the great corruption of nature remaining ſtill in the beſt, being (as hath beene ſhewed) but as a few coles or little fire vnder a great heape of greene wood, is no otherwiſe to be further kindled and increaſed in vs then by the word: and therefore not to quench the ſpirit, and not to deſpiſe prophecying are ioyned together. 1. Theſſ. 5. 19, 20.

All this is alſo to be applied to euery ſeuerall ſtate and condition of life. I meane to proſperitie and to aduerſitie, of what kinde ſoeuer either of both bee. In proſperitie, meditation of the word is alwaies neceſſarie for the ſober and right vſing thereof to Gods glorie, and to the good, not onely of our ſelues, but alſo of other; Whether our ſaid proſperitie conſiſt in ſtrength of body, or in wit and wiſedome of minde, or in power and authoritie, or in honor and credit, or in wealth and riches, or in any other thing.

In any kinde of aduerſitie likewiſe, continuall meditation of the word is neceſſarie, for patience, for comfort, for the right vſe thereof, that wee may be the better thereby. If wee forget the word neuer ſo little, either in proſperitie or in aduerſitie, we cannot but preſently ſwarue from that that we ought to do.

Moreouer the word muſt be our continuall guide in all thoſe

actions that concerne this preſent life, as alſo which wee call indifferent. In our eating and drinking, ſleeping and waking, riding and walking, ſpeaking to our neighbour and holding our peace, wearing and not wearing apparell, making peace, and making warre, buying and ſelling, borrowing and lending, and in all other the like things, we muſt haue reſpect to the word, &
1 Cor. 10. 31. a continuall eye vpon the word. *Whether wee eate or drinke, or whatſoeuer wee doe, we muſt doe all to the glory of God.* How can wee doe any thing to Gods glory, without continuall direction
1 Cor. 14: 40. of Gods word? *Wee muſt doe all things decently and in order:* not onely in the publike aſſemblies of the Church, but alſo in all our priuate carriage. Can wee any longer doe any thing decently and in order, then thoſe things that wee doe be directed by the
Rom. 14. 23. word? All the former things muſt bee done in faith. For *whatſoeuer is not of faith is ſinne.* Is there any other rule of faith, then the word of God? Or what can bee ſaid to bee of faith but that that is according to the word? whatſoeuer is not according to the word, the ſame is not of faith, euen in the things before men-
Epheſ. 5. 2. tioned and the like. *We muſt walke in loue, and all our things muſt*
1 Cor. 16. 14. *be done in loue:* and we muſt take heede, that by *grieuing our bro-*
Rom. 14. 15. *ther in any of the former things we be not iuſtly reproued for not walking in loue.* There is no other rule of loue then of faith. For *faith worketh by loue. This is my commandement that ye loue one an other.*
Galat. 5. 6. *This is loue that we walke after his commandements. He that loueth*
Ioh. 15. 12. *an other hath fulfilled the Law. For loue is the fulfilling of the Law,*
2 Ioh. 6. *and all the Law is fulfilled in one word,* euen in this, *Thou ſhalt loue*
Rom. 13. 8. Verſ. 10. *thy neighbour as thy ſelfe:* So then the word is the rule of loue as
Galat. 5. 14. well as of faith; and loue muſt alwaies haue relation and reſpect vnto the word. If it come ſhort of the word, or go beyond it, or be not according vnto it, it is not true loue. From all theſe præmiſes I conclude that all men haue alwaies neede of meditation of the word: and therefore that euery man muſt make the word his continuall meditation.

3. *Argum.* The continuall meditation of the word neceſſarie in reſpect of the ſhortneſſe of our life.

Laſt of all, how is the former neceſſitie of continuall meditation of the word manifeſt by the ſhortneſſe of time that moſt men, yea, all men haue here to liue? yea, alſo by the vncertainetie of euery mans life? Moſt men haue ſpent moſt part of their yeares in vanitie, in worldlineſſe, or in the ſtudie of other things, neglecting the meditation of the word: yea, liuing in ignorance

thereof,

thereof, and in the ſinnes that proceede from the ſame. Yea, the longeſt life of man here is ſo ſhort, that it is in Scripture compared to graſſe, to the flower of the fielde, to ſmoake, to a vapour, to a ſpanne, and to diuers other things of the like ſhort continuance.

All men alſo are vncertaine how long they ſhall liue. The yongeſt and luſtieſt that is, may bee a dead man to morrow; yea, within an houre. The ſhorter and more vncertaine time any man hath to view any euidence, or to peruſe any booke or writing which may make for his ſpeciall good, will he not the more imploy himſelfe therein? Haue not all men therefore, one and other great cauſe much more to imploy their time in the continuall meditation of the word?

But hauing beene ſo long in the former matters, and not very ſhort in this preſent point of the circumſtance of time, of this meditation of the word, I will therefore now the more haſten to an end.

If any man ſhall thinke it too tedious a thing ſo continually to meditate of the word, let him remember my former diſtinction of ſole meditation, and of meditation ioyned with other things, and that I ſpeaking here of the latter, this obiection is, eaſily anſwered. For there is no tediouſneſſe at all in meditation of the word with other things, and by occaſion of other things. Let him further remember that that I ſaid for interpretation of the ſubiect of *Dauids meditation* at my firſt entrance into this ſecond part of this verſe, namely, that by the word was not onely here meant the letter, but eſpecially the matter of the word. What tediouſneſſe is there in meditating of the matter of the word as occaſion by other thinges is offered in that behalfe?

Againe let men but trie the exerciſe it ſelfe, and afterward let them ſpeake. For it is ignorance of the dutie that maketh men ſo to thinke. If men will indeede apply their hearts thereunto, and imploy their time therein, they ſhall finde the continuall meditation of the word to be no more tedious, then the continuall obſeruation thereof is grieuous to the man that is regenerated and ſanctified by the Spirit of God. What ſaith our Sauiour? *My yoake is eaſie, and my burthen is light.* Doth not *Iohn* ſay, *This is the loue of God, that wee keepe his commande-* Math. 11. 30. 1 Ioh. 5. 3.

ments, & his cõmandements are not greeuous? As it is touching the practise of Gods commandements to him that is entred thereinto, so and much more is it touching the meditation of Gods word. What continuall practise can there be without continuall meditation?

Doe wee not likewise see many to spend their whole time in the study of law, of physicke, of the Mathematickes, and of other the like learning, and yet neuer complaine of any wearines? why then should any obiect tediousnesse against continuall study and meditation of the word, that infinitely passeth all other learning?

Finally, the variety of matter in the word, will take away all tediousnesse in the meditation thereof. Yea, the meditation of one thing, will draw on the minde to the meditation of another with all delight.

How to preuent tediousnesse in the meditation of the word.

For the better preuenting notwithstanding of the formet pretended tediousnesse, let no men dwell too long in any one meditation, either of the workes, or of the word of God. For by such long dwelling vpon one thing, hee may both hinder himselfe from the meditation of other things, and also thereby make the same meditation, and all other the more tedious to himselfe.

Yea, touching the meditation of any one particular place of Scripture, by Minister of the word, or by any other, let no man too much toile himselfe therein at one time. If hee cannot at one time by all his studie finde the meaning and depth of the sayd one place; or of any one point of diuinity, according to his minde and desire, let him leaue it a while, and proceede to the meditation of other Scriptures, and of other points. At another time, by meditation of other Scriptures, or by some other meanes, he may at the last attaine to that that before he desired: yea, euen then (perhaps) when hee doth little thinke thereupon. If he doe not, let him be content with ignonorance thereof: and think it better to be ignorant of some one thing, then to neglect the knowledge of many things (it may be) more necessary then that one thing that hee is so desirous to know. Let this ignorance also make him to long the more for that day, wherein his knowledge shall be made perfect.

Especially let Ministers of the word, beware of diuing deeper

per into any one Scripture, and of ſearching for other matter therin, then euer the holy Ghoſt that inſpired the Scriptures intended. Let them not affect demonſtration & ſhewing of great learning. Let them not hale things (as it were by the heeles obſcurely) into one text, that are plaine & perſpicuous in another. Let thē not be too ~~ſerious~~ curious in gathering one thing vpon another, conſequence vpon conſequence, as if all things were contained in one place. Common things, and often mentioned, may be the more lightly & briefly paſt ouer. Let their meditations vpon any place be ſuch, as their hearers may wel perceiue how the ſame may be gathered. Let them be ſuch as naturally and plainly offer themſelues in the preſent text. Let them not be ſuch, as either haue been handled a little before, or wherof in the ſame chapter there is fitter occaſion to ſpeak afterward. If any one thing occur often, let it be the more breefely touched, or at the leaſt ſo only handled, as the ſcope of the preſent text requireth, and no further.

To make long diſcourſe of faith, of loue, of truth, of humility, of patience, and of other the like poynts, ſo often as there is any mention of them (at leaſt by way only of conſequence from other things) is oftentimes preiudiciall to proceeding in the Scriptures, & to the handling of other matters more profitable, eſpecially more naturally & plainly contained in the Scripture that is preſently handled. To ſeeme to ſpeake much of a little, and to make many ſermons of a few words, may perhaps cauſé the people the more to admire ſuch a Preacher for his learning, then to bleſſe God for the good they receiue by him. Such variety alſo of meditations vpon a ſhort ſentence, or vpon a peece of a ſentence, yea, ſometimes vpon one word, may perhaps not bee tedious to him that deliuereth them: but tedious ſure they are (and not without cauſe) to the hearers. The word indeed (as before I ſhewed) is a bottomleſſe depth of heauenly myſteries: and the Miniſters of the word are to labour the deliuery of the whole counſell of God to their people, that ſo with *Paul* they may boldly call them to *record, that they are free from the blood of all men:* yet this muſt be done in time, and with great reſpect to the capacity of the people, as hath in part beene before ſhewed. Act. 20.26.27

Now touching the vſe of this point, of the continuall meditation

The vse of the former doctrine of the continall meditation of the word.

tation of the word, I shall not neede to bee much therein. That that hath beene sayd before of other things, may serue also for this. Onely in a word, know yee, that it is two-fold. First, for reprehension: Secondly for instruction.

Reprehension of Papists.

It reprehendeth especially two sorts of men, Papists, and careless Protestants. Papists, becausethey are so farre from allowing the continuall meditation of the word to all men, that they will not allow the meditation thereof at any time to any that are not of their Cleargy: that is, to any of the common people: yea, they doe vtterly forbid the reading thereof in the vulgar tongue, in the tongue they vnderstand. They allow them onely to heare it, and that either barely reade in an vnknowen tongue, or preached onely by one of themselues, that will interpret it no otherwise then he hath authoritie for his interpretation from their Church, bee the said interpretation right or wrong. No other interpretation will they allow to the hearing or to the meditation of any man that is not of their Clergie.

Neither may any man so much as talke of their sayd interpretation in any dislike thereof: But hauing spoken of this poynt in shewing the necessity of meditation of the word for knowledge, as also in handling the former part of this verse, I shall not neede to amplifie the same any further in this place.

In Chap. 21. of Dauids Loue.

Reprehension of carnall Protestants.

As heereby Papists are reprooued, so likewise are many careless and carnall Protestants: in name Protestants and Professours (perhaps) they would bee accounted of the Gospell, but (alas) in truth they are no better then Atheists: at least neither Papists nor Protestants: neither fish nor flesh, euē of no religion. Some of these wil not imploy their meditation vpon any thing, but giue themselues wholly to pleasures & voluptuous liuing, eating, drinking, & playing, as if they knew that to morrow they should die: & that therfore they would in the meane time take their fill of all earthly pleasures. Other giue themselues wholly to the profits and honors of this world. The care of these things doth wholly possesse their whole heart and soule. They desire nothing els. They delight in nothing els. They meditate on nothing els. They altogether *mind* (as the Apostle speaketh) *earthly things*. Being not *risen againe with Christ, they are so farre from seeking those things which are aboue, where Christ Iesus sitteth at the right hand of God, that they wholly set their affections* (or minde) *on things*

Phil. 3. 19.

Colos. 3. 1. 2.

things that are on the earth, and not at all on things that are aboue. They ſo ſtudy and meditate vpon riches and honours, and with themſelues caſt ſo many wayes how they may compaſſe them, that their eares are dawbed vp againſt all counſell for meditation of the word: yea, that they neither eat, nor drinke, nor ſleepe quietly: and ſo (alas) poore fooles and ſimple idiots, they neuer ſo much as think vpon the word: much leſſe do they make it their meditation continually or all the day: yea, they cannot endure any man with patience, that ſhall call vpon them for meditation of the word, onely vpon the Lords dayes: yea, they can hardly brooke the hearing therof two houres vpon the ſame daies, one in the forenoone, another in the afternoone: but rather they thinke euery houre of the ſame day a whole day: yea, euen whiles they are hearing of the word read or preached their whole thoughts and meditations are vpon their riches or honors, how they may get and increaſe them, or how they may hold and enioy them. But ô poore fooles, when they haue all that the would haue, what haue they but a ſlipperie Eele (as we ſay) by the taile? For haue not riches and honors wings like to an Eagle, whereto if they betake themſelues they flie away, and are neuer more ſeene?

How many examples might be produced hereof, *Haman, Adonibezek, Nebuchadnetzar, Belſhazzar, Darius, Alexander the Great*, and many other ſuch mighty Monarches of the world? Yea hath not the Great Turke himſelfe beene taken captiue, and led about in an yron grate or cage, and fed like a dogge, and made a ſpectacle of reproch to all the world? What good alſo haue riches, and honors oft-times done to the poſſeſſors of them? Yea rather, what hurt haue they not done? But it were infinite to proſecute theſe things at large: and not (perhaps) much pertinent to this place. This therefore ſhall ſuffice to ſhew the extreame madneſſe of them, that make riches and honors their whole and continuall ſtudie and meditation.

All theſe, or the moſt of theſe, are ſo farre from making the word their *meditation all the day*, that they blame, condemne, contemne, and ſcorne all that do giue their mindes therevnto. They cannot be content to neglect the meditation of the word themſelues, as thinking all their time little inough, and too little for

for other matters; but they discourage all from it by odious and reprochfull termes and names for spending any time therevpon. If they see any studious of the word, and desirous to be resolued of any doubts concerning the same, they are ready to tell them that they trouble themselues too much about such matters: that if they can say the Ten Commandements, the Lords prayer, and the articles of faith, though they vnderstand nothing in them, that is inough for them: they neede not to trouble themselues any farther.

The Taylor must meddle with his yard, and sheeres, and pressing yron; the Shomaker with his last and awle; the Carpenter with his axe and squire; the Mason with his hod and trowell; the Husbandman with his flaile, spade, and mattock; and euery other Trades-man with the things belonging to his trade: but the word of God and meditation thereof belongeth not vnto them, but only to the Clergie, and to Schollers preparing themselues to the Clergie. But ô popish, ô atheisticall, ô wicked, ô diuelish speeches. What is this but to take from men their apparell, their meat and drinke, and all their ornaments for their soules; as also, their chiefe and principall (if not all) spirituall armour, wherewith they should be armed, and defend themselues against principalities and powers, and all the enemies of their saluation? But hauing before spoken of these things, what shall I neede to speake any more in this place?

Thus much of the first vse of this doctrine of the continuall meditation of the word by all men, touching reprehension both of Papists, and also of carnall, careless, and negligent gospellers.

2. *Vse.* Instruction.

Touching instruction it teacheth all men whatsoeuer, of whatsoeuer age, sexe, state, calling and condition to do as here our Prophet testifieth hee did: namely, to make the word of God their daily and continuall meditation. All the scriptures before alleaged, together with all the former reasons and arguments applyed to confirmation of this point must by euery one be remembred for prouoking of himselfe to this dutie. So must all that hath beene said for reprehension of Papists, and other, for contempt and neglect of this dutie. For their reprehension must be our instruction. The more they are to bee blamed

blamed for not meditating continually of the word, the more muſt wee admoniſh and ſtirre vp our ſelues therevnto. Will not a good childe, a good ſcholler, a good ſeruant make vſe for inſtruction to himſelfe of the reprehenſion or correction of an other? Will they not the more beware of the like fault? Will they not the more apply themſelues to the contrarie dutie? Will not good ſubiects the more feare the lifting vp of their hands in any diſloyall manner againſt their Soueraignes and other Magiſtrates: as alſo make the more conſcience of all loyall obedience vnto them, by how much the more they ſee other puniſhed, or but only reproued for their diſloyaltie? Yea, is not this made a reaſon why the Lord would haue both the inticer to idolatry without any partialitie to be ſtoned to death, and alſo euery other to dye that ſhould do any thing preſumptuouſly, not harkning vnto the Prieſt that ſhould ſtand before the Lord, or vnto the Iudge, namely that ſo all the people might heare and feare, and do no more any ſuch wickednes, neither deale in the like preſumptuous manner? Deut: 13.11. Deut: 17.12, 13.

Yea, hath not this beene the effect of the iudgment of God inflicted for ſome ſpeciall euills? when the Lord ſmote *Vzza* with preſent death for putting forth his hand to ſtay the Arke vpon the cart, although *Dauid* were diſpleaſed, yet *alſo he feared the Lord.*

When the Lord had drowned the Egyptians in the red ſea, is it not ſaid, that *Iſrael ſaw the great workes which the Lord did vpon the Egyptians, and the people feared the Lord, and beleeued the Lord, and his ſeruant Moſes?* Exod. 14.31.

Vpon the like iudgment of the Lord vpon *Ananias* and *Saphira* his wife for their lying and great diſſembling, is it not ſaid that *great feare came vpon all the Church, and vpon as many as heard theſe things?* Act: 5.11.

Let all men therefore examine themſelues herein. Let them call themſelues to account, and not deale houerly as though they feared to touch the quicke, but throughly and ſeriouſly ſearch their owne hearts, and the thoughts of their hearts in this behalfe, how they are taken vp with the word for knowledge and for practiſe. Oh if we would thus deale, how many of vs would finde our ſelues to haue giuen more to the world, and to worldly matters than to the word?

Let

Our callings and affaires no hinderances of continuall meditation.

Let no man obiect, either his calling, or the affaires of his calling, and businesses thereto belonging to hinder him from these continuall meditations of the word. For certainly, the greater any mans calling is, and the more businesses belong thereunto, as thereby he hath the more remembrances of diuers scriptures sutable to such businesses, and to helpe his meditation in that behalfe (as before I haue shewed) so the more neede hath such an one continually to meditate on the word, that so he may the better both refraine all euill, incident to such callings and businesses, and also discharge euery dutie and all such businesses as he pretendeth to be hinderances of this continuall meditation of the word: yea, in the doing of euery worke of his calling, all the while he is doing thereof, he must haue the word before his eyes for his direction therein: lest looking neuer so little aside from the word, the worke of his calling bee the worse. But of this before.

Pouerty and sickneſſe, &c. no hinderãce.

Let no man likewise obiect his pouerty, sickneſſe, or any other the like affliction to bee an impediment of his meditation. For certainely, such things also doe require the more meditation of the word, for the more patience and comfort in such poty, sickeneſſe, and other affliction: as also for the more grace to make the better vse of them, and to bee himselfe the better by them.

How a man shal be known to make the word his continuall meditation.

But how shall a man bee knowen thus, to make the word his continuall meditation? I answer in one word, if hee shall take heede to all his affaires, and doe all that hee doth according to the word. If for whatsoeuer hee doth, as also for the manner of doing thereof, he can shew the word for his warrant, surely this man doth well testifie, that hee doth make the word his continuall and daily meditation.

But if hee shall say that hee maketh the word his meditation continually, or all the day, and yet for all that, hee shall not respect the word in the thing he doth, or in his manner of doing thereof, but shall either doe that the word forbiddeth, or not do that that the word cõmandeth, in the maner for doing thereof prescribed by the word, certainely, such a man, whatsoeuer hee saith, proclaimeth to all the world, that hee doth not so make the word his meditation, as he pretendeth to doe.

Good words also are some testimonies of our meditation of the

the word. For *the mouth of the righteous ſpeaketh wiſdome, and his tongue talketh of iudgement*; why ſo? *The Law of the Lord is in his heart.* What alſo ſaith our Sauiour? *Out of the aboundance of the heart the mouth ſpeaketh. A good man out of the good treaſure of his heart bringeth foorth good things, &c.* Pſal 37.30.31 Matth. 12 34. Notwithſtanding, heerein we may deceiue other: yea, we may deceiue our ſelues moſt of all. Our words and works muſt be alike, and both muſt come from a good heart. If our words ſpeake one thing, and our workes another, may it not bee ſayd of vs, that *the voyce is Iacobs voyce, but the hands are the hands of Eſau?* As *the heart of man is deceitfull aboue meaſure*, ſo alſo is the tongue both towards God and towards men. Did not many heeretofore, and doe not many now *draw neere to God with their lips, when their hearts are farre from him?* May it not now alſo be ſaid of ſome, eſpecially in the time of ſome ſickeneſſe, that they cry not vnto the Lord with their hearts, when they howle vpon their beds? Doe not many now as well as in former times, *ſpeake with their neighbours with flattering lips, and a double heart, &c?* Did not *Simon* ſo deceiue good *Philip* with a profeſſion of beleeuing, that hee got to bee baptized by him, as well as they that did truely beleeue? May not the ſame be much more ſayd of good workes, as faire and beautifull outwardly and for a time as the workes of the beſt, and yet in the end, eaten and ſwallowed vp by the world, and by the things in the world, and ſo vaniſhing away? Surely not onely may good blinde *Iſaack* be deceiued, but euen perfect ſighted and moſt diuinely learned and godly *Paul* himſelfe. For how a long time by ſuch words and workes was hee deceiued in *Demas?* Euen ſo, that ſometime hee reckoned him vp in the catalogue of other Saints, and yet afterward hee brandeth him to haue *forſaken him, and embraced this preſent world.* Euen in his great trouble and perſecution (when hee ſhould moſt of all haue cleaued vnto him) had he forſaken him, choo-ſing rather to ſleep in an whole skinne, and in an outward peace, then to ſuffer trouble for the Goſpell. May not therefore the beſt, the learneſt, the wiſeſt, the godlieſt Miniſters of the Goſpell be much more deceiued, by the like meanes in this cunning and deceitfull, yet moſt fooliſh age of the world? O therefore beloued, let vs looke well to our ſelues in this behalfe. Let vs not becauſe of the former examples ſuſpect other, whoſe words Gen. 27.12. Ierem. 17.9. Iſai. 29.13. Hoſh. 7.14. Pſal. 12.2. Acts 8.13. Coloſſ. 4 14. Philem: 24. 2 Tim: 4.10.

and

and workes do ſauour of the word: but let vs moſt of all ſuſpect our owne naughtie and deceitfull hearts. Let vs looke to our good words, that they come from the good treaſure of our hart. Let vs looke in like manner to our workes. *Iaakob* had rough hands as well as his elder brother *Eſau*: but his ſaid roughneſſe was not naturall but artificiall by Kids-skinnes bound or ſowen about his hands by the Art of his mother. Let it not be ſo with vs touching our good workes. Let them not be artificiall, as it were ſowen on, and done to deceiue the old and blinde, but let them be naturall; I meane ſuch as proceede naturally and kindly from within, from the heart, renewed, regenerated, and ſanctified by grace. Thus although we cannot ſatisfie the wicked, and ſo ſtop their mouthes but that they will ſtill carrie a iealous minde of vs, and be readie to condemne vs for Hypocrits, yet wee ſhall giue good contentment to them that feare God: and eſpecially wee ſhall approue our ſelues to God and to our ſelues, euen to our owne conſciences, that wee do thus make the word our continuall meditation, as here the Prophet ſaith, he made it his.

But to omit theſe things, and to drawe to a concluſion, let vs euery day more and more, euen euery one of vs, prouoke our ſelues to this continuall meditation of the word. Verily, if wee doe thus meditate thereon, it will ouer-rule all our other thoughts of any other matter whatſoeuer. It will not hinder, but helpe, and further all our other ſtudies and meditations. It will ſo informe our iudgements, that wee ſhall bee able to diſcerne things that differ, and of good things what is more excellent then an other. It will both guide all our affections to their right obiect, and alſo moderate them touching the meaſure of them. It will teach vs what to behold with our eyes, and from what to turne away our eyes: as likewiſe what glorie to giue to God, and what vſe to make to our ſelues and to other of the things we behold with our eyes. It will teach vs what to heare with our eares, and againſt what to ſtop our eares. It will teach vs when and where to hold our peace, and both when and where to ſpeake, and what to ſpeake, and how to ſpeake, to all ſorts of perſons, and according to euery occaſion. It will teach vs how to carry our ſelues in euery reſpect in all affaires, towards God, and towards all men, euen towards the poore, and towards

towards the rich; towards the baſe and towards the honourable; yea, euen towards Kings and Princes, how meane, ſimple, and baſe ſoeuer our ſelues be.

So likewiſe will it direct vs how to demeane our ſelues according to our ſeuerall ages, according to our ſeuerall ſexes, according to our ſeuerall callings, according to our ſeuerall ſtates and conditions: whether wee be in proſperitie, or in aduerſitie: in wealth, or in pouertie: in health, or in ſickeneſſe: in peace, or in warre: at libertie, or in priſon: vpon the land, or vpon the ſea: abroad, or at home: priuately, or publikely. What ſhall I ſay more? It will haue that effect in vs, that it had in this our Prophet, and that he ſpeaketh of in the very next verſes to this my preſent text for amplification of this his continuall meditation of the word whereof he ſpeaketh in this verſe. What is that? It will make vs wiſer then our enemies: then our teachers: then our ancients: yea, it will make vs wiſe vnto ſaluation. O excellent wiſedome. Who would deſire to be wiſer? *Happie is the man that findeth this wiſdome: & the man that getteth this vnderſtanding.* For the merchandiſe of it is better then the merchandiſe of ſiluer, and the gaine thereof then fine gold: Shee is more precious then rubies, and all the things thou canſt deſire, are not to be compared vnto her. Length of daies is in her right hand: and in her left hand are riches and honor? Her waies are waies of pleaſantneſſe: and all her pathes are peace. Shee is a tree of life to them that lay hold on her; and happie is euery one that reteineth her: But moſt vnhappy, and miſerable, and wretched is euery one that is without her.

2. Tim. 3. 15.

Pro. 3. 13. &c.

O h then beloued, ſith there is ſuch benefit, euen ſuch vnſpeakeable benefit by the continuall meditation of the word, who would not apply his heart, his minde, his ſoule, and all that is within him thereunto? who would not lay aſide all lets and impediments thereof? who would not ſtop his eares with great indignation againſt all counſell to the contrarie.

Ephes. 1. 17. 1. Pet. 5. 10.

Now to conclude all, *The God of our Lord Ieſus Chriſt, the Father of glorie; euen the very God of all grace and wiſedome*, ſo open the eyes of our minde and vnderſtanding, to ſee the excellency and our neceſſitie of the word, and ſo incline our hearts to the loue and liking thereof accordingly, that we may make the ſame our meditation all the day: as alſo that our ſaid hearts being ſo

framed to the continuall meditation thereof, wee thereby may be prouoked to loue the ſame yet more and more: yea, ſo both to loue it, and alſo to meditate on it continually, that by the loue and continuall meditation thereof, wee may alſo continually abound more and more in knowledge & in all iudgement: And ſo touching our inward man bee likewiſe able both more and more to diſcerne things that differ: (or more particularly to approue things that are excellent:) and bee more and more pure (or ſincere, or cleare, without all mixture, as the ſunne it ſelfe) and touching our outward man, both more and more without offence till the day of Chriſt (or againſt the day of Chriſt) and alſo more and more filled with the fruits of righteouſnes which are by Ieſus Chriſt to the glory and praiſe of God: that ſo wee thus by the loue and meditation of the word, and by all fruits proceeding from the ſame glorifying God in this life, may our ſelues receiue glory from him, and be made glorious by him in the life to come, through Ieſus Chriſt the Lord of glory: to whom with the Father and the holy Ghoſt, as for all other mercies, ſo eſpecially for our hope and aſſurance of our ſaid future glory (by his word outwardly giuen, and inwardly written in our hearts) be all praiſe and glory, in heauen and in earth, with men and with Angells, now and for euermore

Amen, Amen.

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Philip. 1. 9. 10. 11.

Cantic. 6. 10.

FINIS.

Robert Fifth Earle of Warwicke
Lord Brooke